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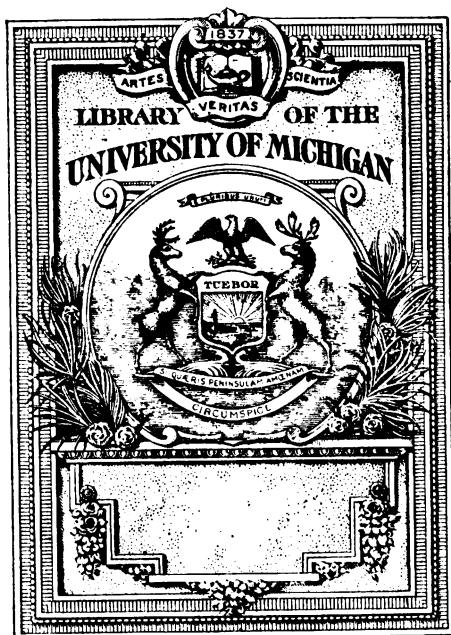
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THE  
OFFICIAL REPORT  
OF THE  
CHURCH CONGRESS,  
HELD AT  
RHYL, OCTOBER, 1891.



**ADENEY & SON,**

ESTABLISHED 1774.

UNDER THE HIGHEST PATRONAGE.

**Clerical and General Tailors,**

**16, SACKVILLE STREET, PICCADILLY,**

**LONDON, W.**

THE  
OFFICIAL REPORT  
*Church of England* OF THE  
CHURCH CONGRESS,

HELD AT RHYL,

OCTOBER 6TH, 7TH, 8TH, AND 9TH,

1891.

EDITED BY THE REV. C. DUNKLEY,

*Vicar of S. Mary's, Wolverhampton.*



**London:**  
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AND DERBY.

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1891.



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AND  
23, OLD BAILEY, LONDON.

## PREFACE.

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**T**HE Rhyl Church Congress was by far the largest of the three Welsh Congresses. The number of members in 1879 at Swansea was 1,825; in 1889 at Cardiff, 2,348; while this year, at Rhyl, the roll of membership went up to 3,225. Indeed, the attendance at Rhyl places this year's Congress in the first rank in respect of numbers. A reference to the return of Congress attendance embodied in the Preface to the Cardiff Official Report shows that Rhyl comes sixth on the list. The heaviest muster roll was at Brighton Congress (1874), which had 4,935 members; then follow Manchester (1888), 4,450; Croydon (1877), 4,073; Leeds (1872), 3,796; Reading (1883), 3,640; and Rhyl (1891), 3,225. I have no return for Hull (1890) at hand, but my belief is it was just under 3,000.

The Rhyl Congress Committee, following the example of Wolverhampton, decided not to hold sectional meetings. Opinion on this point is divided. The Ven. Archdeacon Emery, Permanent Secretary of the Church Congress, favours, I think, sectional meetings. Experience, and some special knowledge gained on the secretariat of two Congresses, and during ten years of editorial work, incline me to the same opinion. I must not, however, be understood to complain of the Rhyl decision to exclude sections. Considering the circumstances under which Congress met this year, it was probably wise to concentrate. But every Congress programme presents some subjects for discussion which cannot be expected to enlist the interest and command the sustained attention of a throng; and the Rhyl programme was no exception. At the same time, it is only fair to admit that the large audiences at the apologetic meetings were among the most noteworthy features of this Congress

The chief objection urged against sectional meetings is the inducement they hold out to members to rush from one hall to another, to the great discomfort of attentive listeners, and to the distress of speakers. My impression is that there was not less movement among the audiences at Rhyl than at Congresses where sectional meetings have been held. It must also be remembered that if alternative subjects at sectional meetings are not provided, better opportunity is afforded Church societies (whose name is legion), and other enterprises, to occupy the vacant ground. It will be allowed, I think, at any rate by experienced Congressionists, that this is not altogether an unmixed good.

I had hoped to be able to throw a little light upon one or two questions which have again recently occupied the attention of the Church Press, but the exigencies of publishing, and some unexpected demands upon my time, stand in the way at present. An analysis of the members' ticket and address book at several Congresses would determine the discussion whether Congress should continue to be held annually or not. I believe these records would show that the Church Congress constituency is virtually a new one each year; and that only a small number of Churchmen put in an appearance at every Congress. If this is the case, the plea for biennial or triennial Congresses finds no support in fact.

Another important detail is frequently commented upon, I mean the proportion which invited Readers and Speakers bear to the whole number of Speakers. Again, an analysis of the table of contents of, say, six recent Congress reports, a careful reading of specimen discussions, and some thought bestowed upon the results, would probably assist future Subjects Committees to form a true judgment in this matter. When I can find a little leisure, I will prepare and publish these analyses for future service.

In the Preface to the Derby (1882) Congress Report, I presumed to suggest that some future Congress should revolutionize the old arrangements for the Working-Men's Meeting, and organize it on the lines of the ordinary Congress meeting,



working-men being invited to take part in the discussions. This plan has been tried, at Wolverhampton in 1887, and at Manchester in 1889, and with sufficient success to justify and encourage its repetition. I trust, therefore, in future, the working-men's meetings will be held night by night as sectional meetings, and that subjects will be set down for discussion which will be likely to elicit free and frank expression of opinion by the working-men themselves. Such meetings will not only be full of interest to those who take part in them, but fruitful in rich gain to the stores of knowledge and experience already possessed.

It is my duty and pleasure to acknowledge the very valuable services which the Official Reporter (Mr. C. Basil Cooke) and the Publishers (Messrs. Bemrose and Sons) have rendered to the Congress Committee in the careful preparation and early publication of the Official Report. We have been greatly assisted in our joint work by the Readers and Speakers, who have readily responded to our request to return transcripts and corrected proofs without delay.

This book is now sent forth in the humble hope that the thirty-first volume of Church Congress Reports may prove a harbinger of light, not to the Church alone, but to all sincere and reflective Christians of the Principality.

C. DUNKLEY,  
EDITOR,

*S. Mary's Vicarage,  
Wolverhampton,  
5th November, 1891.*



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# Church Congress, A.D., 1891.

## THIRTY-FIRST ANNUAL MEETING.

### Patrons :

The Most Reverend the Lord Archbishop of Canterbury.  
The Most Reverend the Lord Archbishop of York.

### President :

The Right Rev. the Lord Bishop of S. Asaph.

### Vice-Presidents :

### CLERGY.

The Most Rev. the Lord Archbishop of Armagh.  
The Most Rev. the Lord Archbishop of Dublin.  
The Lord Bishop of London.  
The Lord Bishop of Durham.  
The Lord Bishop of Winchester.  
The Lord Bishop of Bangor.  
The Lord Bishop of Carlisle.  
The Lord Bishop of Chester.  
The Lord Bishop of Chichester.  
The Lord Bishop of Ely.  
The Lord Bishop of Exeter.  
The Lord Bishop of Gloucester and Bristol.  
The Lord Bishop of Hereford.  
The Lord Bishop of Lichfield.  
The Lord Bishop of Liverpool.  
The Lord Bishop of Llandaff.  
The Lord Bishop of Manchester.  
The Lord Bishop of Newcastle.  
The Lord Bishop of Norwich.  
The Lord Bishop of Oxford.  
The Lord Bishop of Ripon.  
The Lord Bishop of Rochester.  
The Lord Bishop of S. Albans.  
The Lord Bishop of S. Davids.  
The Lord Bishop of Salisbury.  
The Lord Bishop of Sodor and Man.  
The Lord Bishop of Southwell.  
The Lord Bishop of Truro.  
The Lord Bishop of Wakefield.  
The Lord Bishop of Worcester.  
The Lord Bishop of Clogher.  
The Lord Bishop of Cork.

The Lord Bishop of Derry and Raphoe.  
The Lord Bishop of Down and Connor.  
The Lord Bishop of Killaloe.  
The Lord Bishop of Kilmore, Elphin, and Armagh.  
The Lord Bishop of Meath.  
The Lord Bishop of Aberdeen and Orkney.  
The Lord Bishop of Argyll and the Isles.  
The Lord Bishop of Brechin (Primus).  
The Lord Bishop of Edinburgh.  
The Lord Bishop of Glasgow and Galloway.  
The Lord Bishop of Moray and Ross.  
The Lord Bishop of S. Andrews.  
The Bishop of Barrow-in-Furness.  
The Bishop of Bedford.  
The Bishop of Beverley.  
The Bishop of Colchester.  
The Bishop of Derby.  
The Bishop of Dover.  
The Bishop of Leicester.  
The Bishop of Marlborough.  
The Bishop of Nottingham.  
The Bishop of Reading.  
The Bishop of Richmond.  
The Bishop of Shrewsbury.  
The Bishop of Swansea.  
Bishop Barry.  
Bishop Beckles.  
Bishop Bromby.

Bishop Harold Browne.  
 Bishop Campbell.  
 Bishop Chambers.  
 Bishop Cheetham.  
 Bishop Hale.  
 Bishop Hellmuth.  
 Bishop Hobhouse.  
 Bishop Jenner.  
 Bishop Marsden.  
 Bishop Mitchinson.  
 Bishop Oxenden.  
 Bishop Perry.  
 Bishop Cramer-Roberts.  
 Bishop Speechley.  
 Bishop Staley.  
 Bishop Tufnell.  
 Bishop Twells.  
 Bishop Wilkinson.  
 The Worshipful Chancellor T. E. Espin.  
 The Very Rev. the Dean of S. Asaph.  
 The Very Rev. the Dean of Bangor.  
 The Very Rev. the Dean of Chester.  
 The Very Rev. the Dean of Llandaff.  
 The Very Rev. the Dean of Manchester.  
 The Very Rev. the Dean of Rochester.  
 The Very Rev. the Dean of S. David's.  
 The Very Rev. the Dean of Worcester.  
 The Ven. the Archdeacon of S. Asaph.  
 The Ven. the Archdeacon of Montgomery.

The Ven. the Archdeacon of Wrexham.  
 The Ven. the Archdeacon of Bangor.  
 The Ven. the Archdeacon of Brecon.  
 The Ven. the Archdeacon of Cardigan.  
 The Ven. the Archdeacon of Carmarthen.  
 The Ven. the Archdeacon of Chester.  
 The Ven. the Archdeacon of Durham.  
 The Ven. the Archdeacon of Hereford.  
 The Ven. the Archdeacon of Liverpool.  
 The Ven. the Archdeacon of Llandaff.  
 The Ven. the Archdeacon of Macclesfield.  
 The Ven. the Archdeacon of Merioneth.  
 The Ven. the Archdeacon of Monmouth.  
 The Ven. the Archdeacon of Salop.  
 The Ven. the Archdeacon of S. David's.  
 The Ven. the Archdeacon of Ely (Permanent Secretary).  
 The Reverend Chancellor Hugh Jones.  
 The Hon. and Rev. W. Trevor Kenyon.  
 The Rev. Principal H. A. James.

### LAITY.

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 The Right Hon. the Earl of Powis.  
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 The Right Hon. Lord Trevor.  
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 The Hon. Mr. Justice Jeune.  
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 Colonel W. Cornwallis West, M.P., Lord Lieutenant of Denbighshire.  
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„ Edward Hughes.	„ R. Trevor Owen.	liams.
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## LAITY.

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„ C. J. Arrowsmith.	„ T. Ll. Fitz Hugh.	Captain Ormrod.
„ J. Scott Banks.	Dr. Girdlestone.	Mr. W. Overton.
„ J. Bayliss.	Mr. F. J. Gamlin.	„ H. V. Palin, M.D.,
Captain T. Bate.	„ J. Lloyd Griffith.	Mayor of Wrexham.
Mr. R. Myddelton-Bid-	„ W. D. W. Griffith.	„ Edmund Peel.
dulph.	„ W. E. Helm.	„ T. Prichard.
Major Birch.	„ W. H. Heaton.	„ M. S. Plunkett.
Mr. T. B. J. Bax.	„ F. L. Heaton.	„ S. Perks.
„ B. T. Griffith-Bos-	Captain Arthur Heaton.	„ D. Tannatt Pryce.
cawen.	Mr. Ll. J. Henry.	Principal H. R. Reichel.
„ R. Hayward Browne.	Colonel R. J. Harrison.	Mr. T. R. P. Royle.
„ T. Ll. Murray Browne.	Colonel H. R. Hughes.	„ S. Roose.
„ J. Ll. Roe Browne.	Mr. Ll. Heaton.	„ J. Rice Roberts.
„ Peter Browne.	„ J. Hannah.	„ W. Fletcher Rogers.
„ J. Briscoe.	Major Howard.	„ R. J. Sisson.
Major Buddicom	Mr. Joseph Jones.	Major S. Sandbach.
Mr. R. Conway.	„ J. N. Jones.	Mr. W. J. P. Storey.
„ Barstow Carstairs,	„ R. E. Jones.	Dr. T. H. Summerhill.
M.D.	„ W. Kent.	Mr. J. Whitley Stokes.
„ T. Clayton.	„ E. W. Keatinge.	„ A. E. Turnour.
„ P. B. Davies-Cooke.	„ H. Kneeshaw.	„ C. W. Townshend.
„ C. H. Calverley.	„ J. P. Lewis.	„ John Vaughan.
Captain Cole.	„ G. J. Dumville Lees.	„ W. Wynne.
Captain Rowley-Conwy.	„ A. Eytton Lloyd, M.D.	Captain Wilkinson.
Mr. A. Wynne Corrie.	„ H. Little.	Mr. E. Williams, M.D.
„ R. B. Dixon.	„ E. B. Luxmoore.	„ R. H. Wood.
„ J. Marshall Dugdale.	„ R. Luck.	„ R. Williams-Wynn.
„ T. Griffies Dixon.	„ Henry Leslie.	„ W. R. M. Wynne.
„ G. H. Denton.	„ Lewis Morgan.	„ E. W. D. Walthall.
Mr. T. A. Wynne Edwards,	„ J. L. Muspratt.	„ Owen Slaney Wynne.
Mayor of Denbigh.	„ H. R. Marsden.	Lieut.-Col. R. Lloyd Wil-
„ T. Gold Edwards.	„ S. K. Mainwaring.	liams.
„ J. Corser Edwards.	„ Edwin Morgan.	Captain H. Westby.
„ Evill.	Colonel Mesham.	Mr. T. Burgoyne Watts.
„ Benjamin T. Ellis.	Captain Mytton.	„ John Williams.
Colonel Wynne Finch.	Mr. A. W. Newton.	

## SUBJECTS COMMITTEE.

Chairman—The Lord Bishop of S. Asaph.

Vice-Chairmen—The Very Rev. the Dean of S. Asaph and the Rev. Canon Howell Evans.

## CLERICAL.

Bishop Barry.	The Principal of S. David's	Rev. J. P. Lewis.
Very Rev. the Dean of	College, Lampeter.	„ J. S. Lewis.
Bangor.	Professor Lias.	„ John Morgan.
Very Rev. the Dean of	„ Ryle.	„ Elias Owen.
Chester.	Rev. Canon Bevan.	„ Canon Penrhyn.
Very Rev. the Dean of	„ Canon Blencowe.	„ Canon W. Richard-
Manchester.	„ C. Dunkley.	son.
Very Rev. the Dean of	„ Canon E. Wood	„ Elias Roberts.
Rochester.	Edwards.	„ Canon Griffith
Ven. Archdeacon D.	„ Canon Silvan Evans.	Roberts.
Howell.	„ R. B. Faulkner.	„ Canon D. W. Thomas.
Ven. Archdeacon Pryce.	„ S. E. Gladstone.	„ C. J. Thompson.
The Worshipful Chan.	„ D. Griffiths.	„ D. Williams.
Espin.	„ J. Griffith.	„ Ven. Archdeacon T.
The Principal of Chelten-	„ J. E. Hill.	Williams.
ham College.	„ Canon Jeffercock.	„ Canon Worlledge.
	„ David Jones.	

LAY.

The Right Hon. Lord Kenyon.	Mr. Stanley Leighton, M.P.	Mr. T. Ll. Murray Browne.
The Hon. C. H. Wynne.	Principal Reichel.	„ J. Marshall Dugdale.
Sir Robert Cunliffe, Bart.	Professor Boyd Dawkins.	„ J. Lloyd Griffith.
Sir H. Watkin Williams-Wynn, Bart.	„ Rendall.	„ W. Heaton.
	Mr. Clarke Aspinall.	„ C. E. Jones-Owen.

FINANCE COMMITTEE.

Chairman—Mr. R. B. Dixon.

Vice-Chairman—Mr. S. Perks.

CLERICAL.

Rev. David Evans.  
„ T. Morgan.  
„ Canon D. Lewis.  
„ H. Rees.

LAY.

Mr. P. H. Chambres.  
„ W. Kent.  
„ A. W. Newton.  
„ W. J. P. Storey.  
„ A. E. Turnour.

RECEPTION COMMITTEE.

Chairman—The President.

CLERICAL.

Rev. Chancellor Hugh Jones.  
„ H. Jones.  
„ R. O. Williams.  
„ T. Ll. L. Williams.  
„ T. W. Vaughan.  
„ D. Davis.  
„ Basil M. Jones.  
„ T. Price.  
„ T. Z. Davies.

Rev. R. O. Thomas.  
„ D. Price Jones.  
„ W. Edwards.  
„ The Warden of Ruthin.  
„ J. H. M. Green.  
„ Canon Lewis.  
„ D. Griffith.  
„ E. J. Edwards.  
„ D. Evans.

Rev. H. Rees.  
„ J. A. Howell.  
„ T. Lloyd.  
„ T. Morgan.  
„ T. Jones.  
„ F. G. Jones.  
„ D. Williams.  
„ T. Jones.  
„ D. W. Evans.  
„ Jenkin Griffith.

LAY.

Captain Bate.  
„ Cole.  
Colonel Mesham.  
Mr. E. Morris.  
„ E. O. V. Lloyd.  
„ John Foulkes.  
Dr. Girdlestone.  
„ Carstairs.  
„ Eyton Lloyd.

Mr. J. L. Muspratt.  
„ W. J. P. Storey.  
„ Joseph Jones.  
„ J. Bayliss.  
„ E. W. Keatinge.  
„ Ll. Roe Browne.  
Sir W. G. Williams, Bart.  
Mr. A. W. Newton.  
„ J. P. Lewis.

Colonel Hughes.  
Mr. J. W. Kent.  
„ S. Perks.  
„ S. Roose.  
„ J. Prytherch.  
„ H. G. Little.  
„ Bax.  
„ Taverner.

HON. SECRETARIES.

CLERICAL.

Ven. Archdeacon D. R. Thomas.  
Ven. Archdeacon Watkin Williams.  
Rev. Canon Howell Evans.  
„ Canon W. H. Fletcher.  
„ W. L. Martin.  
„ John Morgan.  
„ J. F. Reece.

LAY.

Lieut.-Col. F. Standish-Hore.  
Mr. R. M. Hugh-Jones.  
„ W. Trevor-Parkins.  
„ P. P. Pennant.  
Lieut.-Col. the Hon. W. E. Sackville West.

(The Hon. Secretaries are *ex-officio* Members of all Committees.)

# CHURCH CONGRESS, RHYL, 1891.

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## STATEMENT OF ACCOUNTS.

RECEIPTS.		£	s.	d.	PAYMENTS.		£	s.	d.
3,225 Full Members' Tickets, 6/-	...	...	...	967 10 0	Preliminary and Legal Expenses	...	...	...	9 17 11
37 Day Tickets, October 9th, 2/-	...	...	...	3 14 0	Hire Congress Hall and Grounds, Town and Lyric	...	...	...	...
246 Platform Tickets, Men, October 7th, 2/-	...	...	...	24 12 0	Halls, Offices, Rates, Taxes, Wages, &c.	...	...	...	262 2 10
99 Platform Tickets, Women's, October 9th, 2/-	...	...	...	9 18 0	Furniture, Lighting, Seating, Decorations of Halls and	...	...	...	...
Special Meeting, October 6th, Pavilion	...	...	...	7 13 0	Grounds, &c.	...	...	...	105 13 11½
Special Meeting, October 8th, Pavilion	...	...	...	32 4 0	Extra Congressional Meetings at Rhyl and Wrexham	...	...	...	39 1 10
Official Guide, Sales	...	...	...	20 8 6	Illustrations, Welsh and English Music	...	...	...	38 0 9
Official Guide, Advertisements	...	...	...	50 0 0	Advertising	...	...	...	125 12 2
Cloak Room, and Gate Money	...	...	...	7 8 7	Printing, Bill Posting, Stationery, and provision of	...	...	...	...
Interest allowed by Bank	...	...	...	1 0 0	Newspapers	...	...	...	120 8 9½
					Postage and Telegrams	...	...	...	35 15 3½
					Clerks and Commissionaires	...	...	...	94 4 3
					Petty Cash and Miscellaneous Expenses	...	...	...	32 7 4½
					Official Report	...	...	...	105 0 0
					Cheque Book Stamps	...	...	...	0 10 5
					Balance—Surplus	...	...	...	155 12 6
				<u>£1,124 8 1</u>					<u>£1,124 8 1</u>

*Audited and found correct,* } Wm. PRYTHERCH.  
*October 31st, 1891.*

*Signed for the Finance Committee,*  
REGINALD B. DIXON, *Chairman.*

*Balance Sheet.*

## TOWN HALL.

TUESDAY MORNING, OCTOBER 6TH, 1891.

### THE CONGRESS WELCOMED BY THE RHYL COMMISSIONERS.

ON Tuesday morning the Church Congress was formally welcomed to Rhyl by the Improvement Commissioners, representing the inhabitants. The ceremony took place in the Town Hall, and was numerously attended by members of Congress and others. On the arrival of the Archbishop of Canterbury and the President of the Congress, the Bishop of S. Asaph, about eleven o'clock, they were received by Mr. Elwyn Williams, chairman of the Commissioners; Mr. Edward Wm. Keating, chairman of the Finance Committee; and Mr. Arthur Rowlands, clerk to the Commissioners.

#### ELWYN WILLIAMS, Esq., Chairman of the Commissioners.

MY LORD PRESIDENT, MY LORD ARCHBISHOP OF CANTERBURY, MY LORDS AND GENTLEMEN,—Before calling on the Town Clerk to read to you an address under the seal of our Board, permit me as chairman of the Commissioners of this town to tell you that one feeling only prevails amongst us, that is, that we wish to give you a most hearty welcome and greeting, and that we consider ourselves, as a town, highly honoured by your holding the anniversary of the Church Congress in Rhyl. It will be an event long remembered, and will have a decided influence on the prosperity of this rising and charming health resort.

My Lord President, allow me to remind you of what you already know, that in no part of Great Britain, Ireland, or Scotland could this Congress have a more hearty welcome than in Wales, for the Welsh people are noted for their appreciation of gatherings of this nature, having for their object to cultivate and improve the moral and spiritual functions of humanity.

We wish to welcome in a special manner his Grace the Archbishop of Canterbury. We hope his Grace will soon come again, and come often, to this charming part of his Province; he cannot go among a more sincere and warm-hearted people. In conclusion, I will only say that we wish you one and all much happiness whilst here, and we hope that you will carry away with you a feeling that it was well for you to have been here. May your Congress individually and collectively be under the guidance and protection of the Most High. I now call upon our clerk to read our address to you.

#### ARTHUR ROWLANDS, Esq., Clerk to the Commissioners.

MY LORD ARCHBISHOP OF CANTERBURY, MY LORD PRESIDENT, MY LORDS AND GENTLEMEN,

We, the Rhyl Improvement Commissioners, in accordance with a resolution unanimously passed, very respectfully beg to offer our most earnest and cordial welcome to the Church Congress of 1891 at Rhyl.

As a town, we have but a modern history; still it has been marked with wonderful

progress, and we feel proud to confess that the advent of the Church Congress for the first time in North Wales at Rhyl will undoubtedly add to its annals an event of supreme interest and importance. We view your Congress with feelings of deep regard and veneration, as embracing within its fold men and women of conspicuous talent, learning, and piety, devoted to religious work at home and abroad, work which we all hold is essential for the well-being of man. Therefore, sincerely do we wish the Church Congress God speed in the fulfilment of its high and all-important mission; and we pray that its meetings and services in our midst this week may be under Divine guidance, and productive of abundant precious fruits.

My Lord President, we especially desire to say that we are extremely gratified to observe your lordship, as Bishop of the diocese, also as a Welshman and near neighbour, occupying the Presidential chair on this memorable occasion; and we congratulate the Congress upon the presence of so many distinguished dignitaries of the Church, and notably His Grace the Archbishop of the Province, who we all believe to be, not only a most learned man and sound theologian, but, above all, a genuine Christian, actuated by zeal and earnestness in upholding the principles of the Christian faith, and in the promotion of peace and contentment amongst every grade and class of people in Her Majesty's dominions.

As a corporate body, entrusted with the local government of this town, we trust that in Rhyl will be found a convenient and pleasant field for carrying on the meetings and business of the Congress, and that all the members, who have assembled in such large numbers from all parts of the United Kingdom, will enjoy, not only the goodwill and hospitality of the inhabitants, but also reap great benefit from the salubrious and ever refreshing atmosphere which has gained for Rhyl so much celebrity.

We have the honour to be, my Lord Archbishop of Canterbury, my Lord President, my Lords and Gentlemen, your most obedient humble servants.

Under our common seal at a Board Meeting held on the 5th October, 1891.

ELWYN WILLIAMS, *Chairman of the Board.*

EDWARD WILLIAM KEATINGS, *Chairman of the Finance Committee.*

ARTHUR ROWLANDS, *Clerk to the Commissioners.*

The Address, which was inscribed on vellum and beautifully illuminated, was then handed by the Chairman of the Commissioners to the President.

The Most Rev. EDWARD WHITE BENSON, D.D., Lord  
Archbishop of Canterbury, Primate of all England,  
and Metropolitan.

GENTLEMEN COMMISSIONERS OF RHYL, MY LORDS AND GENTLEMEN—I could almost wish that I had known beforehand in how kind, how over-praiseful a way we should be received upon this occasion, that I might have prepared a few words with which to address you. It gives me the greatest pleasure to be here, and to be so received in this place. Although I had arranged originally to come, and then next to originally, not to come, simply on account of the great pressure of work, I found it at last impossible, in answer to the kindest of invitations, to be absent. This is not the first time that I have made the acquaintance of the “salubrious and refreshing air” of Rhyl. It has not been possible lately to renew that acquaintance, but time was when I came often along this beautiful coast, and I have resided in one or two villages which are now important and flourishing towns. May Wales long continue to flourish as it has flourished in the past, and its towns be administered by such a body of gentlemen as those who have organized the salubrity of Rhyl.

into so attractive a form. In response to the words you have addressed to us, we can only present the history of the week's work from day to day. As the work of the Congress proceeds, you will see whether or not we fulfil your anticipations. We must not boast ourselves when we are putting on our harness, as if we were taking it off. But I entirely believe that under God's guidance this Congress should be the means of drawing all more closely together, and of making bodies of men feel a common heart beating amongst them. Let us make our common Christianity not a mere expression; let us make it a Christianity which shows itself in mutual justice and in mutual charity. If fruits such as these come of our meeting here, the first of which is held in this hall, then it will be true that not only will Rhyl count this week amongst the most happy in its annals, but the meeting of the Church Congress here will be counted among the brightest in its history. I thank you with all my heart for the very great kindness with which you have expressed your good hopes of us. I see my brother, the Archbishop of York, standing in the midst of the crowd, and it is quite out of the question when two metropolitans are together in the hospitable town of Rhyl that they should not stand side by side.

The Most Rev. W. D. MACLAGAN, D.D., Lord Archbishop  
of York, Primate of England, and Metropolitan.

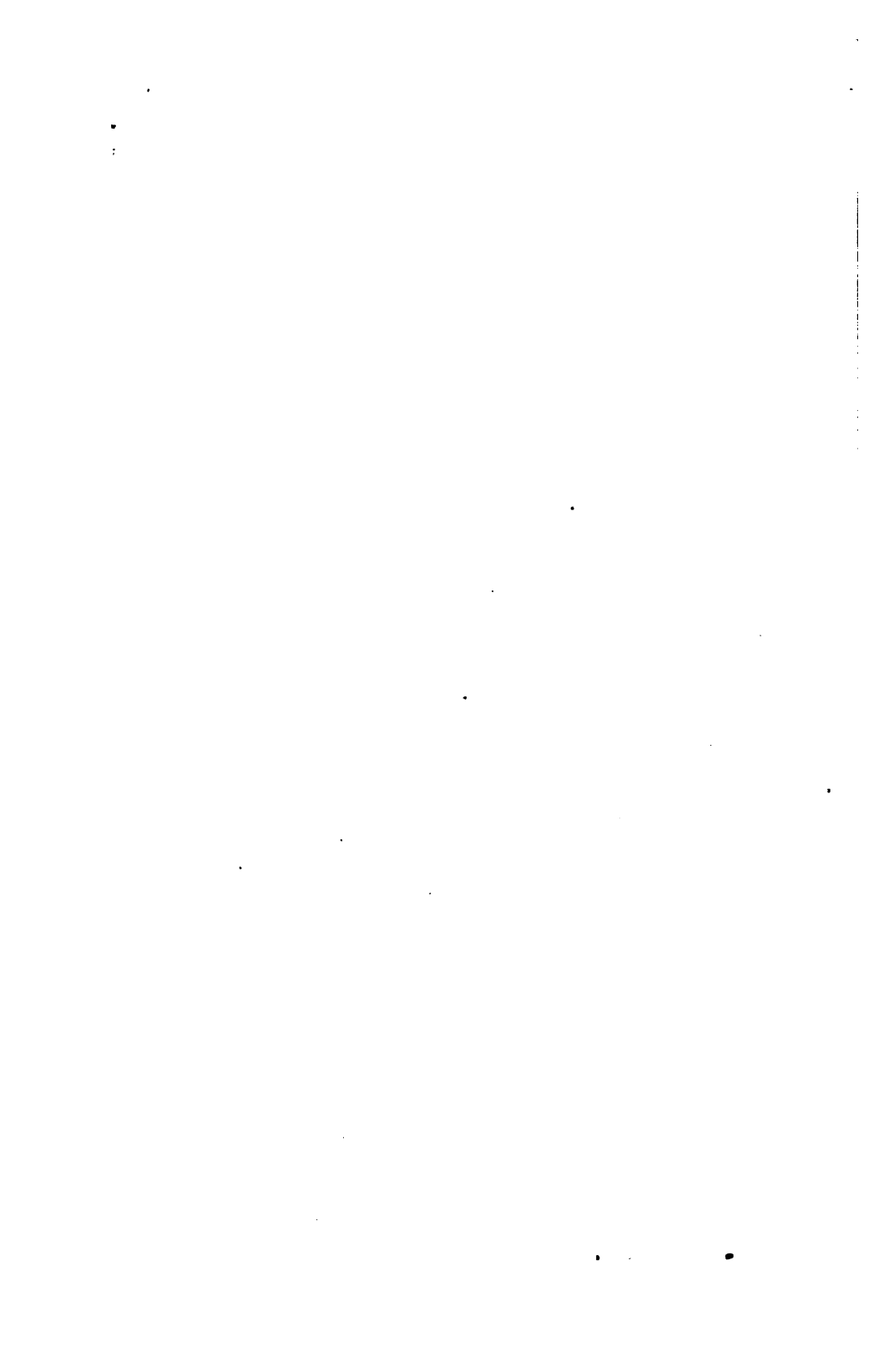
I HAD hoped not to have a word to say here, as I have not had the honour of receiving such an address as has been presented to the Archbishop of Canterbury and the Bishop of S. Asaph. I can only say I feel honoured very greatly by having been called upon by my brother of Canterbury and your own Bishop, the Bishop of S. Asaph. And I will detain you only for one moment to say how very delighted I am to be able to come here even for a single day to witness the Congress at Rhyl. And I earnestly trust that the results of the Congress will prove a blessing, not only to ourselves, but also to those who are not of us, that we shall learn more and more to appreciate the great principles spoken of by the Archbishop of Canterbury, looking towards those who may differ from us with a large heart and in a truly Catholic spirit. I congratulate your lordship as President, on the promise that there is of a successful Congress, and I earnestly pray that its deliberations from day to day will be such as to justify the high expectations which have been formed of it.

The Right Rev. the PRESIDENT.

MY LORD ARCHBISHOP, MY LORDS AND GENTLEMEN—I feel after the words you have heard from the Archbishop of Canterbury that it would be very inappropriate for me to detain you more than a minute. But as a Welshman and a near neighbour, I feel it my duty to thank you very cordially for the very hearty and kind reception which you have given to the Congress.

The President, accompanied by the Archbishop of Canterbury and many members of the Congress, then proceeded to morning service at S. Thomas's, while others made their way to S. John's. In consequence of the threatening state of the weather the usual processions were abandoned.

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# THE SERMON

BY

THE RIGHT REV. THE LORD BISHOP  
OF MANCHESTER.

(DR. JAMES MOORHOUSE),

PREACHED IN

S. THOMAS'S CHURCH, RHYL,

ON TUESDAY, OCTOBER 6TH, 1891.

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"No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him."—*S. John i. 18.*

THE assertion, "No man hath seen God," may fairly be strengthened by the addition, "neither can any man see Him as He is." We only know by means of limitation, by means of those definite characteristics which arise by comparing one state of our consciousness with another. It is certain, therefore, as Mr. Herbert Spencer points out, in agreement with Mansell, that the same limitation of our faculties which compels us to affirm the existence of the Infinite, incapacitates us from comprehending it in any of its infinite modes. God as He is, in the reality of His infinite nature, necessarily transcends the sphere of our knowledge.

It would seem, however, that S. John is not referring here to this our natural human disability. His words literally mean, "No man hath ever yet seen God," a statement which seems to imply that a time may come hereafter when some of the present limitations of our mortal life being transcended, we may be able to see God as we do not see Him now.

Our present limitations are of two kinds—they are partly subjective and partly objective; they depend partly upon the imperfection of our powers of apprehension, and partly upon the insufficiency of the media through which Divine truth is revealed to us. The context would seem to suggest that it is to the latter of these that the Evangelist mainly refers. The declaration of God made by His only begotten Son is a manifestation made to

us from without, and it is probable, therefore, that in the former clause of our text the Evangelist has in his mind the failure to apprehend God, which is due to some defect, not so much in the mind beholding, as in the object beheld. Since, then, before the coming of Christ, men had principally sought for a revelation of God in nature and in the spirit of man, our text plainly suggests to us the imperfection of these considered as organs of Divine revelation.

No doubt, even now, we may discern many signs of God's power, wisdom, and goodness, in the greatness, the beauty, and the order of creation. Many things, for instance, obey law which do not understand law. Many creatures employ means for the attainment of their own welfare and the continuance of their kind which the simplicity of their own bodily constitution forbids us to believe that they can understand. And having regard to the vast extent and striking significance of such phenomena, it seems to be impossible to resist the conclusion of a great philosopher of our own time, that the instinct of animals is the mind of God. Furthermore, we observe that science in our own days is multiplying the proofs of a majestic unity and harmony in nature, binding together the remotest and most apparently discrepant parts of the visible universe. The same material elements, combined and ordered by the same simple rules, are found in our world, and in the remotest sentinel stars which keep the mighty guard of the heavens. If, then, the glorious signs of Divine power, wisdom, and goodness are written large over the fair page of nature, these must clearly denote the activity of one mind, showing itself everywhere the same, and everywhere supreme over all its works.

And yet, when we leave this broad survey of the visible universe and descend to a closer and more particular examination of its parts, how many things we meet with to perplex and trouble us!—"When (observes Lange) we regard a landscape from some elevated point, our whole nature is attuned to ascribe to it beauty and perfection. We forget that in those huts peacefully resting on the mountain slope there dwell careworn men; that behind that little sheltered window perhaps some sufferer is enduring the most terrible torments; that beneath the murmuring summits of the distant forest, birds of prey are rending their quivering quarry; that in the silvery waves of the river tiny creatures scarcely born to life are finding a cruel death!" When such painful and perplexing suggestions are made to us, we instinctively endeavour to alleviate their pressure by the help of reflection. We remind ourselves, and with reason, that all these instances of pain and suffering only appear to us to be evil, because we unconsciously compare them with an ideal of harmony and happiness which we have ourselves created; and that such an ideal may be wholly inapplicable to that lower sphere of

natural life of which we constitute it the measure. That may be good on a lower scale of being which seems to be evil in the loftier region in which our ideals have their birth and course. If death, for instance, must come to all organic things, how know we that it is worse for the fawn to meet its end from the stroke of the lion's paw than from the slow process of decay? The destroyer seems to us to be cruel only because we attribute to it our own sensibility.

It is reasonable, no doubt, thus to question and rectify our first impressions. But still the fact remains that in nature we find no pure reflection of those lofty ideals which are the glory of our life, and which we instinctively refer to Him in Whose image we were created. And perceiving this, we still feel constrained to ask with Tennyson :—

“ Are God and Nature, then, at strife,  
That nature lends such evil dreams,  
So careful of the type she seems,  
So careless of the single life ?

I falter where I firmly trod :  
And falling with my weight of cares  
Upon the great world's altar stairs  
That slope thro' darkness up to God,  
I stretch lame hands of faith, and grope,  
And gather dust and chaff, and call  
To what I feel is Lord of all,  
And faintly trust the larger hope.”

Such failure to interpret satisfactorily the darker phenomena of nature will probably suggest the thought to many that what we cannot find in nature we may possibly discover in man; that according to the profound saying of Jacobi, “ Nature conceals, but man reveals God.” This much at least, I think, we may venture to conclude, that the achievements of modern science and philosophy have contributed to make such a conclusion more probable. For whether we approach the consideration of man from below or from above, whether by an analysis of his bodily or mental powers, we are led to ascribe to him the high attributes of a spiritual nature, and to behold in him the reflection of his Maker's wisdom and goodness.

If we begin from the physiological side, and endeavour to explain the origin of sensations, those foundation-stones of all our knowledge, we find ourselves forbidden to proclaim in the name of science that they have been proved to be the product of mere material changes. We may, indeed, be led by sensible observation as far as to molecular vibrations in the brain. But such vibrations are neither sensations nor anything like sensations. How then, it is natural to ask, do we create such sensations as those of light and heat out of the mere movement of material particles? As the great historian of materialism has clearly indicated, between the vibration of a molecule and any of our sensations

there is a gulf which no rational explanation can cross. All we know is, that we are so constituted that when we receive a certain stimulus from without we have the power to produce, and are under the necessity of producing, a certain effect in consciousness. This effect is plainly the product of two factors. We are more than the brain. Our thought is more than any mere function of matter. We can take occasion by certain cerebral movements to do what those movements by themselves cannot explain. Our sensations, and therefore our thoughts, our laws and sciences, imply, not only a material stimulant from without, but also a certain formative spiritual energy residing within.

We arrive at the same conclusion if with Kant we pursue an opposite method of investigation ; if beginning with the totality of thought, we endeavour to resolve that totality into its fundamental elements. Here again, the most rigid analysis leads us to the conclusion, that not only the forms under which we perceive sensations, but also the categories by means of which we order and combine them into logical sequences, are furnished by the mind ; that human knowledge is not created by mere material impressions and changes, but is the product of two factors, one of which, and the more important of the two, is furnished from within. This discovery leads us once more, and of necessity, to infer the existence of "the standing and abiding ego," the true mother and maker of our whole world of perceptive and reflective thought. Thus, again, we are driven to affirm the spirituality of man, that he is something more than the totality of his bodily powers, that by his very make and constitution he is compelled to create a world, of which ideal forms and determinations are the principal elements.

Nay, more, we perceive that by virtue of his inborn instinct to give unity and meaning to these contents of his thought, man is compelled to postulate the existence of three great realities—the soul, the world, and God—as the subjective, objective, and final grounds of his whole world of knowledge. And if we add to all this the discovery in the sphere of human action of the moral imperative, and of volitional freedom, the conclusion becomes irresistible that man is the citizen of an ideal world, and is bound to conform his life to the canons of that world's righteousness ; that, in other words, as Holy Scripture affirms, he is made in the image of God, and has been sent into this world to reflect and do his Maker's will.

Surely, then, you will say, we have here, at any rate, as pure and adequate a revelation of God as can be made to, or comprehended by, us ! No doubt we have the elements of such a revelation. But they have been obtained by abstraction, and in building up those selected from them into an ideal whole, philosophers themselves will differ ; while to the myriad millions of ordinary men those very elements will be hardly intelligible.

If, then, by their means we are to see God, they must be combined, realized, and set before our eyes in the form of a visible human life and character.

Do we, then, anywhere find in the actual world so true a realization of this ideal that we can say of its contents that they are purely and only Divine?

In any man, in any Church, in any nation, can we say that God's mind and will are so fully and clearly expressed that there is nothing in the representation to be doubted or rejected? That is what we need if we are to obtain a wholly trustworthy revelation of God. But where do we find it? Is not humanity, as we know it, everywhere misled by error, defaced by passion, and perverted by selfishness? By what rule, then, shall we separate the true from the false, the evil from the good therein? Intellect is fallible, conscience itself is perverted; and if, therefore, we have to interpret an imperfect rule by imperfect faculties, how shall we distinguish from misleading suggestions the pure revelation of God? Truly no man has seen God as yet, apart from Jesus Christ, either as He is, or as He is purely reflected in His creatures.

No doubt in every age the eternal wisdom of God has shone forth in broken gleams through all the honest efforts of human thought and action, and has spoken to men's hearts in tones now low and now articulate, through all the beauty, order, and happiness of the world. But ever the light was broken, ever the voice was uncertain, ever it was possible, and, alas, more than possible, to see and hear amiss. Can we believe, then, that in any age, or by any means, the objective causes of these human mistakes might be excluded, and that thus God might be revealed to us as purely and adequately as our human nature is capable of representing Him to us?

Of one thing at least I think we may be certain—that if such a revelation is to become possible, the personal organ or organs of it must be sinless—free from those blinding perversions of selfish passion which as certainly cloud the eyes as they deface the character. Has there ever, then, lived in this world a sinless man? In answer to that question we may at least say this, that the Lord Jesus was either sinless or more morally imperfect than many of His sinful followers.

To be sinful and not know it is to be far less than holy. The holiest men amongst ourselves are precisely those who have the keenest apprehension of their own imperfection. Either, then, the Lord Jesus Christ was sinless, or when He said, "Which of you convinceth Me of sin?" He was guilty of an arrogance which argues exceptional spiritual obtuseness. Between these alternatives our choice cannot be for a moment doubtful, and thus we feel ourselves constrained to conclude that the Lord Jesus Christ was sinless.

But even so, it may be asked, given a sinless man, is sinlessness by itself the sufficient qualification of a perfect organ of Divine revelation? To this question I do not see how, from the resources of reason alone, we can give any definite answer. We are seeking, remember, what are the necessary conditions of such a revelation of God in humanity as shall be free from any misleading element, such a revelation of God as shall require for its objective completeness no discriminating action of our critical faculty, which shall demand from us for its apprehension nothing but the pure heart and the single eye. Only God can know what are the necessary conditions of such a revelation.

But yet, if we can believe the declaration of our text, all doubt as to the possibility and actual gift of such a revelation must be for ever set at rest. For what does the Apostle here tell us? Nothing less than this—that “The Only Begotten Son which is in the bosom of the Father, He hath declared Him.” Can we believe, my brethren, that the *μονογενης Θεός* (as the best attested reading has it), that the Only Begotten, who is God, came into the limitation of a sinless human personality, that He lived His divine-human life before human eyes, that He told us what He alone could fully know, and showed us what He alone could adequately represent of the nature and character of God? Can we believe this? Then also we can believe the Lord Jesus when He tells us, “He that hath seen Me hath seen the Father;” then also we can believe the substantially equivalent statement of the Evangelist, “He hath declared Him.”

This is the fundamental truth of Christianity, taught not less by S. Paul than by S. John, taught from the very first, and held fast by the Catholic Church through all the ages until now. Without this truth there is no Apostolic, no Catholic Christianity. Nay, without it there is no Christianity so uniquely and supremely valuable, that it is worthy of all the cost and labour which have been and are expended in its spread and exposition. If Christ be only one among the great prophetic spirits which, communing in their highest moods with eternal ideals, have seen in rapt vision, and uttered with tongue of fire, the secrets of the world behind the veil; then at most He is only the first among seers, and having no unique authority and no exclusive claims, it should suffice Him to be commemorated as one of the greatest benefactors of the race. But if He be nothing less than an incarnation of the Divine nature, if in Him that Divine reality has shone forth which all the seers of Greece, and all the strongest thinkers of a later day have striven, and vainly striven, to apprehend behind this world of seeming, if by Him alone the great secret has been fully uttered, if on His face only we see the glory of that “light which never shone on sea or shore;” then no effort can be too great, no sacrifice too painful, no expenditure

too vast, to make His word the light of human life, His spirit the strength of human striving.

Then individuals do well when they give of their substance to found, maintain, and extend His kingdom, and nations do well when they become the nursing fathers and nursing mothers of His Church. For to make men know and love God, to inspire them with the desire to be like Him and to do His will, is to confer upon each a blessing greater than any which earth can bestow, and to contribute creative elements to the formation of that character which makes the best citizen, churchman, statesman, or man.

So our wise fathers thought, and so shall we also continue to think so long as we share their faith in the Only Begotten Son of God. But if ever we lose that faith, then, indeed, all will be changed. If any large number of our people come to believe that Jesus Christ was nothing better than a visionary, that when He went to His death, rather than disclaim what the High Priest called blasphemy, He contributed, however unintentionally, to a most mischievous illusion; that His teaching about God leaves much to be supplied, and His example much to be desired, and even forgotten; then, indeed, it will seem that many of those efforts are misplaced, and most of those resources are wasted which are expended in the work of the Church.

If there be any such unbelievers among us, men who can neither see the moral supremacy nor feel the redeeming tenderness of Christ, men who think that more error than truth is taught, and more harm than good is done by His Church, then they may reasonably urge the disendowment of that Church, both here and everywhere. Such action on their part should cause surprise to no one. Believing what they do, they would scarcely be consistent in acting otherwise, or could only be led to suspend their action by reasons of expediency, as that no alternative system of truth had yet been discovered which would work, or that public intelligence was not yet sufficiently developed to dispense with the help of what is good in Christianity.

In our day, however, sceptics and agnostics have found somewhat astonishing allies amongst those who believe about our Lord all which S. John asserts of Him. But if they believe all this, how, it may well be asked, can they think it right or expedient to divert the funds devoted long ago to the endowment of the Christian ministry to the promotion of some meaner object? For this, and nothing less than this, is involved in the demand for disendowment.

Everyone knows, for instance, that the tithes now paid to the ministers of the National Church do not belong to any private person. They were given to the Church before the era of what is called historic memory. No owner or occupier of land has ever bought them. They belong neither to the landlord nor to

the farmer; and, therefore, the claim on the part of either to influence their destination is plainly a baseless claim. If, then, they are to be diverted from their present purpose, this can only be done by a solemn act of the nation.

No doubt the nation is now being urged to do that act, so far, at least, as regards a portion of the revenues of that National Church. I make no distinction between the Church in Wales and the Church in England. The Church in Wales consists simply of four dioceses in the Province of Canterbury. And to demand the disendowment of the Church in these dioceses—not on the ground of excessive wealth, or of defective work, but simply on the ground of distinctions in race and language, or of a local preponderance in the number of Nonconformists—is only one degree less unreasonable than if the disendowment of the Church in Cornwall were proposed for similar reasons. I shall continue, then, to consider the proposition for the disendowment of the Church in Wales as a proposition for the piece-meal disendowment of the whole Church of England.

And now, while the matter is still in agitation, let us ask ourselves to what better purpose can the nation, in its own interest, devote the present endowments of the Church? Can any Christian man believe that it will be for the good of the nation to devote them to the teaching of the three R's, or of these supplemented by some smattering of secular knowledge, literary or scientific?

What most concerns the interest of the nation is the formation in its citizens of a strong, pure, and self-sacrificing character. Which, then, will most powerfully contribute to this end—the Gospel of the grace of God, or the three R's? Perhaps, however, there may be some who care more for the body than for the mind, and who are ready to propose that our endowments should be devoted rather to the cure of sick bodies than to the formation of sound moral character. But are there really any amongst us who, after serious reflection, would be disposed to rob the Church in order to endow the hospital? To say nothing about the policy of such a measure, there is no existing need for its adoption, for, as a matter of fact, the Church, by the Christian dispositions which it has inspired, has already endowed the hospital. If, then, it would be bad economy to take the resources of the Kingdom of God to achieve therewith any meaner or less spiritual object, will it perhaps be urged that those resources should be taken away from the National Church, and be bestowed on some one or more of the other religious bodies which are voluntarily supplementing its work in the country? If so, on what ground is such a demand to be supported, and on what principle is such redistribution to be made? Will it be urged that the discipline of the National Church is less efficient, or that its doctrine is less Scriptural, than that of some other



denomination or denominations of English Christians? Why, that very plea is likely to turn out the severest condemnation of the demand which is based upon it. To the majority of Englishmen, the small differences which separate the various bodies of Protestant Christians are becoming with the advance of knowledge ever more insignificant and unmeaning. The charity and freedom of the National Church are to such men its greatest recommendation. Is it found that there is room in the large domain of the Church of England for all the phases of religious feeling and belief which arise and run their course in the history of the national life—for evangelical fervour, for æsthetic dogmatism, and for philosophic and critical reasonableness? This surely is the best proof of its fitness to be the religious organ of the national life. Narrowness of ecclesiastical rule and discipline, while it may intensify religious fervour and stimulate cohesive affection, is known to be the fruitful source of sectarian bitterness and exclusiveness. In proportion, then, as any Christian body contracts the bounds of its doctrinal or disciplinary allowance, it becomes less adapted to be the spiritual home and organ of the nation. If, then, in obedience to the dictates of a wise expediency, we refuse to devote our ecclesiastical revenues to the attainment of any object of a less sacred and beneficent character than that which they were originally given to promote, where is the religious community to be found which is fitter for its high and holy office than the National Church?

Of course, in saying this, I do not shut my eyes to the possibility of a need for reform and improvement. If there be any great and obvious defects in our Church; if its doctrine be too narrow; if its discipline be too slack; if its revenues be excessive or unfairly distributed; if its ministers be ignorant, idle, or immoral; or if its laity be deprived of their due share in its ministration or government, by all means let the nation bestir itself, and through its organs of legislation, spiritual and civil, take order for the amendment of such evils. I desire improvement, but I cannot think that the true way to it is to put the Church out of the reach of the national hand, or to confiscate the revenues which it holds under the national protection. How, without means, is the Church to do its work; or how, without organic union with the State, is it to keep in touch with the progress of the national thought, and with the everchanging flow of national want and aspiration?

If any should urge that national interference with a religious organization is nothing better than national oppression, such a contention, I reply, proves too much, for it proves, not only that the constitution of the Church of the old covenant was vicious in principle, but that the prophets of the old covenant were rejoicing unawares over nothing better than religious declension

when they triumphed in the anticipation that one day kings would be the nursing fathers and queens the nursing mothers of the spiritual Jerusalem.

Or if, again, any should argue, as some have argued, that the endowment of churches is the inevitable source at once of priestly pride and luxury, and of lay indifference and neglect, why then, I ask, do not all the Nonconformist bodies divest themselves of their endowments? Why do they not at once rid themselves of this dire temptation by selling all their realized property, and giving the proceeds for the teaching of the three R's, or for some analogous object?

Nay, my friends, the unwisdom of this claim to make the support of churches dependent on alms alone, of this demand for what may be called absolute free trade in religion, was long ago exposed by Dr. Chalmers. The justification of free trade of any kind, he urges, is the belief that demand may be trusted to regulate supply. And in the ordinary operations of business it may, no doubt, be so trusted. For the ordinary commodities of commerce the demand is unlimited; men are never weary of seeking money, and the luxuries and conveniences which money can buy. If, then, the supply of such things naturally follows the demand for them, their supply will never fail. But how can this doctrine apply to a commodity for which, through the blindness of the human heart, there is often no demand at all? Spiritual life in Christ may, indeed, be the one thing needful for mankind; but if in any age or country there be no demand for it, then, according to the doctrine of free-trade in religion, there will be no supply of that which is most needed just where and when it is most needed. Since, then, free-trade in religion is so little suitable to the disposition and circumstances of mankind, what can be more reasonable or more necessary than that those who believe in Christ shall provide while they can the means of permanently securing to heedless and sensual generations the heavenly remedy for all their ills? But now, if the endowment of the Church and its connection with the State be not vicious in principle, why should Christian men unite with unbelievers to bring about the abolition of these things? Can anyone believe that the kingdom of God in this nation will be benefited by the confiscation of its means, and the diminution of its opportunities?

Oh! but, I may be told by Nonconformists, that is not the point of view from which we regard the matter. We look upon the National Church as a competitor with ourselves for the reverence and support of the people, and we think it unfair that the National Church should possess an advantage in this struggle by means of its superior wealth and the social prestige of its State alliance. Perhaps, my brethren, constituted as we are, such a view of the matter cannot altogether be excluded.

We are naturally attached to the special organization of which we are members, and hence almost inevitably and unconsciously we come to entertain a feeling of more or less dislike for any person or institution which seems to interfere with its success. But surely there are circumstances in which this feeling, however natural, should be resisted and discouraged. If two brothers belonging to two rival trading firms find that the competition and jealousies of trade are producing estrangement between them, ought they not at once to endeavour to overcome that feeling? The bond of brotherhood is the paramount bond, and must not be broken by the antagonism of mere worldly interests.

May I not, then, plead with religiously-minded Nonconformists, that in dealing with the National Church they should not forget the bond of Christian brotherhood, and that if the question of success is to be allowed any weight, they should think more of the success of that kingdom of Christ, of which we all are members, than of that of their own separate communities. Can it be, I would ask, for the good of Christ's kingdom in this land, to withdraw from its service hundreds and thousands of its ministers? In new countries, perhaps, with relatively small populations and boundless resources, it may be possible to provide in fair measure for the spiritual wants of the people by the voluntary gifts of living Christians. But in an old country like ours, densely peopled, with great masses of poor filling the centres of our large towns, and bodies of ill-paid agricultural labourers scattered among our villages, the disendowment of the Church must mean the serious diminution of ministers, and the loss to the poor of that help and counsel which the presence of an endowed minister in their midst has hitherto secured to them. At a time when we have come to believe that agricultural labourers cannot afford to pay for the education of their children, can we suppose that these men can keep up the services of the Christian Church, if by abolishing its endowments we throw its support upon their poverty? I lived for many years in a part of the world where the working-man was comparatively rich, and yet I found to my sorrow that the voluntary system, providing in sparsely peopled districts no more than fortnightly or monthly services, was unable to prevent a continually growing neglect of the Sunday, and paganization of the people.

Once again, let religious Nonconformists remember how, on the one hand, the Scriptural definiteness of the Formularies of the National Church has formed a pillar of strength for Christian truth in critical times, while, on the other hand, the Catholic freedom of their authorized interpretation has availed more than once to hold in touch, and ultimately to call back into Christian communion, many who seemed ready to break away into open apostasy. Has it, again, been of no advantage to the kingdom of God in this land, that able and pious men have been enabled

through their endowed leisure to defend the common faith in learned writings, which have become the treasured inheritance of the whole household of faith? Or has it had no influence on the general *status* of ministers of the Gospel here, that in the Church of England clergymen are associated with the most dignified functions of the national life, and are enabled at the same time, by their independent position, to rebuke with authority our national sins and mistakes?

It may be true, no doubt, that here and there a clergyman, inspired by a worldly or fanatical spirit, may treat his Nonconformist neighbours with unbrotherly disdain or injustice; but this I am sure is the exception, and not the rule. With growing knowledge, there is everywhere, I believe, an increasing modesty, and with deepening spiritual life a juster appreciation of energetic enthusiasm and pious fidelity, by whomsoever displayed.

Let us pray, then, my brethren, that those godly dispositions may grow and increase in all the religious communions of our country, that as time goes on there may be among us less of jealousy and more of brotherly kindness; less of competition, and more of co-operation; less of criticism, and more of sympathy; less of interest in the small differences which divide us, and more in the increase and welfare of that kingdom of God of which we all profess to be subjects. We are engaged together in a campaign against sin, ignorance, and unbelief.

Can we not, then, be content to take our place as brigades in the same great army? If the Nonconformists are like the skirmishers who attack the advanced posts of the enemy, or like the impetuous regiments which amidst the roar of cannon throw themselves on the dark masses of the foe, may we not claim for the National Church that it is the imperial guard of the Christian host, which in the hour of danger and extremity is able by its steady valour to restore the battle, and to turn impending defeat into victory?

By all means let us be told of our faults; by all means let us be rebuked, if we deserve it, for our arrogance, idleness, fanaticism, or pride of privilege; but let those who rebuke us remember that after all we are their brethren, and that they will do more good to themselves and the nation by helping us to amend and reform than by robbing us of our means, and so paralyzing our energy. If the Gospel of Jesus Christ be indeed the manifestation of the love of our Heavenly Father; if it be the one only means whereby men can be brought into complete conformity to that Father's will, and if, with all its faults, our National Church be faithfully preaching that Gospel, and ministering its grace to the English nation, then let every godly man pray for its increased purity, zeal, fidelity, and charity; and above all, let him beware at this crisis how he hinders its work, lest haply he be found fighting against God.

# THE SERMON

BY

THE RIGHT REV. THE LORD BISHOP  
OF RIPON

(DR. WILLIAM BOYD CARPENTER),

PREACHED IN

S. JOHN'S CHURCH, RHYL,

ON TUESDAY, OCTOBER 6TH, 1891.

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"They seek my life to take it away."—1 *Kings* xix. 10.

THE hour of agony is often the prelude of new revelation. The moment when all light seems quenched may precede the moment when light breaks from obscurity. Certainly when darkness was upon the face of the deep, the Spirit of God moved upon the face of the waters ; and out of the confusions of our own despair may rise the manifestations of that Divine order which is never more truly asserting itself than when we imagine that it is failing our hopes.

The chapter tells us the story of a prophet's despair. Round about the prophet's spirit were pressing the arguments and suggestions of despair. His loneliness in the wilderness is less terrible than the sense of isolation in the great enterprise of his life. There was a feeling of companionship in the bare hills and wide-reaching desert ; but in the midst of his countrymen he felt himself uncompanied. "I only am left." From the frowning cliffs he might gather a scant subsistence, and, hardy Bedouin as he was, he could eke out existence upon such frugal fare as the desert yielded ; but from the hearts of men he could gather no pity. "They seek my life to take it away." All hope was gone ; his chance of further usefulness was at an end ; the pain of isolation and suspense was too much ; the urgency of despair had reached its zenith. He requested for himself that he might die. Yet to him, and to such as he, there is a message of God. The message and ministry which were his may be the

message and ministry to an anxious and threatened Church as well as to a weak and threatened prophet, and no less to wearied and despondent humanity.

We are not wrong in finding in this sense helps for ourselves. The principles of the Divine ministry do not change ; and the voice of Divine love speaks through the experience of one to the hearts of all. In the midst of the clamour of criticism and the angry storms of rival interpretations, the still small voice within these ancient books goes forth to the end of the world. The message in the history is to all mankind. The message in the history is most welcome to those who, like the prophet, are placed in difficult times, and are harassed by the suggestions of despair.

It will not be denied that we might accumulate for ourselves these arguments of despondency. Round the nation and the Church they may gather ; and uncertainty, which ever shadows the lot of men, is darkened by the clouds from which are heard the angry mutterings of coming storms : an age of change must be an age of uncertainty ; but there are two notes which are heard, and one is of hope and the other of despair. There is a note of hope to which the spirit of large-hearted and liberal progress is ready to sing. But there is another voice, the tones of which are sullen and wrathful. It is the voice of impatience and disappointment. It is the voice of the millions who dreamed that the age of gold was at hand. Many thought that the nation had entered upon a time of prosperity and plenty. Laws had been changed, and the long pent-up energies of the nation went forth, and all things seemed to turn to gold. Peace and affluence went hand in hand. Our maritime supremacy, won by long war, had unlocked to us the gates, and with them the wealth, of other lands. Our growing population found homes and laid the foundation-stones of mimic empires beyond the seas. In manufacturing power we outstript our rivals. Science lifted up her voice and cheered the nation onward. She had knocked at the door of knowledge, and had brought forth treasures new and old. She saw no reason to doubt that her ever-widening domain would embrace all things pertaining to life, if not to godliness. Flushed with victory, she was disposed to prophesy—men heard and believed. To-morrow would be as to-day, and much more abundant. No wonder that hope ran high. But the change came ; the time of prosperity did not last. The increase of wealth did not bring about the banishing of poverty. Every man did not sit under his own vine and fig-tree ; not even occupy his three-acre plot. Colonial enterprise lost its attraction. The problem of the submerged tenth began to press upon men's minds ; the condition of the poor was seen to be pitiable. Royal Commissioners were appointed. Busy hands seized at the tangled thread, and succeeded in pulling out some long questions

and in leaving the knot tighter than before. Science spoke no more with the same assuring tone of certainty. A few decades, and the vision of hope began to fail. We were face to face with unsolved riddles of life, population, and sorrow. The markets of the world were not so remunerative as before: competition was keener; the struggle for existence more bitter. England, merry England, was transformed into darkest England, wherein was heard the exceeding bitter cry of her vast town populations. The riddle remained; the solution was far off; the enterprise of hope had failed. The conditions were so hard that they seem to seek life to take it away. After all our boasted prosperity and buoyant hopes we were not better than our fathers.

The Church, too, has her epoch of despair. Revivals in the end of last century and in this had given her hope. She could no longer be reproached with lukewarmness. She had opened her schools; she had taught the young; she had preached the Gospel; she had restored the sanctuary of God which had fallen down. None denied that she was alive; her difficulties in a measure arose out of her zeal. Earnest minds came into collision; and angry factions raised eager hands to pull down the house wherein both claimed the right to live. Nor was this all. The voice of them that hate her increases ever more and more. They sought to make her work more difficult; they crippled her resources; they kept back her sustenance; they weighted her with disadvantages. And now they seek her life to take it away. What wonder is it that depression should be felt by many hearts who still love their country and their Church; what wonder if, pressed beyond strength and above measure, they should say, "We are not better than our fathers"? But enough. If so, the message of the prophet's experience is a message for us. In our depression we may find a revelation; and we may gain something by observing the conditions under which the revelation is given.

The message is twofold. It corrects the prophet's mistakes about the Divine work and about his own work.

I.—It corrects the mistakes respecting the Divine working.

But before the message there is a Divine ministry which comes to him—comes with a kind and wise perception of physical conditions. Its first ministry is to the body. Sleep and food are given to the prophet. Sleep, that sweetest gift of heaven to the tired sons of men, whose sweet magic bathes man in a transient death that he may rise in a newness of life—sleep, followed by refreshment, is given that the prophet may be restored to that balance of mind which is needful for understanding a revelation. His very despair was largely due to the weariness of fatigue. Exhaustion had followed exertion, and his nervous energy needed recruiting. With restored power there would come a more wholesome condition of brain, and a calmer and more

equable spirit. The petulance of the prophet is not rebuked ; his weakness is understood by Him Who made man ; and the first ministry is a ministry of refreshment to the overwrought frame. Its second ministry is to the conscience. When the normal conditions of the body have been restored, when the prophet is himself again, then the Divine voice speaks this time to his conscience—"What doest thou here, Elijah"? The place of the prophet was not in the wilderness, but among the people. Elijah realizes this : his answer, I think, shows that he does so, for it is an attempt to evade the question by a retrospect, "I have been very jealous for the Lord of hosts." But the logic of the conscience is not to be so evaded. What doest thou here? If he was called to be a prophet, and if his past had been a life spent in fulfilment of that call, was not the call a life call? Does the discharge of obligations in the past liberate him from present duty? Does yesterday's duty done excuse a man from to-day's? If zeal and godly faithfulness mark thy life, what doest thou here?

The moral sense is appealed to, and the loyal instinct of faithful obedience is revived. So is the prophet prepared for the message which follows ; and the message which comes corrects his mistakes and widens and deepens his view of the work of God. It is a ministry to body and conscience, to mind and to heart. Like all things which are of God, it is a tender, quickening, enlightening, and comforting ministration.

(i.) There is a ring of egotism in the cry, "I am not better than my fathers." The experience of his weakness and his failure contrasts painfully with the picture which his hopes had formed. Whatever vision had passed through his mind concerning the result of his work, he did not picture himself as the fugitive prophet with a price on his head. We get a glimpse of the element of wounded pride which mixed in his disappointment. "I am not better than my fathers." "Better than our fathers"—it is the dream of all men that they at least will be exempt from the disappointment and failures which have marked other lives. The time thread of conceit weaves itself into the work of life ; and we are tempted to imagine that our lot must be exceptional. We fancied that we might secure success without experiencing failure, or win the harvest without the need of long patience. Did we dream that we were of a mould so different from those who have gone before us that we should be exempt from the sorrows and disappointments with which they were disciplined? Did Elijah imagine that he would be different in lot and fortune from those thousands of others who, having worked with zeal, lie in unknown or unhonoured graves?

Now this belief in the exceptional character of ourselves or of our call is closely allied with overmuch self-importance. It is true that earnestness must always view its work as important.



Indeed, woe to the man who does not regard his work, however small it be, as important. We shall hardly ever be earnest at all if we regard our work as unimportant; but the importance becomes an exaggerated one when it so occupies our thoughts that we cannot see beyond it or on either side of it. Then we can no longer work upon our brother's work. We see no field but our own; all the fortunes of the faith ebb and flow upon that one cherished spot; our success is God's success, our failure is the failure of the Faith; with our defeat the sacred cause of God goes down.

It will not be forgotten that the history of great leaders in the past has disclosed something of this spirit. Some have been too prone to regard their own individual life and success as essential to the work of God's Church. Thus individualism, of which we hear so much, has its bad aspects as well as its good; and it is possible for a man to deceive himself as to his own importance, and to think himself the hinge of the door when he is perhaps only the fly on the axle. Now the corrective of this exaggerated individualism is given in the story. The despair of the prophet sounds like the despair of one who, though singularly free, as all the larger sort of men are, from that vice of self-conceit, yet for the moment is inclined to despair of the cause, because he begins to realize how short-lived and how superficial his influence has been. The corrective is supplied in the story, and it is one means of correcting the spirit of exaggerated individualism. What is this corrective? One word, perhaps, best expresses it, and that word is succession. "Go and anoint Elisha to be prophet in thy room."

If a man is to be delivered from the bondage of individualism, he must realize the continuousness of the Divine working in the world. While occupied much with his own life and endeavours, he begins to imagine that he is an isolated workman with whom alone rests the task of completing the work of God. But let his eyes be open to the succession of teachers, prophets, evangelists, and pastors, and he will begin to see that his impatience has imagined a lesser thing than the thought of God, Whose work lasts through the centuries, and the completion of which depends upon no one pair of human hands. The Apostle might say, "I have finished my course;" only One could say of the work of God, "It is finished." For Elijah, and for all, it is necessary to realize that the house of God is built in this world by a series or succession of anointed men. The chain is more than the simple link; the temple is more than the few layers of stone which any one man builds.

The revelation here is of the continuity of the Divine work. It does not cease, though Elijah fails and is discouraged. It goes on from age to age. Not in Elijah's day was the work to be completed—not yet has the topstone been laid—a constant

stream of workers pours into the great working ground. "God buries His workman, but carries on His work."

We cannot touch on this point without recalling how rapid has been the succession in one spot among ourselves during the past year. The last Congress was summoned to meet under the presidency of an Archbishop of York, and when we gathered in Hull he was unable to preside. Only a short year has passed ; and as we assemble in Congress again, we mourn, not only his loss, but that of his successor. Two men within so short a time occupied the same high place—two men, different in so much, yet united, not in a common title alone, but in warm and unflinching devotion to the same faith, and in loving allegiance to the same Lord. One a great and commanding figure, possessed of a cautious and lawyer-like mind, ready to be bound by, as he was the expounder of, the laws of thought, presiding for upwards of a quarter of a century over the Northern House of Convocation, dispensing an ample hospitality with a grave and large-hearted generosity, who, while often engaged in the discussion of grave and anxious questions, was doing good by stealth, and building up affectionate memories in the hearts of those who knew him best.

So Archbishop Thomson passed from us while the winter snows were falling and the Christmas bells were ringing, to be followed by that great and capable man whose eloquence was a household word among us : brilliant in wit and capacity, a great orator, a formidable opponent, the splendid defender of the Church of his birth ; whose utterances were as a healthy wind dissipating maudlin vapourings ; who used his powers against injustice and cruelty ; who loved the little children, and was perhaps happiest when he was preaching the Gospel to the poor. Thus one followed another in the work of the Church ; Archbishop Thomson left us at Christmas, and before Ascensiontide Archbishop Magee had followed. But "God buries His workmen and carries on His work ;" and succession in the corporate life of the Church is the sign of continuance, and a wholesome corrective of individualism. Such succession comes not to hamper or to hinder the free exercise of those gifts which administrator and orator, which prophet, evangelist, and teacher may possess, but to widen their scope and to soften them in use by the realization that their work must work in harmony with the work of others who have gone before, and to give to the discharge of all work that grave tenderness and that restrained enthusiasm which arises from the realization of that great muster roll of heroic and saintly figures who have been labouring before us, and of the great throng who, pressing behind us, will take up the work when we are gone.

(ii.) The continuity of the Divine work checks egotism, and the width of the Divine working checks its exclusiveness.

There is continuity of office expressed in this, "Go, and anoint Elisha." There is width and variety of the Divine working in this, "Go, and anoint Jehu." "Go, and anoint Hazael."

Go and anoint men, not only to bear office in sacred things, but to bear office in things secular. Go and anoint these men for work; for their calling, too, is a sacred calling, and their responsibilities to men are responsibilities also to God. It is true that the after-history disclosed failure; and these men cannot be numbered among those whose lives have shone with exemplary brightness; but we must not lose the greatness of the conception because of the individual failure. In their very failure, by the law of contrast, the greatness of their calling and the sanctity of their opportunities became apparent. Jehu may act with unscrupulous barbarity, Hazael may practice ruthless cruelty; but the calling of God's Providence and anointing is none the less a fact. We surrender half the world if we forget this truth. Elijah had to be reminded that kings as well as prophets were called to take part in carrying forward the Divine will. This lesson strikes in two directions. It forbids the theory, too often ventilated, that the State is to be scorned as an outcast and desecrate thing. It forbids, also, the theory that the State has no responsibility or function towards the moral and spiritual welfare of its citizens. It reminds us that the earth is the Lord's and the fulness thereof; and we have no right to narrow His realm or contract either by our exclusiveness or our irresponsibility the limits of His empire:—"The doctrine that the State is a wholly profane and godless thing . . . (said Dorner) was asserted in the middle ages, the very period of thickest darkness. . . . The State is not a godless, soulless thing, but has somewhat of a Divine dignity, and takes part, though within the limits of its idea, that is, as an institution of national law, in promoting all the objects of humanity."

But whatever was the conception of the middle ages, it seems to me that there is a feeble modernism which is disposed to limit the Divine operation within the boundaries of its own ideas. There are those who delight in assuming an antagonism between the State and the faith, and who speak as though there were no anointing of secular rulers, and as though the great work of devising laws to secure the welfare of a great people was not a sacred work, and as though there was something inherently wicked in the great council of the nation assembled in Parliament. It was not thus that our Lord met the rulers of His day. He spoke words to raise men's conceptions of their privileges and opportunities. He reminded them that their calling was Divine. He would have them view it as a sacred gift, and as, therefore, an awful responsibility. "Thou couldst have no power against Me except it were given from on

high." The nominee of the Cæsars, who might perchance owe his place to bribery or to vice, yet held his place also in the sight of Him Who puts down the mighty and exalts the meek, and exacts from every man the account of his trust.

But some fail to perceive this principle. It is forgotten too often when we wrangle about Church and State. It is often ignored in the dispute respecting an Established Church. Nobler far was the conception of our forefathers, to whom the Church and the State were not divergent, but harmonious conceptions; who dreamed, not of an Established Church, because they knew only a national Church. "Church and State" (I quote from a well-known writer) "did not exist as two bodies; they hardly existed as two distinct ideas. As the army was the nation in its military aspect, so the Church was the nation in its religious aspect. The leaders of the body might be different according to the matter in hand; but the body itself was one." It was a noble conception, as far removed from the petty spirit which traduces the State as profane, as from the secular spirit which tries to make it so. Far from us be the hard irreverences of both these spirits. Let us not rob the powers that be of their sanctity, nor excuse them from their responsibilities. Rather let us encourage all ranks and classes in the recognition of their high calling, keeping ever in mind the anointing which is of heaven, and which belongs to the ruler in State as well as to the ruler in Church.

The past history of this great land is charged with this conception. A voice eloquent, oracular, majestic as the sea—the voice of Milton, cried:—"Let not England forget her precedence of teaching the nations how to live." Who was it but our English Constantine who baptized the Roman Empire? Who but Alcuin and Wycliffe, our countrymen, opened the eyes of Europe, the one in arts, the other in religion? The realization of the high and holy calling which belongs to this nation is the way of life and light. The denial of the nation's sacredness is the way of death. Yet, in this hour, when threatening voices are heard from the north, we can answer, "We know no Welsh nation; we know Great Britain, and know how slowly, and with what sacrifice of treasure and of blood the nation was built. We know no Welsh Church, but we know how Christian faith grew in our midst, incorporating into its strengthening life the fragments of ancient British Christianity, till, as the nation grew, the National Church grew with it." But while we can answer thus, we feel that more pressing still is the need, in the hours of debate and doubt, that all should realize the solemnity of that sacred truth which is ours, and, perceiving the difficulties of the future, should pray for the anointing of all who bear office or undertake responsibility in this realm.

II.—But the message extends further. It touches the prophet's

own work. Here, too, men may err, and often do err, mistaking the accidents and incidents of work for the work itself.

Elijah had passed through an agonising conflict. He had triumphed. The shout of the people had gone up to heaven; the blood of the alien prophets had been shed. For the moment the false religion had been silenced. Did the prophet expect that the shouts of that hour would be followed by a fresh devotion of the people to the service of Jehovah? He was mistaken: the only result is the threatening voice of Jezebel; the king has gone to his palace; the people have dispersed to their homes. Elijah is as lonely as before, and in greater peril. The misgiving is in his mind; the success has been more apparent than real; after those cries of acknowledgment of Jehovah he had expected too much; and his dismay is proportional to his expectation. Does it dawn upon him that he has mistaken noise for reality? If he does not, it is time that he learned to look deeper, and to perceive the difference between work and the clamours which accompany it. He stands at the cave's mouth, and God's message teaches him to distinguish between them. The noise of earth's storm is heard around him; but he does not mistake any of these for the voice of God. He, a prophet, can discriminate between the tread of the angels of God and the voice of God Himself. Not in the wind, nor in the earthquake, nor in the flame of God, but in the still small voice—in the voice which is heard in the conscience of the prophet himself, "What doest thou here, Elijah?" Now, if the prophet could distinguish the difference between the roar of natural phenomena and the voice of God in the wilderness, why could he not distinguish between his real work and its noisy accompaniments in the midst of Israel? Alas! what is clear to us in the quiet and lonely places is not always clear when the clamour of the battle, in which we are warriors, is roaring around us. But away from the confusions of strife, Elijah can learn that his real work does not lie in the interested cries of passionate partisans, in the shrieks of defeated foes, in the shallow clamour of the mob, or in the reeking blade, or the helpless silence of slaughtered men. To superficial minds Carmel was a success, and a sign of the progress of the prophet's work; but these are at the best incidents in a great struggle. He must learn that his work is not in the wind of popular passion, nor in the rocking of revolution, nor in the fire of wild party zeal; but in the quiet influence which diffuses purer thoughts, and loftier ideas of God and of life among the people. His work was more real when he touched the conscience of the king, and sent Ahab down to his house heavy and displeased, with the still small voice of self-reproach speaking in his heart, than in the fierce hour of triumph when he exterminated the priesthood of Baal. The clamour which surrounds great movements is not to be mistaken for its progress. The dust which

risers from the chariot wheels may mark the line of its advance, but it does not assist its progress. The rising tide is not to be measured by the tumult of the white-headed waves which lash over the surface of the ocean, but by the slowly wavering yet surely advancing line which resistlessly climbs the shore.

We have somewhat learned this lesson, but not, alas ! wholly have we appropriated it to ourselves or made it influential in life. We have learned to measure history and the advance of civilization, not by bloody battles and the crimson flag of war ; but by the quiet consolidation of enlightened opinion, by the hesitating but not less sure movement of nations ; by the possession of wiser thoughts and loftier ideals. We measure no longer the advance of Christianity by the unseemly struggles, the stormy debates, the politic decisions, the fierce persecutions, and the hard unscrupulousness of bitter partisans, but by the slow acceptance of Christian thought and the Christ-like spirit among men. But too often have men judged otherwise. To them the whole cause of Christianity has been bound up in some minor question ; and after ages of wasted energy and ignorant zeal the debates are forgotten, the very subjects of controversy regarded as obsolete ; and piety has joined with wisdom in regretting the damage and waste which such wild furies have occasioned, and the hindrance which they have been to the advance of the faith—" Nothing more furious than a mistaken zeal and the actions of a scrupulous and abused conscience. When men think everything to be their faith and their religion, commonly they are so busy in trifles and such impertinencies, in which the scene of their mistake lies, that they neglect the greater things of the law, charity, and compliances, and the gentleness of Christian communion, for this is the great principle of mischief, and yet it is not more pernicious than unreasonable."

So wrote Jeremy Taylor, warning men against confounding matters which may accompany religion for the reality of it. His words find a parallel in a more recent utterance by one held in high veneration among ourselves—which warns us against confusing means with end :—" There are many in England to whom Party is more than their Church. . . . Some who claim to have more clerical knowledge than any clerks, virtually maintain that the predominant functions of the Church are worship and doctrinal teaching. These are in all ages the great means, for they are Divine means, towards the Divine end. But whenever in history they have been treated as the end, the war of controversy round them has deafened the ear to other stiller, smaller voices, and dulled the eye for perceiving the true signs of the times."—(Archbishop of Canterbury.)

Led by such warnings of wisdom, we may well look back, and see how little the jargon of controversy has achieved, and how small the gain when dispassionate eyes survey the battlefields :

and worse, what waste—slaughtered men and women ; Christ dethroned by those who pretended to follow Him ; earnest spirits alienated. These are the losses ; and we may well pause, when we mark how thoughtful people, seeing this clamour about trifles, begin to ask whether there is any virtue in a religion which rouses such tremendous passions over such paltry things. Are they not but the mint, anise, and cummin ? Have them or have them not, observe the day or observe it not, but forget not the Lord nor the weightier matters of His undoubted law—judgment, mercy, and His love.

Such was the message to the prophet—a message which opened his eyes to see that the work of God in the world was long and continuous, not final in any man's hands, but carried forward in sacred succession, and embracing kings and statesmen as well as prophets and priests—a message which pointed him away from the arena of strife where the dust was rising, to perceive the quiet influences which were at work in the hearts and lives of men. It was a message, therefore, to teach him how small is the individual, and yet how great is the work in which he is privileged to bear a part—how far the Divine purposes transcend our poor human imaginings, extending from one generation to another. It was a message, too, which bade him not despair ; for the true progress of the Divine work in the world was not to be measured by the things which we see, but by those quiet and almost unmarked spiritual influences which will yet transform the world. The message, like all Divine messages, takes us out of ourselves—away from our conceit and our despair—to bring us into the presence of God—to give us glimpses of the greatness and majesty of His working, and to restore our faith in the remembrance that though what He does we know not now, yet that nothing is impossible with Him, and that though His way is in the sea and His paths in the deep waters, yet He still leads His people like sheep by the hands of those whom He calls.

One word more. There are conditions under which the vision of God is possible to man. The prophet does not receive this message till he is fit—till, that is to say, his bodily equilibrium is restored by rest and food ; and his moral equilibrium restored by the awakening of his conscience. If upon us, too, is to come the vision, and we are to hear the message of God for our times and for our duties, we must receive the gift of the restored harmony within. An exhausted body and an enervated conscience are alike unfit vehicles of the Divine message. We talk of our age. We complain that there is a lack of the gift of prophecy. But can we expect it ? The rush and tear of life ; the haste and fever of society ; the tumult and the bustle of religion, press upon us. We need the leisure and the refreshment for restored equilibrium. The conditions around us foster rather the hysteria of despair than the calm saneness which should dwell in the

seer's heart. The remembrance of this will teach us patience towards those who, under the hard pressure of life, utter wild and whirling words, and mutter threatenings bred of their despair and of their weakness. It will make us realize that distorted views may have their roots in the social problems which are pressing so fast upon us. It will remind us that our work lies in seeking to produce those conditions of wholesomeness which restore the physical balance, and with it mental steadiness. It will make us avoid the rush of life, which tends to distract our own. But this equilibrium restored is not enough. The forces of the conscience must be called forth; the fugitive must be awakened to responsibility. What doest thou here? Are we quite sure that there is not needed some re-adjustment of moral balance in the world? Are we as keenly alive as we ought to be to the dignity of our obligations? Do we not notice a disposition to deal with questions on the principle of making others pay for the duty which is common to all? Do we not hear even religion pleaded as an excuse for shirking duties which honesty would not hesitate to discharge? Is the value of truth in the market-place and on the platform as high as it used to be? Among ourselves we have had some discussion as to the value of some consciences. We have noted that sensitiveness of conscience sometimes has the air of an afterthought. In Europe we have seen one Christian Church countenancing imposture, and another Church, which proudly calls itself orthodox, permitting persecutions which recall the days of the Dragnnades. These things call for searchings of heart; they witness to the need of revived conscience. No wonder that men find themselves visionless and in the wilderness. We need everywhere at home and abroad restored moral equilibrium. We fain would see the vision of God and hear once more His message. We need the restoration of calmness, spiritual sanity, and ethical balance.

It is not far to seek. Elijah could only find it alone with God in the desert. He who was the Prophet of Fire of the old dispensation depended on refreshment and sustenance which was occasional and supernatural. But the least in the kingdom of heaven is greater than he. We need not seek the wilderness and cry aloud with the voice of despair. Heaven's refreshment is near at hand, and never withdrawn. The road before us may be long, and the difficulties in Church and State great and perplexing, but the Divine strength is pledged to us, and One is in our midst Who not only brings us celestial food, but Who is Himself the Bread which came down from heaven. We need not in despair request that we may die, for we may eat of that Bread and live for ever. He is our strength and our life. Let us sustain our souls on Him; let us arise and eat, for without Him the journey is too much for us.



THIRTY-FIRST ANNUAL MEETING  
OF THE  
CHURCH CONGRESS,  
HELD AT RHYL.

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CONGRESS HALL,  
TUESDAY AFTERNOON, OCTOBER 6TH, 1891.

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AT Two o'clock, the Right Rev. ALFRED GEORGE EDWARDS, D.D., Lord Bishop of S. Asaph, took the Chair as President, and delivered the following

INAUGURAL ADDRESS.

IN the name of this diocese I bid a hearty welcome to the Church Congress upon this its first visit to North Wales, and in doing so tender our sincerest thanks to his Grace the Archbishop of Canterbury. I am sure his Grace will forgive the importunity with which we sought his presence, when I tell him that that importunity was merely the expression of a desire most strongly entertained by all classes in North Wales. We have also the honour of welcoming here to-day the Archbishop of York and the Archbishop of Armagh. At the same time, our gratitude is due to the Bishop of Manchester and the Bishop of Ripon for their kindness in preaching at the opening services. I thank those who have served upon the various committees, and in this connection our special thanks are due to the Dean of Chester, whose courtesy and hospitality enabled the Subjects' Committee to hold their meetings in the city of Chester, the natural centre and capital of North Wales. Short though the life of this committee has been, Churchmen, not only in this diocese, but in the whole of England, have to mourn the death of one of its leading members. Mr. Raikes was a true and loyal Churchman, and his death is a loss to the whole Church.

I know I may interpret your presence here to-day as a special mark of your sympathy with and interest in the Church in Wales ; and you will not resent my effort to give such information as I can with regard to that Church.

It would be affectation to ignore the special attack which is made upon the Church in Wales. In touching upon the subject, let me make my own position clear. I am opposed to the effort which is being made to remove the Church in Wales from her historical position. I believe that the effort, if successful, would be pernicious and hurtful to the best interests of the Principality. It would throw back the work of the Church—none can say how far or how much ; it would rob her of the fruits of years of strenuous effort and self-denial on the part of her children. Churchmen would suffer, but I hold most strongly that their loss would be, in the long run, less than that of our Nonconformist brethren.

Three statements, and three only, are made against the Church in Wales, in the single utterance which deserves and demands our attention. I allude to what Mr. Gladstone said last February, viz.:—(1) It is the Church of the few against the Church of the many ; (2) it is the Church of the rich as against the Church of the comparatively poor ; (3) and lastly, the Nonconformists are not contented.

In dealing with the first point, let me at once say that I do not regard the statistical argument as one of first-rate importance ; but our critics think otherwise. Again and again this minority argument is marched into the field in the imposing array of a generality. At one time it advances with a bold front of 13 to 1, wavers and retires to 9 to 1, and eventually to 2 to 1, and between these two points of 13 to 1 and 2 to 1 this questionable auxiliary is kept moving as occasion requires. This statistical argument, expressed in the words I have already quoted, was supplemented with this specific statement: "Looking at their numerical preponderance, even upon the entire population, and looking at the distribution of various classes of society, it was not very far from the truth to say—though I admit there is some element of exaggeration, but only a very limited one—that the Nonconformists of Wales are the people of Wales." I ventured to call Mr. Gladstone's attention to the following facts, for which I am indebted to the Dean of S. Asaph, who based his calculation upon the latest statistics published in the year-books of the four Nonconformist bodies, viz. : Calvinistic Methodists, Congregationalists, Baptists, and Wesleyans, which practically comprise

the whole of Welsh Nonconformity. Adherents or hearers, I should explain, are defined as "all who attend the chapel meetings, members and hearers who are not members, children and adults, although they are not all present at the same time." The editor of the Congregational statistics further states that in children he includes infants. It will, therefore, be seen that "adherents" include every individual man, woman, or child that can possibly be reckoned as belonging to the denomination. Now the total number of adherents claimed by these four denominations is forty-six per cent. of the whole population of Wales and Monmouthshire. In the seven eastern counties, which comprise two-thirds of the whole population of Wales, the proportion sinks to thirty-eight per cent. I may add that these facts were published by the Dean last February, and no attempt has been made to question their accuracy. I called Mr. Gladstone's attention to these facts, and he has kindly permitted me to publish his letter :—

" 18, PARK LANE,

" MARCH 4TH, 1891.

" MY DEAR LORD BISHOP,

" I have weighed, as carefully as I am able, the phrase in my speech on the Welsh Church which you have challenged, and I must own myself not prepared to recede from it, when considered as a broad and large statement of a substantial truth.

" I had already drawn a distinction between 'the many and the few,' a phrase, perhaps, less invidious than that of the classes and the masses. Among the few I understand the Church largely to preponderate. If I estimate the 'classes' at 1 : 5 of the population, the percentage becomes (for the masses or the 'people') 46 : 80, or 55 : 100.

" But there is an addition not inconsiderable to be made on account of other bodies beside the four principal, smaller individually, yet not in their aggregate inconsiderable.

" And there is a margin of the unattached, narrower I think in Wales than in some other regions, yet far from insignificant.

" On the first of these grounds an addition should be made to the Nonconformist percentage, and as to the second, the same effect would be produced by making the requisite deduction from the item with which it is compared.

" I cannot pretend to have a minute knowledge or to speak with personal authority in this much-contested question, nor did I make my statement as a certainty. It is an opinion only, but an opinion which appears to me on the whole not far from the mark. Comparing the Established Churchmen with the Nonconformists (I include for the present purpose the limited number of Roman Catholics), I cannot deny the existence of a *very* large and heavy numerical preponderance. I will not trouble you with further details, but I beg to remain your lordship's respectfully and faithfully,

" W. E. GLADSTONE."

In reply to this I ventured to point out that Mr. Dillwyn, M.P., computed the Roman Catholics and all the other sects besides the four already named at 55,767, and that adding in all these, and reckoning, as Mr. Gladstone does, for the purpose of this computation the Roman Catholics as Welsh Dissenters, there still remains fifty per cent. of the population unaccounted for. May I add that it did not occur to me that the people of Wales could mean anything except the whole population of Wales, or that because a man belongs to a particular class he is, therefore, to be expatriated. Nor did it ever occur to me that when a very large and heavy preponderance is claimed for Nonconformity, such preponderance is demonstrated by a purely arbitrary division of the population. Much less did it ever occur to me that for the sin of belonging to the classes a man may not even count as a unit in the religious body to which he belongs. Moreover, it is hardly fair to strike off the classes from the one side, and not to strike them off from the other. The Welsh Nonconformists would resent the statement that none of the classes belong to them. I only ask our English brethren to remember this one solid fact, that, according to their own showing, the Welsh Nonconformists number less than fifty per cent. of the whole population of Wales.

But then, we are told, that the Welsh Church is "the Church of the rich as against the Church of the comparatively poor." Here, again, what are the facts? A large number of the rich merchants and large employers of labour in South Wales are Nonconformists, and the strength of Welsh Nonconformity mainly lies in the shopkeeping and farming classes, where the wealth, if not accumulated in a few hands, is still very great. We hear—and all honour to them for it—of Nonconformists in Wales giving, not only their thousands, but their tens of thousands, to their different denominations, and the cheques of the rich appear in the subscription lists of Nonconformists as well as in those of the Church. I freely admit that it is true that the majority of the educated classes in Wales belong or attach themselves to the Church. Is this a fault, if such it be, peculiar to the Church in Wales? Does it never happen in England, that progress in knowledge and culture brings home to Nonconformists with fresh light and power the claims of the historic Church? There are in this diocese 208 parishes, and at my last visitation I found that there were ninety parishes where Nonconformity provides no resident minister. Who, I ask, provides for the pastoral care of the poor in these parishes? Why,

it is a fact, nay, a truism, which every parish priest in Wales will confirm, that in their hours of trial and distress it is to the clergyman that the poor, be they Church or Nonconformist, turn. It is not that our Nonconformist brethren are less solicitous for the welfare of the poor, but it is the inherent weakness of the voluntary system, that care for the poor is apt to be crowded out by other inevitable and exigent claims. Never have I heard it said by friend or foe that the Church in Wales can be charged with neglect of the poor. Let me add one more fact. Last year my visitation returns gave the average attendance at church on Sunday in this diocese as 79,012, of whom 32,104 attended the Welsh services.\* The whole population of the diocese is 268,901. Can it be possible that among this 79,012 there is no appreciable number of the comparatively poor? If so, what a prosperous diocese this must be.

I have now dealt with what Mr. Gladstone describes as the two vital and determining points in the case against the Church in Wales.

There is a third contention. The Established Church in Wales is "an advancing Church, an active Church, a living Church;" but although the Church is active and progressive, the "Nonconformists are not contented." Obviously the materials for this argument are not supplied by any shortcomings of the Church. Now, I ask, does this sense of grievance against the Church exist among the Nonconformists? If personal testimony is of any value, I can only speak of the kindest relations with the many Nonconformists I know in Wales and have lived amongst. There are two classes of Nonconformists in Wales—those "for whom politics come first and Christianity afterwards," who have set their hands to the perilous experiment of transforming spiritual energy into political energy. But there is a great body of Nonconformists who, Nonconformists by conviction, prefer to worship God in their own way, men of deep and strong religious principles. With such men we yearn to share the special blessings we possess, and so far as we travel together the same path, we bid them God speed. Their attitude to the Church is not one of hostility or bitterness, and although their kindly spirit towards the Church may not be strong enough to impel them to be its public defenders, it is still strong enough to make them anxious that the Church should not be weakened or injured. This live and let-live spirit, although not fertile in heroics, or prominent at federations, represents, I trust, the spirit of the majority of Welsh Nonconformists. But we are told the character of the present Welsh

\* The Church accommodation, or total number of sittings, in the diocese of S. Asaph, is 96,414.

representation in Parliament proves that the Nonconformists are discontented and aggrieved. Experience questions that statement. In the present Parliament the predominance of members in favour of Welsh disestablishment is as nine to one. This is taken as proof of the grievance. You remember Mr. Osborne Morgan's Burial Act. What an outcry had been raised about the bitter grievance acutely felt by the Welsh Nonconformists. What happened? In the Parliament elected in 1880, Wales returned supporters of Mr. Gladstone in the proportion, not of nine to one, but of fourteen to one, profoundly convinced of the existence of this terrible grievance. Indeed, so strong was the conviction of the existence of this grievance, that Mr. Morgan's Act was passed in the first weeks of that Parliament of 1880. Now, if that grievance rested upon a basis of fact, the Nonconformists would have been eager to avail themselves—it is idle to say that anyone could prevent them—of an Act of Parliament which removed their grievance. But what are the facts? Why, Mr. Osborne Morgan's Act is practically a dead letter, and the grievance which looked so real, and was so strongly represented, turns out to have been imaginary.

I am not without hope that the information laid before you—information easily acquired and easily verified—proves beyond controversy that the description of the Church in Wales as the Church of the few against the Church of the many, and as the Church of the rich as against the Church of the comparatively poor, is a description at variance with the facts, and that there is substantial reason for questioning, if not the existence, at any rate the extent and reality of the sense of grievance alleged to exist among Welsh Nonconformists.

These three statements practically comprise the whole indictment responsibly formulated against the Church in Wales. I trust I have not said one disrespectful word in dealing with these statements, made by one whom we have the honour of numbering among the residents of this diocese. Twenty-one years ago the right honourable gentleman delivered an eloquent defence of the Church in Wales. During that twenty-one years the Church in Wales has certainly done nothing to make her less deserving of defence, and it is satisfactory to find that, although his vote was adverse, still his speech was much more eulogy than indictment. Indeed, a great part of the right honourable gentleman's speech was not only eulogy, but a complete refutation of the main charges brought by some of his followers against the Church in Wales; and that refutation entirely relieves me of the necessity of

dealing with the utterances of those with whom fancy forms the texture rather than the ornament of their discourse.

And now, leaving the stifling atmosphere of controversy, may I add one or two words as to the Church in Wales? Among the many forces at work in our modern life, none seems more powerful or constant than that strong current setting in against all undeserved privileges, a current swelled by the sympathy of every true Churchman. An age of "value received" keeps a sharp eye on the balance between rights and duties. We only ask that the Church in Wales should be fairly weighed in that balance. Is the Church trying faithfully and honestly to realize her responsibility and duty to the people committed to her care? Churchmen in Wales recognize the greatness of their heritage. We have been told that "everything which has power to win the obedience and respect of men must have its roots in the past." The mother church of this diocese, not the oldest of the four Welsh sees, has known, like the lovely vale where it stands, storm and calm, sunshine and cloud, but for more than fourteen centuries it has been a witness to the faith which was once for all delivered unto the saints. The Church does not change her confessions of faith with the decade, nor will she attempt to lure back the youth of the country into the uncertainties and despair of a paganized philosophy by inviting them to discuss the question, "What is truth?" but in sure and unchanging tones points them to Him who said, "I am the truth." It is to her that those not of our fold must look for the preservation of the vital truths of Christianity. Not only must the truth be preserved, but applied and brought home to the hearts of those committed to our charge by a faithful and steadfast ministry. Our people love rhetoric, and so there is for them a special danger lest the spirit be lost in the form, the message lost in the gifts of the messenger. Present needs call clearly for the building up of the religious life of the community by the permanent and laborious discipline of instruction and pastoral care. Such a work of edification needs constant and sustained effort, and can only be safely entrusted to a resident ministry. I have already told you that last year in nearly half of the parishes in this diocese there was not a single resident Nonconformist minister, and in those parishes, therefore, this work of edification, with its care for the young, its systematic visitation of all classes alike, especially the sick and poor, with its solicitude for those whom others pass by as hopeless and indifferent, is left to the Church. Without the settled ministry provided by the parochial system

of the Church, some of the rural parishes would be in danger of relapsing into paganism.

In the field of education, the Church in Wales stood for a long time single-handed in her defence and maintenance of religious education. Of the fifty-seven school boards in England and Wales which have dispensed entirely with religious teaching, fifty are in Wales. The religious teaching given in the other board schools is meagre, and in many cases intermittent, but for this *minimum* Wales is mainly indebted to the influence and example of the Church. I rejoice to think that in this, as in many other matters connected with religion, there are signs that our Nonconformist brethren, who first opposed the policy of the Church, begin now to recognize that policy to have been just and right. In this diocese the percentage of the population attending Church schools is 10·2, a percentage higher than in most English dioceses, and the average attendance in the Church schools is as nearly as possible double of that in the board schools. During the last forty years more than £100,000 has been spent in school buildings in this diocese alone, and when to this is added the cost of yearly maintenance, you will see that our clergy and laity in maintaining the principle of religious instruction in our day schools have not spared time, labour, or money. It is somewhat strange that those who have done little in the past for Welsh education, and who, as representatives of the voluntary system, denounce the iniquity of State endowments, should now be foremost on the one hand in endeavouring to extinguish the voluntary system in Welsh education, and, on the other hand, in demanding a monopoly of State endowments for that illogical imposture called undenominationalism. What the Church has done in the past for religious instruction in elementary schools is an earnest that she will be not less zealous in securing religious instruction in the intermediate schools now about to be established in Wales.

I have touched briefly upon the work that lies before the Church in Wales in preserving the foundation-doctrines of Christianity, in providing the people with the ministry of edification and pastoral care, and in maintaining the principle of religious teaching in elementary and intermediate education.

Further, if we are in this country to save the moral type and standard from serious deterioration, the virtues of honesty, truthfulness, and purity must be taught, not in tones faltering with the fear of consequences, but with the power and authority of perfect freedom and independence.



To Welshmen, proud of their national sentiment, it is well to point out that unity is the best security for the preservation of that sentiment. A national entity without unity is inconceivable. The influences which tend to unity in Wales are not too strong. The existence of two languages involves a certain aloofness and isolation between those who only speak one. English is spreading rapidly, and in the border counties is the prevailing speech. In this diocese there are 52 parishes where Welsh is not spoken, and out of the remaining 156 there are very many—especially in the larger centres of population—where Welsh is only spoken by a minority. In Wales there is also what I may call a geographical isolation. North and South Wales are not mutually accessible. We here to-day are nearer in point of time to London than we are to Cardiff, Swansea, or Aberystwyth; and a journey from S. Asaph to S. Davids would be as long in time as a journey to Paris. Thus the Principality does not lend itself either to a linguistic or a geographical unity. Before I pass on, let me point out that the Church alone makes spiritual provision, wherever necessary, for both the Welsh and the English parishioners, and its provision for both unites both. I believe the unity which Wales most needs is religious unity, and that the one religious body in Wales which strives, and has striven, to teach and preserve this unity, will, in the future, for the whole country and for every part and division of it, be the home and centre of unity. In small communities there is a special danger of the meaner side of human nature coming into play, and of men shutting themselves up in grudges, with the result that even their “animosities do not rise to the dignity of passions, but evince themselves in spite.” The Dean of Llandaff has recently been constrained to say: “The politics against which I protest, as eating the heart out of Wales, are the politics of clique and party, the politics of spite and suspicion, the politics of revenge and rancour, the politics which adore and scout names, the politics which care nothing for truth, and the politics which set themselves above religion.” It is only too true that such a spirit is invading and corroding the public life of our small community. The “fomentors and conductors of the petty war of village vexation” live and move in this spirit, while some of the best energies of the people are being drained off and exhausted in the pursuit of a multitude of paltry aims. If this mean and sordid spirit is to be thrust out of our public life, it must be by the quiet and steadfast influence of a true ideal and a higher moral tone, which shall replace meanness with magnanimity, and

suspicion with mutual confidence. For this ideal and influence we must look to the Church. Her history, leading back in an unbroken line to Apostolic times, lifts us above the schisms of yesterday, and the controversies of to-day, which add so much to the bitterness and to the impotence of human life. Our reverence is evoked by her witness to the Faith given in unchanging creed and sacrament, and given in giving God's Word to the people in their own language. Her ministry, in the strength of a true Apostolic commission, gives, I trust and believe, proof of its sincerity by patience under trial and devotion to duty, and is striving to realize the conception of a pastorate which "has at heart the secular welfare of its charge, only less than the spiritual, and breathes principle into every temporal affair." It is for her to call forth and to harmonize all the best elements in the character and life of Wales, and to make them fruitful in promoting the true progress of the Welsh people, giving that progress, not only the strength of union among ourselves, but of a closer union with the thought and life of the great English nation, to whom it is our glory to belong.

My most earnest prayer is that there will continue to prevail in the conduct of the clergy a spirit of quiet and steadfast devotion to work, and that our great aim and desire shall be to bind all classes together, and not to set class against class. We only ask to be allowed to carry on our work in no spirit of aggression or bitterness, wanting and wishing nothing more for ourselves than that peace and security which we wish for others. To the work of building up is added the work of defence. That defence is a duty which we do not mean to shirk, however strong the temptation may be at times to the harassed and disappointed, to win, as is so easy, the applause of assailants by hollow compliment and questionable eulogy. Such a temptation will not lay hold upon those who regard the Church and her endowments as a trust consecrated by the devotion of centuries, and who cannot regard the hand that would despoil that Church as less than sacrilegious, or the hand that fails or fears to defend her as less than craven and faithless. Welsh Churchmen, yielding to none in love of their country, will resist, in the truest interests of that country, any and every attempt to weaken the Church in Wales, because they know that the Church is a blessing and a source of strength to the people of Wales; "that there would be less light in the land if this candlestick were removed, less wholesome fruit for the nourishment of the people if this tree were cut down, fewer stays against the streams of infidelity, immorality, and ignorance which already set in so strong."

## THE CHURCH REVIVAL IN WALES :

- (a) ITS RISE.
- (b) ITS PROGRESS.
- (c) ITS FUTURE PROSPECTS.

### ADDRESS.

The Most Rev. EDWARD WHITE BENSON, Lord Archbishop of Canterbury, Primate of all England, and Metropolitan.

I SHOULD gladly, if time would meet half the demands on it, have accepted your invitation to preach on this great occasion. But having preached at some length two years ago at Cardiff, I was also clearly of opinion—an opinion infinitely justified this morning—that it was better that the Congress and the Church should hear another voice on the same subject. The pressure of engagements at present is such that I am obliged to find myself again in London to-night, and to ask you, therefore (however unwillingly, and however much to my own loss), to suffer me to withdraw from your presence very shortly. But one thing proved to be quite impossible. It was impossible that I should not, for my office' sake, as well as my own, be at your opening service and session.

I am not here, indeed, to teach or to inform you. That would be a vain thought, considering that I speak in the presence of experts, historians, statisticians, whose utterances teem with facts both old and new, who have never shrunk from investigating any one of the accusations which have been heaped so bountifully upon your forefathers, yourselves, and your contemporaries; who have hunted every allegation down; who have detected the false impressions, the delusions under which men of goodness and sense labour when they acquiesce in the thought that your dear country might be benefited by the abolition of its vastest, most ancient, most beneficent institution, and by the diversion of the pittance which from immemorial time have been designed to carry help, comfort, and light to the remotest vales and hill sides. It would be a vain thought, I say, for me to enter upon detailed arguments, when you have among you a Bevan, a Griffith Roberts, a John Morgan, a Dean Owen (and there are many others I might name); when the Congress is presided over by yourself, my lord; and when one of the most learned and impartial jurists, legists, Chancellors England has ever known has written and spoken with such deliberateness and weight.

I am here, you will understand, simply as the natural representative of the Province to which you belong; and it is no small matter that my brother is here too, to answer for the northern Province, to tell you that neither your own sister dioceses, nor your half-sisters, are indifferent when you are threatened. We are here with no political or polemic aim. We have made no challenge; but a challenge has been given us with no uncertain sound—a challenge which cannot be left unanswered without injustice.

Well, then, the first thing we have to say is, that we have felt it our duty to examine into certain charges laid against you as you are. We have examined them, and we are convinced that they are grossly unfair; in the concluding words of a recent writer:—"One half that is written in Welsh newspapers, or spoken on Welsh platforms, against the Church in Wales consists of exaggeration or misrepresentation."

But we go further than that. We have to accuse some of the accusers of doing their utmost to perpetuate any evil which they pretend to deplore.

For years past there have been measures before Parliament which would render the removal of any real scandals easy and effective. Again and again such measures have been hindered; and last session they were within a few hours of passing in a form which men's consciences approved—even the consciences of men by no means friendly to the Church—when they were again thwarted by less than twenty men (mostly, I say it with sorrow, from this Principality) whose spokesmen made an avowal, which comes practically to this, that the Church must be prevented from reforming scandals which she detests, lest topics should fail when the Church has to be denounced. It is difficult, nay, impossible, to believe that her fairer opponents will allow their battles to be fought with weapons such as these.

What are their charges? They are partly those sad and isolated evils which she desires to reform and they desire to retain; and partly they are her highest merits. If devoted clergy educate the poor children, that is proselytism. I have heard Lampeter described as a persecution. Even the Welsh translation of the Bible, printed and published 300 years ago at an archbishop's cost, is said to be imputed to us as a wrong.

But of all charges the broadest, the most sweeping, the most taking, so to speak, is the most untrue. The Church in Wales, we are told, is "an alien Church." An alien Church! That has at once so glib and so ringing a sound. But has it any meaning? When was it found out that it was an alien Church? Did the old Eisteddfods think it so, when harpers and bards were scholars and teachers in the Church, even down to the days of Bishop Heber? Was it thought an alien Church when Archbishop Peckham made his toilsome journey the whole land through, because the Church alone, which belonged alike to both, could explain English policy to Llewelyn, and conciliate the good will of King Edward? Was it thought alien when, under Tudors and Stuarts, forty-four Welshmen succeeded in turn to the four Welsh sees, and Welshmen filled so many posts on both the English Benches—of judges and bishops? Was it thought alien when your famous scholar, Morgan, translated the Bible under the roof of the Dean of Westminster, and brought it out at the charges of the Archbishop of Canterbury? The imputation that William III. pursued an anti-Welsh policy by means of the Church has been long disposed of. He appointed none but Welshmen to Welsh sees. Was it thought an alien Church by Welshmen under the House of Hanover, when they all were Churchmen and nearly all Jacobites? Did the "Old Fathers of Nonconformity" (as they are called) think it an alien Church—they who ever called her "the old mother," and died in her arms—they who prophesied "the great revival," which has come through the last half century, and is quickening still? Did they object to an Established Church? Did the Establishment supply one single motive to their movement? Is there a word of theirs which speaks of Establishment as inimical to spiritual religion? Not a syllable. Mr. Gladstone, in the spirit of fairness, has demonstrated that such a theory has no foundation in those old fathers' minds.

But, my friends, we know well where the evil root was. We know all about George II. and Sir Robert Walpole. We know how your Sees and your deaneries were used for political purposes. We know the bitter fruits of that day of formality and torpor, of nepotism and non-residence. But, friends, we know it best because we suffered along with you. Not one of your troubles and oppressions but weighed equally on England. Where you lost, we lost. Our very losses showed our oneness. And where we recover, you recover. Neither of us has won all back. But we win fast. That is why we are assailed. That day is gone for ever. And if the Church has learnt lessons, the State has learnt lessons more severe, more wide-reaching. To lay that hand of corruption again upon the Church has become impossible for ever.

But the lesson we have learnt does not unlearn the ancient doctrine, nor the teaching of our own Hooker, that the Christian State is the Christian Church in another character. So it has always been in Britain, save during the short time of the Roman captivity, and so it will be still.

No! There is not a shadow of a truth in the catch word "alien Church." Even if you look but on outward forms, the Churches of England and Wales were one a hundred and fifty years before the States were one. Truer, historically, would it be to speak of "the Church of Wales in England" than of "the Church of England in Wales." For the succession of Augustine died out strangely soon, but the Celtic consecrators of S. Chad, with the Northerners who came from Aidan, have their successors in probably every See. Nay, the very plan, the very orientation of all our churches is pre-Roman, Celtic, Welsh. The whole history of Wales witnesses to this—that when she was most Welsh she was most identified with the Church. If the Church anywhere was a national institution, she was national to Wales.

And how stands the case now? Now for a long while you have had native prelates and native deans. What is the concurrent Church history? For figures—because extended figures are difficult to follow—I take twenty years of the diocese we are in to-day, as they have already been brought before you. But I believe that if we took all four Welsh dioceses, the conclusions would be most fully confirmed. I will not repeat, significant as they are, figures which bear more on the material than on the spiritual side of the case. In S. Asaph, then, a score of years has sufficed to nearly double the number of children who attend Church elementary schools. In England and Wales the percentage of population which attends our Church elementary schools is 7·3. But in S. Asaph it is 10·3. In the same twenty years the average attendance in Church Sunday-schools has increased thirty-seven per cent. Higher yet. The number of Church communicants has doubled in the same twenty years. Further, the number of persons confirmed in ten years past (many of them adults) is 20,000, as against 15,000 in the ten years before, and 12,000 in the ten years before that. Not only vast increase, but vast progressive increase. But the most interesting way of testing what is in process is this: in the English dioceses we are well content to be able to show that in the last ten years there has been a steady increase in our numbers confirmed of eight per cent. But in the Welsh dioceses the average increase has been—do you know what? It has been twenty-two per cent. These are marks of what is—we are told—a falling Church, a recognised failure, a declining hold. I would fain ask modestly, what would be marks of progress?

Our business is to note progress of our own, not the deficiencies of others. But it is impossible to avoid asking whether there are similar signs of progress in the bodies which denounce us. I am most ready to be corrected if I am misinformed; but, if facts are accurately reported to me, the number of resident Nonconformist ministers has during the last five years, for which alone we have returns, diminished in this small diocese by twenty-four. Ninety out of its 208 parishes know no such resident minister. If this be true, we think of it in no spirit of self-satisfaction; but we are bound to ask, what is the living force that is prepared to be responsible for the towns and villages of Wales? Be it far from me to disparage the religious work of religious men. But that form of religious work has begun to fade and wane with the return of fuller light and knowledge. Such is my conviction. But will even anyone who may not share it declare that he believes that Nonconformity in this stage is ready and ripe to undertake and execute the Church's work?

I have mentioned only those few statistics which illustrate the spiritual growth of

the Church. The record of moneys, of cathedrals, of churches, and church buildings, and other material things is more striking still. But I feel less concerned in it; material will always follow spiritual. It is the spiritual increase which is my assurance of many good days to come. For a spiritual growth it is. There are those who know where it has its roots—how, not only in the promotion of good morals, of temperance, of education, in the diffusion of sounder knowledge of many subjects, and of the history and facts of their own Church and country, in the extension of missions and the multiplying of Welsh services, the clergy and the Church have been striving to elevate, to purify, and to enlighten. There are those who know how they have laboured to clear the spiritual insight, and raise the spiritual aims and hopes of their own order. There are those who know how blest have been the mutual counsels and united devotions of the pastors. Difficulties we know they have far beyond their brethren; difficulties caused by the past, difficulties arising out of their felt duties to the ancient tongue, difficulties immense from the immense and rapid increase of populations. But these are grappled with in wisest ways by firm leaders and courageous followers; and already the successes far exceed the difficulties.

To difficulties some would add terrors, the terrors of a comparison with Ireland. It is a grotesque terror, a groundless comparison. The Church established in Ireland contained less than an eighth of the population; somewhat less than four-fifths of the population were no Protestant Nonconformists, they were Roman Catholics of the most immovable type. The partition from England was the Irish Channel; not a broad borderland, interwoven and intermingled undistinguishably in race, in speech, in common habits, common business. The work that is in hourly progress, to which such assaults are the liveliest testimony, will shortly heal many discords and solve many difficulties. Our work respects every conscience, and is itself respected. But what would be healed by confiscating the only lands, the only properties which now exact from the owners personal service to the community, and by throwing them only into the furnace of selfish competition? Has any people ever, by the evidence of unimpassioned history, by the mere calculation of cold profit and loss, gained, permanently or temporarily, by the spoliation of its Church?

Do we not know, have we never read, the Cromwellian experiment on Wales, and how it answered—the misery, the animosity, the wreck of religion, the reaction which made Wales devotedly Jacobite? May such vain experiment be nevermore repeated, such loss, material and spiritual, never incurred. It cannot be incurred if you are true to your position and your opportunities—if you are content to exercise that “self-sacrifice which is the fountain of honour both with God and man.”

We have spoken of the tangible and the external. But our hearts are not there. We speak of them as instruments in this world of that devotion to the widest interests of the people, that love of souls, that perfect charity, without which faith, knowledge, zeal are nothing worth. Of this I am here to assure you. This is the message that I bring you.

We should think scorn of ourselves if we contentedly beheld the established Christianity of Scotland, Presbyterian though it be in discipline, discharged of its duties, and dislodged from its tenure, as the spiritual organ of the State and Kingdom of Scotland united with us by comparatively recent ties.

But you, who are our eldest selves, fountain of our Episcopacy, the very designers of our sanctuaries, the primæval British dioceses, from which our very realm derives its only title to be called by its proudest name of Great Britain—I come from the steps of the chair of Augustine, your younger ally, to tell you that, by the benediction of God, we will not quietly see you disinherited.

## PAPERS.

The Rev. W. L. BEVAN, Vicar of Hay and Canon Residentiary of S. David's.

THE term "revival" admits of a two-fold signification:—(1) A sudden outburst of religious enthusiasm as the result of some violent excitement; and (2) a gradual recovery from a state of torpor and debility, analogous to that which we may experience in our bodily condition through the rallying power of a good constitution, aided by such remedial measures as prudence may suggest. It is in this latter sense that I accept the term as applicable to the Church in Wales. The progress of such a revival may be slow, particularly in its early stages, for the simple reason that remedial measures require time to work themselves out. In the case before us there has been a lengthy period of preparation, during which the revival has been proceeding silently but steadily; and now within the last few years it has given unmistakable signs of its presence in the activity displayed in the various departments of Church work, and in the measure of success which has under the divine blessing attended it. Attempts have been made to explain away these evident signs of progress, by attributing the activity to low and mercenary motives, and the success to unworthy methods of action, in the hope of thus persuading the English public that the movement is one of a superficial and temporary character, forced on the Church by external pressure. These explanations assume a quite recent date for the movement; they ignore the long preparatory process of silent growth; and consequently they underestimate the force of the stream which they are intended to stem. The answer to them is to be found in a review of the past history of the movement, in tracing the various elements of it back to their head-springs, and noting their connection with the inner life of the Church. If the result of such an enquiry should be to show that the movement has been of long standing, that it has had a continuous growth, and that it contains elements of a decidedly spiritual character, then, I think, we may rest assured that it has not been forced upon us by outward pressure, but that it is a spontaneous energizing of the inward life of the Church—that it emanates from the centre and not from the circumference of the Church's sphere.

It is, of course, impossible to enter fully into so large a subject within the time allotted to a Congress address. I can do no more than instance some few out of the many points which such an enquiry would embrace, commencing with the one which seems to be the earliest token of reviving energy—Church extension and Church restoration. This has been in progress for the last seventy years. During the whole of the eighteenth and the two first decades of the nineteenth centuries, there had been a suspension of all active operations in these departments. Meantime, the old parish churches had not only become wholly inadequate for the increasing and shifting population, but they had fallen into a scandalous state of disrepair. The institution of the Church Building Society in 1818 supplied the much-needed organization for aiding and guiding the work. The Welsh Church at once responded to the call, and within the next twenty years twenty-seven new churches had been built and eighty-six old churches restored. Diocesan church building societies were

established in S. Asaph in 1834, in Bangor in 1838, and in Llandaff in 1850. These few facts serve to show that the activity of the Church in this respect has been of long standing. We can also trace a *growth* not only in the quantity, but also in the quality, of the work produced. Compare the churches erected or restored fifty years back with those of the present day, and you cannot fail to notice the advance that has been made both in the architecture and in the internal arrangements. The former savour strongly of the Georgian era—neat, serviceable edifices, no doubt; but certainly not such as appeal to devotional sentiment or encourage thoughts of the dignity of Divine worship; while in the latter we see tokens of a higher tone of devotion, rising in many cases to an embodiment of the “beauty of holiness,” involving an expenditure which could be suggested by no lower motive than a pure desire for God’s glory. The more thoughtful consideration for the poorer brethren in the arrangements of the later as compared with the earlier churches is another instance of growth; and so also is the adoption within the last thirty years of such subsidiary buildings as mission-rooms and Church schools in our over-large and over-populated parishes. By these means a large, though still insufficient, increase of accommodation has been gained. But beyond this there has been a growth of devotional feeling on the part of our congregations—a growth of respect for the Church in the minds even of those who do not belong to her communion—and a growth of liberality among all classes of Church-people. We are told, indeed (perhaps I should rather say, the English people are told), that the growth in this latter particular is confined to the wealthy landowners of Wales. The cost of Church building is defrayed (it is said) by the “cheques of the wealthy,” and by them alone. A few detailed statements of contributions to such objects would supply the most effective reply to this gross mis-representation. Suffice it that I refer to one such statement which I have received within the last few weeks from a secluded agricultural parish of a purely Welsh character, with a population of about 1,200. The cost of the restoration was about £700, and in the subscription list, which has the merit of being given in full detail, I find no less than 382 donors of small sums ranging from £2 down to twopence, while many of the sums above £2 evidently came from residents who would not be classed as wealthy. I may also appeal to another test of the effect of church building and restoration, viz:—the keen interest displayed by the body of the parishioners on the occasion of the consecration or re-opening ceremony. No one who has witnessed such a scene in a remote country parish will easily be persuaded that the Welsh people are indifferent, much less hostile, to the Church of their fathers. Each such occasion has given rise to a local revival of varying force and duration, and the multiplication of such local revivals to a total of between 800 and 900, throughout the length and breadth of Wales, has contributed largely to the general revival.

I pass on to another important element in the revival, namely, the increase in the number of the clergy, without which an increase in the number of the churches would be of little avail. Much of the torpor and debility that prevailed in the early part of this century was due to the paucity of the clergy, involving a paucity of Sunday services even in those parts of Wales where churches were fairly abundant. Paucity of clergy



was in turn due either to the paucity or the poverty of parochial benefices, the latter leading to a large amount of excusable plurality. Hence an increase in the number of the parochial clergy involved an increase in the revenue of parochial benefices. The Ecclesiastical Commission was instituted in 1835 for the main purpose of obtaining such increase by a re-adjustment of the Episcopal and Capitular revenues and the extinction of such sinecure rectories as were in Episcopal patronage. A little later, in 1838, was passed the Pluralities Act, which forbade, except under stringent, indeed too stringent, conditions as to distance and population, any incumbent to hold two parochial benefices. Neither of these measures could, from the nature of the case, yield speedy results. Vested interests had to be considered, and beyond the delay caused by these the Commissioners required time to run out leases which had been granted on the wasteful system of fines. But as lives and leases fell in here and there, the number of the clergy, both incumbents and curates, gradually increased—of the incumbents through the operation of the Pluralities Act, and through the foundation of new benefices with endowments furnished either by annexations or out of the common fund of the Commissioners, or in some cases by private liberality; and of the curates partly through the improvement in the value of old benefices, which has enabled the clergy to pay curates, and partly through grants in aid from the Ecclesiastical Commissioners and from the two societies which have undertaken this important department of Church organization—the Pastoral Aid and the Additional Curates Aid—societies which since the time of their foundation in 1836 and 1837 respectively, have rendered most valuable assistance to the Church in Wales. The effect of this increase in the number of the clergy on the revival has naturally been very considerable. Sunday services have been multiplied; they are more numerous in this diocese alone than they were in the whole of North Wales in 1851; and the clergy are better able to cope with the area and population of their parishes in weekday ministrations. I may add that great difficulty would have been experienced in furnishing this increase of men duly qualified to serve Welsh-speaking parishes, had it not been for the wise forethought of Bishop Burgess in founding S. David's College, Lampeter, in 1822. In regard to this institution, again we may mark gradual progress from the feebleness of its childhood to the matured strength which it now happily possesses: and it has a yet brighter future in prospect through the coming improvement in middle-class education. Measures have also been taken for improving the organization of the Church. Fifty years ago the archidiaconate was virtually a dead letter in Wales. The archdeaconries of S. Asaph and Bangor had been attached to the bishoprics of those Sees since the years 1573 and 1685 respectively, and the archdeacons of S. David's diocese had been suspended from the exercise of their functions since 1665. The two former archdeaconries were re-established, and new archdeaconries created for Montgomery and Monmouth in 1844, and the functions of the S. David's Archdeacons were restored in 1836. Another change, *viz.* :—the equalisation of episcopal incomes, has also produced good effects. It has put a stop to the baneful system of constant translation from See to See, and has thus facilitated the resumption of a Welsh Episcopate, permanency of tenure being almost a necessary condition of

a continuous Welsh Episcopate. The general effect of the financial reform introduced by the Ecclesiastical Commissioners has been to distribute the Church's revenue more equably among the various grades of the ministry, and to prevent such accumulations of professional income as prevailed at one time in this (S. Asaph) diocese. Nevertheless, these abuses are still paraded before the public in attacks on the Church, just as if they had not been checked some half-century since. Further measures of re-organization are needed; in particular, a more prompt method of dealing with scandalous and indolent clergymen. We hoped to have had an instalment of this in the Clergy Discipline Bill of the last session; you know by whom and for what purpose that hope was frustrated. Lastly, if anyone could devise some method by which the bi-lingual difficulty could be fully met in our agricultural parishes by any scheme of re-organization, he would confer an untold benefit on the Church in Wales.

I pass on to notice another feature, namely, the revival of Church order and practice, as developed within the last half century. Wales stood in special need of this. Its early Evangelicalism was steeped in Calvinism to a greater extent than in England. Hence the founders of Welsh Methodism adopted the leadership of Whitefield, a circumstance which has had considerable influence in shaping the religious history of Wales. Whitefield, unlike Wesley, founded no sect; his followers in England soon drifted off to the surrounding bodies. Welsh Methodism thus found itself isolated from any allied body in England, and for this reason it clung to the Church for a much longer period than Wesleyanism did in England, the separation not taking place until 1811. The effect of this long connection between Methodism and Evangelicalism was to impair the distinctiveness of the Church's system and to depreciate Church authority; and hence a large and influential section of Churchmen remained unaffected by a movement which undoubtedly did good service to the cause of religion. Daniel Rowlands, one of the founders of Methodism, seems to have been conscious of this defect in the revival which he had himself initiated, and he pointed to the quarter whence an extension of the movement might be looked for, when he predicted to his son a speedy revival in the Church at large, "because," said he, "there is a spark in the Prayer-book which will never be put out. Though it is hidden now, you may live to see it bursting out into a bright flame." This forecast—whatever it may have meant in the mind of the speaker—seems to me a true description of what has actually occurred. The spark in the Prayer-book has burst into a bright flame. The mind of the Church, as expressed in her formularies, has been studied, and her authority as a spiritual body recognised in varying degrees by all sections of Churchmen. The standard of public worship has advanced; instead of the monotonous dialogue between the parson and the clerk, and the pretentiousness of the choir stowed away in a gallery, we find congregations taking their part with some, though not a sufficient, degree of fervour in the responding and singing, led by choirs of a more seemly character; music and poetry have lent their aid in loving rivalry as to which shall contribute most to the dignity of the service; the edifying order of the Church's year is better observed in each department of public worship—hymns, teaching, and service; the Holy Communion is more frequently administered; and in a variety of

ways there is such a contrast between the services of our day and those of the last century, or even the early half of the present century, as would have rejoiced the heart of Daniel Rowlands. This, again, is a growth, and one of sufficiently long standing to pronounce upon its permanency and its independence of external influences; it is a product of the Church's inner life, aided, no doubt, by the advance in the education of the labouring classes, who are able to enter into the services of the Church with greater interest and intelligence than of old.

I will mention one other feature of the revival—the quickening of the corporate life of the Church, as shown in the numerous occasions on which clergy and laity meet together, either jointly or separately, for mutual counsel and combined action. Need I specify them? Diocesan conferences, choral unions, choral festivals, archidiaconal visitations, ruri-decanal chapters, quiet days, together with committee meetings for all kinds of business. No doubt something in this regard is due to the facilities of locomotion we enjoy in these days of railways, without which it may be safely said that we should not have been engaged, as we now are, in holding a Church Congress at Rhyl. But this desire for joint action and interchange of sentiments is an integral part of the quickened life of the Church, and it is a phase for which we in Wales have special reason to be thankful, on account of the isolation, social as well as geographical, of many a clergyman's position in a mountainous country.

Such, then, are the lines which the revival has followed, and which sufficiently indicate the headsprings whence it has had its rise. A very different account of its origin is given by political agitators, and to this I must briefly allude before parting with the subject. There is a fairly general *consensus* that some progress has been made by the Church. There are, indeed, exceptions even to the most moderate admission in this respect; figures were recently quoted in the House of Commons leading to the conclusion that in South Wales the Church has been steadily retrograding, in proportion to the population, during the last forty years; and this estimate, though based on *data* which are palpably false and defective, will probably be reproduced on future occasions for the same purpose. For the most part, however, it is granted, even by hostile partisans, that the Church has advanced; but attempts are made to neutralize the value of this advance by attributing it to unworthy motives and corrupt methods. The activity of the clergy is attributed either to a mercenary love of the loaves and fishes, or to an aggressive spirit for the purpose of uprooting Nonconformity; and the methods laid to their charge are bribery, corruption, and intimidation. Wholesale charges of proselytism, in the bad sense in which that term is understood in Wales, are made without any evidence to support them. These charges are directed against two classes—the clergy in their administration of charities, and the wealthy landowners in their dealings with their dependents. Both these classes are liable to be caught on one of the horns of a dilemma; if they give to Nonconformists they are accused of proselytizing; if they do not give, then of oppression and persecution. Duty and good feeling lead them to prefer the former alternative, and so they are impaled for proselytism. But where is the evidence either of the intention or of the effect? One

of the most bitter assailants of the Welsh Church—though himself a Welsh Churchman—in referring to the fact that the local charities are almost wholly administered by the clergy, admitted that “for the most part these charities are fairly and impartially distributed;” an admission which is at all events of value as regards the *intention* of the clergy. Then as regards the landowners; the conclusion that would naturally be drawn from the charge against them would be that Church progress was most conspicuous in the agricultural parishes, whereas the general belief is that it has been more marked in town parishes, and I think this opinion may have some foundation in the fact that the bi-lingual difficulty is less detrimental in the towns, where separate churches can be provided for each linguistic section of the population. But the inhabitants of towns are not dependents of the landowners as such, and if they form the main, or even any, ingredient in the progress, the explanation that it is due to intimidation breaks down. The charge has, however, a political object in view, and is not likely to be given up. Turning to the motives which are said to underlie the activity of the clergy, I can do little more than refer my hearers to the account I have already given of the causes and elements of the revival; in these there is much that cannot be explained as proceeding either from a tenaciousness of Church endowments or from a spirit of ecclesiastical domination. The activity is capable of a more obvious and favourable explanation. There is plenty of work to be done, and there is the spirit to do it. The childish complaints about proselytism are based on the assumption that the Welsh are “a nation of Nonconformists,” and that the Church can make no progress except at their expense. An inspection of their statistics will dispel this delusion; in the six eastern counties of Wales and Monmouthshire, comprising nearly three-fourths of the whole population of the Welsh counties, the recent returns of the most powerful of the Nonconformist bodies—the Calvinistic Methodists—show that their adherents, exclusive of very young children, do not much exceed one-tenth of the population. There is room enough for Church activity, and to spare.

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#### The Right Rev. the PRESIDENT.

THE next speaker on the list is Viscount Emlyn, but I wish to state on his behalf that his lordship has been prevented from being here to-day by a very important engagement. He was very anxious to be here and to fulfil his engagement with us. Without entering into further details, I may, perhaps let the Congress know that nothing but an engagement which could not possibly be postponed has prevented his lordship from being here to-day.

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#### (c) ITS FUTURE PROSPECTS.

The Very Rev. JOHN OWEN, Dean of S. Asaph.

THE portion of the subject of this meeting assigned me is the future prospects of Church Revival in Wales. But for an estimate of these prospects, a glance at the past and present of the Church in Wales seems necessary. Before I enter on details, let me at the outset, as one who

may without presumption claim close acquaintance for the past twenty years with Welsh life, as well as some knowledge of Welsh history and literature, express emphatically my own conviction for what it is worth, that Welsh Churchmen—whether we turn to the past or present—have ample and solid reasons for facing the future of Church Revival in Wales with steadfast hope. Our reasons for courage and hope greatly preponderate—both in number and in weight—over our temptations to despondency. Time will only permit me to touch on a few out of these many reasons. There is one reason always to be kept firmly in front before our minds, whenever we think of the future of the Church, a Divine reason for hope, altogether distinct in kind and in certainty from consideration of circumstances or estimate of men :—I mean the Divine origin, the Divine indwelling power, the Divine mission of the Church. The Church in Wales—though it has been interlaced for nineteen centuries with every fibre of Welsh character—is no local, isolated society, but beyond all doubt an integral part of the one Catholic Church of the Creeds, judged by every Scriptural test by which a part of the Church can be known. She is, therefore, most assuredly entitled “according to the measure of her part”—of her needs, her duties, her obedience and faith—to draw hope, without stint, from the boundless power of the continuous presence of her Lord, by His indwelling Spirit. Our present difficulties will not have come in vain, will not have missed their Divine purpose, if they throw us back direct on the Divine resources of the Church, if they make us feel the Rock beneath our feet.

Let us turn to the past to confirm our trust for the future. The past history of the Church in Wales is, like her history in other lands, a chequered history. It illustrates, not only the frailty of man, but also the marvellous recuperative energy embodied in a Divine institution. From the first century to the twelfth, amidst the terrible confusion of foreign invasions and tribal strife in Wales, the Church stands out conspicuous, the one rallying point of every Welshman, the mainspring of Welsh patriotism, the force which formed our nation. She reared great missionaries, teachers, statesmen, poets, saints. The tone of early Welsh literature attests her place during this period in the hearts of Welshmen. With the coming of the Normans into Wales there came a change, again indicated in the gradual change of tone in contemporary Welsh literature towards the Church. In spite of the generous efforts of Archbishop Peckham, in the name of the English Church, on her behalf, the rampart of Welsh nationality had to bear the brunt of the iron rule which was relentlessly bent on holding down Wales. After a period of Church depression extending over three centuries, the wheel of time once more by Divine Providence turned round, when a Welshman from Anglesey ascended the English throne, and the Church revived and regained her right place in Wales. Welsh Bishops and clergy, with great gifts and true hearts, sprang up from obscurity, as if by magic, to lead their countrymen along the ancient paths, and by their noble Welsh version of Bible and Prayer-book, saved the Welsh language from imminent peril of literary extinction. The Lord President of Wales in the time of Queen Elizabeth testifies to the exceptional immunity of Wales from crime. History shows that

in the days of the Stuarts, Welshmen were "the stoutest Churchmen in the country." The contemporary poems of Huw Morus, the loyalist yeoman of Ceiriog, one of the five great names which mark out periods in Welsh literature, are full of corroborative evidence. One of his poems gives a beautiful description of the devout worship of a united parish in a hillside Welsh church, typical of the times. Wales shared with England the depressing influence of the beginning of the eighteenth century, and manifold causes, which had been at work for years, culminated in the weakness of the Welsh Church during the first forty years of this century. The faults of our fathers have been so assiduously ransacked that I need only now observe that justice, not to speak of generosity, has often been forgotten in indiscriminating censure.

Our retrospect into the past suggests that the history of the Welsh Church is, like the surface of our Welsh country, diversified by hills and valleys, by light and shade. Because there were, at the outside, some five centuries of depression, are we, on that account, to forget and blot out of Welsh history fourteen centuries of vigorous national Church life? Such a travesty of history would be as true as if an excursionist who, on account of mist, only caught in a day a glimpse of some of our Welsh valleys, were to go home stoutly maintaining that our multitude of mountains was a myth. Those who assert that the Welsh Church has been a failure must have, indeed, looked at Welsh history through a thick mist of prejudice. The study of history is more than a play of sentiment. It interprets the present, and it indicates the future. Had it been possible for a Church Congress to have visited Rhyl fifty years ago, a Welshman might have stood up to argue from Scripture and history the truth of the Welsh proverb, "*a fu a fydd*" (like past, like future). History repeats itself. He might have maintained, with Daniel Rowlands, the Cardiganshire clergyman, unconscious founder of Welsh Methodism, when he bade his son cling to the Church, that a great reformation was at hand in the Church of Wales, as in the old Tudor days. But to-day we are not called upon to prophesy of a Church revival in Wales. It is a matter of fact as well as of faith. We can point back to the past fifty years as gradually proving the shrewd insight of the dying Methodist father into the lesson of the Bible and of Providence, that man's errors and sins can never defeat the gracious purpose and covenant of God for the Church. The growth of the revival has been clearly traced for you by Canon Bevan, than whom, if I may venture to say so in his presence, there is no better informed or more judicious authority in Wales.

Let me broadly support Canon Bevan's account by the testimony of two illustrious Churchmen and two candid Welsh Nonconformists. Bishop Westcott last May, speaking of the power of renovation in the Church, said that the power had been shown "nowhere with greater effect than in the Welsh Church during the present generation." Mr. Gladstone, last February, in the House of Commons, said, "Undoubtedly the Established Church in Wales is an advancing Church, an active Church, a living Church, and I hope very distinctly a rising Church from elevation to elevation." I quote with special pleasure the no less emphatic and recent testimony of two uncompromising Welsh Nonconformists. Mr. Henry Lewis, a leader of Carnarvonshire Liberals, speaking last year at Bangor, said, "For the last twenty years the Bishop

had seen a great awakening in that part of the country. He spoke as a Nonconformist in presence of many Nonconformists, and there was not among them a single man who regretted that awakening, which he trusted would continue and extend." In the course of an able article in the last July issue of our Welsh National Quarterly, *Y Geninen*, the Rev. T. Lewis Jones, a Methodist minister, and Cambridge prizeman, on the staff of the North Wales University College, referring to this subject set down for the Church Congress, observed :—

"Every honest Nonconformist will acknowledge that a great reformation has taken place within the Established Church in Wales during recent years, and that the Church, especially in the towns, is gaining ground. The best class of Nonconformists are quite prepared to agree with all that Churchmen say touching the revival that exists among them. I say again, it would be dishonest on our part, as Nonconformists, to attempt to deny the progress that goes on within the Church in these days. A new generation of clergy are able to enter into the life of the nation better than their predecessors. They sympathize with the aspirations of Wales in many directions, and strive their best to drink of the spirit of young Wales."

These two gentlemen, I sincerely believe from my own knowledge of the country, are correct in thinking that they are not quixotic exceptions, but manly representatives of a large volume of Nonconformist opinion, of the generous spirit of the better class, who have not yet lost the chivalry of Welshmen, nor forgotten Christian charity.

I might have demonstrated the soundness of this judgment by abundance of varied statistics for all Wales and for each single diocese under every head of Church work, sufficient to convince every fair-minded man, as far as statistics go, that the present Church Revival in Wales is a solid reality, which will well bear comparison with the universally-acknowledged revival of the Church in England. But my time is short, and I have things more on my mind than statistics. Only just let me say this—the strong, detailed evidence of statistics as to Church Revival in Wales receives valuable confirmation from the increased stress now laid throughout the Welsh Church on manifold forms of Church activity. I dare not say that either the evidence of independent observers, or statistics, or manifold forms of Church activity, can be quoted to prove the root of the matter—the deepening of spiritual life ; for that is a hidden secret beneath the surface, as to which the Church can nowhere at any time indulge in self-complacency, without peril of the instantaneous fall that follows spiritual pride. If we are to hold fast hope, we must hold fast its counterpart—humility. All I maintain is, that no candid and charitable Christian, who has realized the facts of the Church Revival in Wales, would care to deny the growth among Welsh Churchmen of at least a serious and sincere desire to build up all round the spiritual life of the Church.

When we remember the Divine gifts bestowed on the Church ; when we study her history in Wales as compared with her history in other lands—when we examine by all available tests the reality of the present Church revival, we cannot, in spite of our many shortcomings, but take courage for the future. Of course there are difficulties. When the Church stands still, there never is friction. Friction on earth always means movement. According to the laws of motion, the more rapid

the movement the greater the friction. When the Church is in earnest, difficulties then commence to assert themselves. The path of true Church progress on earth always must be rough :—

“ Then welcome each rebuff  
That turns earth's smoothness rough,  
Each sting that bids nor sit nor stand, but go ! ”

No strange thing is happening to us in Wales. It is an instance of a law that pervades all Church history. The present agitation for Welsh disestablishment is, I admit, a serious difficulty in the way of Church revival, and overshadows, just at present, our ordinary difficulties.

I do not propose to say a syllable on the political aspects of disestablishment. That is not my business here to-day. But the religious side of the question directly traverses my subject, and need not be shirked. We are glad to be often assured by its promoters that they are actuated by love, and not at all by hate towards the Church. They strive to set her free by force, and generously wish to make her poor, in order that she may be pure. We are bound to do our very best to accept their motives at their own valuation, however hard it may be for us sometimes to understand the reasonableness of their method. But common sense requires them, in return, also to make an effort to understand that, dear as the spiritual interests of the Church may be to them, they are dearer still to the hearts of Churchmen. We question not their liberty of conscience. We only claim the same liberty for ourselves. It is because we think that Welsh disestablishment would cripple for a time, instead of promoting the spiritual work of the Church, that we oppose it, and not in order to plume ourselves on pride of place. We believe that the Church has a duty to her offspring, the State ; the duty of maintaining formal national recognition of Christianity, so long, and so long only, as that can be done without injustice to the Church, or to anybody else. We desire that the British democracy should pause to make proof of the value of its religious inheritance, instead of frittering it away in the hurry of its youth. We hold that there is far too little, instead of too much, wealth given in this country towards religion, and that in order to foster voluntary offerings in the future it is wise to safeguard the voluntary offerings of the past. These principles all must admit—whether they agree with them or not—are lofty religious principles deserving serious consideration, and it must surely be possible for Christian men to debate them fully without condescending to coarse invective.

The religious principles on which we take our stand are not peculiar to the Church in Wales. They appeal with the same force to you English Churchmen. It has been thought desirable to attack the position of the Church in detail, to test the cohesion of Churchmen by a concentrated rush on the Welsh regiment. The Church of England is not blind. The present agitation aims, not only at disestablishment, but even more, at severing the long historic union between the Church in Wales and the Church in England—at severing, not only the Church from the State, but diocese from diocese within the Church. In the spiritual interests of the Church we oppose this severance, even more strenuously than we oppose disestablishment. We wish the Church in Wales, by the free currents of your broad sympathies, your large



experience, your practical energy, your varied intellectual and spiritual life, now to gain, as once for a time she lost, through her complete oneness with the Church in England. Our temporary loss was not the fault of the Church in England. We remember Archbishop Peckham. The fault lay in the policy of shortsighted statesmen, who cared not for the Church. The Church in England suffered too. Our gain and loss have come to us together throughout the centuries. Should we be debarred, perchance, from sharing to the full your present gain, am I wrong in thinking that it must not, it will not, be the fault of English Churchmen? We know full well our Church identity was not made by Parliament, nor can Parliament destroy it. It is an identity "tied and knotted and tangled," not only "by a multitude of legal bonds or meshes," but by the lasting, because living, bonds of the spiritual organism of the Church. It penetrates deep down to the core of our common Churchmanship. But because Parliament cannot destroy the oneness of our Church life, that is no reason in the world why we should acquiesce in the vicious experiment of vivisection in order to show the hidden vitality of the Church. We are not disloyal Welshmen, remember, because we are loyal Churchmen. For the Church we love is "the Church of Wales in England no less than the Church of England in Wales."

It never can be right, under any circumstances, for Churchmen to be a party, even through apathy, to what they believe would weaken the Church for her spiritual work. But to anyone who closely observes the signs of the times, beneath the surface in Wales, the present time seems singularly ill-chosen, from a religious point of view, for arresting the progress of Church revival by forcing on a political cataclysm. The leaders of Welsh Nonconformists fully agree with Churchmen that Wales has now entered upon a profound intellectual and religious revolution on account of the vast and sudden increase of all kinds of educational opportunities now going on, and the recent rapid and resistless advance of English speech, literature, and modes of thought. It is hard for Englishmen, accustomed to more phlegmatic growth of thought, to realize the bewildered impression that is being made on an impulsive people like the Welsh, fond of reading and with a distinct turn for metaphysics, by a sudden influx of new ideas after centuries of comparative seclusion—like the calm lakes under the shadow of our Welsh mountains—sheltered by the Welsh language from the winds of doctrine which swept over England. The most marked feature of Welsh religion in the past used to be a glowing fervour of Christian experience, with a practical outcome in morality, but with the emotional side distinctly prominent. This fervour of our fathers—the loss of which a Welshman cannot mention without a passing sigh of regret—is generally acknowledged to be, broadly speaking, now a thing of the past among persons under middle age in Wales, and its place yet remains to be filled by a more intellectual and more complex, let us only hope it may be as true, form of the old, but ever new, spiritual life.

After twenty years of strange enthusiasm for secular education, my Nonconformist countrymen have the manliness—I, from my heart, respect them for it—to confess their mistake, and are now seeking their way from the danger of scepticism, back to the queen of sciences. They are at present taking up temporary habitation in a half-way tabernacle, which bears the unfortunate name—undenominationalism.

There is reason to hope that in another twenty years their spiritual life will lead them some steps further on the road to union, and that they will think then of a State purely secular, as they think now of a purely secular system of education. Is it wise to take advantage of the defects of fine Welsh qualities, of the rashness, which is the counterpart of Welsh generosity, and interpret a few years' impulse as the settled conviction of a progressive nation's judgment?

In order that as "the old order changeth, and giveth place to new" in Wales, not only good—for of that no Christian can have a doubt—but all possible good may come, Wales—and even Welsh Nonconformists, if I may say so with sincere respect for their many good qualities—needs for the future, as much as ever in the past, the unimpaired service of the Welsh Church. Wales needs her model of reverent public worship, the cream of the devotion of changing centuries, and the witness of her ideal, first to unbroken outward, because inward, Christian continuity and union—the basis of Welsh national union in the past, its only possible permanent basis for the future; secondly, to the reconciliation of the claims of the individual and society; thirdly, to the correlation of freedom of thought with the unshaken dogmas of the Catholic creeds through the new life that ever dwells fresh in old truths. These three aspects of the Church ideal illumine the three great theological questions which confront Wales for the immediate future. As Churchmen and as Welshmen, we cultivate no exclusive spirit; we conceive that the Church has a mission, not only to a section, but to the whole Welsh people; and that her mission is so momentous as to require every just equipment she can have. In the face of a crisis so peculiarly grave—and here exaggeration were folly—I ask all religious men in Wales and out of it, whether ours is the age and Wales the country to single out of all others for the experiment—possibly instructive in its way—of the *laissez faire* theories of an antiquated school of political philosophers? Though Wales be poor and little, her religious life to her, at least, is too vital for just men to treat her as *corpus vile*. I have thought it my duty, as a Welsh Churchman, to point out to you, with as much deliberation as I can command, the bearing of separate disestablishment upon Church Revival in Wales in the present state of the country. Do not mistake my attitude. I am convinced that the Church, and therefore the religious life of Wales, for a considerable time would be crippled if the proposals now mooted were carried. But there is a radical difference between seeing dangers and rushing at sight of them into panic. It is possible for a Christian to face facts, and yet not lose courage. There is no reckless despair in our struggle, because we strive not in human strength, and are given to discern the limits of danger. I cannot yet believe, as long as Churchmen are true to the Church, that this blow to religion in Wales will be dealt. But that is a mere matter of individual opinion. It is not, however, a matter of opinion that if the worst, as we see it, come to the worst, and the outward resources of the Church be cut off, though more than one Welsh generation must suffer grievous loss, the recuperative energy embodied in a Divine institution will once more, as often of old, gradually in process of time display itself.

The poet says :—

"God's in His heaven,  
All's right with the world,"

and, therefore, certainly all's right with the Church—let Parliament do as it please—for heaven is not far, but near, even within the Church. For did He not say to the Church in Wales, when He said to His Apostles as He went on high, “Lo, I am with you alway, even to the end of the world”?

## ADDRESSES.

SIR R. CUNLIFFE, Bart., Acton Park, Wrexham.

IN dealing with the question of “the rise and progress of Church Revival in the Principality,” it is well, if we wish to estimate it rightly, to look back for a moment to the state of things from which it sprang. We are constantly reminded that the Church is a failure in Wales, and that the reason for this is its inherent defects—that it is an alien Church, and that there is something in the nature of Welshmen which inclines them to Nonconformity. We admit the failure in the past, and deplore it; but we deny emphatically that it is an alien Church; and we assert that there were in the conditions of Wales during the last century, and at the commencement of this, special difficulties which deeply affected the Church here, but did not press on her in the same degree in England.

As regards the Church being an alien imposed from without, as is the theory of some people, no more complete answer can be found than in a speech of Mr. Gladstone's, delivered in the House of Commons, in which these words occur:—“It is a proposition completely sustained by history that the people of Wales were the staunchest Churchmen in the country as long as their Church was administered in the spirit of sympathy to their national feelings.” If Welshmen have a natural tendency (as we are told) to Nonconformity, how comes it that the religious revival of the eighteenth century, and the Methodism which sprang from it, was commenced by clergymen and others such as Howell Harries, trained in the Church of England; that its most respected leaders proclaimed to the last their affection for her, and that Daniel Rowland uttered his well-known prediction that “the bees would one day return to the hive?” That the Church was in the last century lamentably apathetic, and in too many cases grossly and scandalously fell away from its duty, no one would now deny; but if Wales suffered from such faults, so also, if in a less degree, did England. A high standard of religious belief and practice was not characteristic of the eighteenth century, either in this country or elsewhere.

It would be too absurd a statement on that account to say that the Church in England is not truly and historically the ancient Church of her people; but it has been said of the Church in Wales, because certain special circumstances had so depressed and weakened her that the assertion, though untrue, was at least more plausible. Those special circumstances have been admirably brought out in two well-known essays by Canon Bevan. I have only time to refer to them very briefly here. He summarises them thus:—

- (1) The churches were too few for the area.
- (2) The accommodation was too small for the population.
- (3) The clergy were too few for the area, for the population, and for the churches.
- (4) The services were consequently scanty in each of these three respects.

I am also indebted to the kindness of Canon Bevan for some interesting facts, which show how inadequate were the resources of the Church in many parts of the Principality to the claims made upon her. I give only a few instances of the state of

things in 1831. In Carnarvonshire there were 72 old churches and chapels, with an average of 5,100 acres to each building; in Merionethshire 40, with an average of 8,480; Cardiganshire 71, with an average of 6,240 acres; and Carmarthenshire 90, with an average of 6,000. How would it be possible in a country which for a large part is poor and mountainous, for clergymen with very small stipends to cope with the difficulties involved in the charge of parishes covering each of them such a large area? The other great cause of her depression has been brought about by the linguistic condition of Wales.

It is clear that where there is a bi-lingual population the services must be doubled; in other words, far more clergy are required, or a portion of the parishioners must lose those spiritual ministrations to which they are entitled. There are parts of Wales where the population is entirely Welsh in speech. There are other parts, and very considerable parts, such as Pembrokeshire and the borders, where the inhabitants speak English. But there remains a very large proportion where the population is bi-lingual, and where, in consequence, this very serious difficulty arises. In 1879 no less than one-third of the Welsh churches—402 out of 1,156—were affected by it. The percentage of bi-linguists has been calculated by Mr. Ravenstein, in an address to the Statistical Society, at 45. These in the main would probably prefer Welsh; but English elements are widely scattered in the country, and the Church that claims to be national is bound to regard the wants of the minority as well as of the majority. We are often told that Nonconformity has succeeded where the Church, with her endowments at her back, has failed. Without wishing to depreciate the efforts that our Nonconformist friends have made, it must be remembered that we necessarily work under different conditions.

They erect chapels with borrowed money, and they have notably done this in rapidly increasing centres of population; and their places of worship are in consequence heavily mortgaged. The Calvinistic Methodist body alone acknowledges officially a debt in 1890 of £295,346. It is needless to dwell upon the drawbacks attending such a policy as that; but it is one which the Church cannot, and does not desire, to adopt.

These, then, were the difficulties which confronted the Church some fifty or sixty years ago—inadequate resources in clergy, buildings, and endowments; a bi-lingual population; a large body of active and zealous Nonconformity; and last, but not least, the loss of influence justly forfeited by her own apathy and neglect of duty. Now, I have the pleasure of turning to the other side of the subject, and showing how, from this state of weakness, she has risen steadily, and of late at a rapidly increasing ratio of progress. I take first some general figures in a brief comparison between Church progress in Wales and that in England. The number of new churches built and consecrated in Wales from 1880 to 1889 inclusive are 98, and for England in the same period 674—in other words, whilst the rate of increase in Wales is 15 per cent. of the figures for England, the proportion of population in Wales to that of England is only 6.5 per cent. If we take the number of churches restored or enlarged in the same period, we find the figures for Wales are 156, for England, 2,247, a proportion for Wales of 7 per cent., being still a little higher than the proportion of population, and showing that whilst the rate of increase in new churches is so marked, the old are not neglected.

The voluntary contributions for 1888 and 1889, exclusive of grants from Queen Anne's Bounty and the Ecclesiastical Commissioners, as taken from the "Official Year Book," give the figures for Wales as £190,290, a sum proportionately twice as large as the parallel sum raised in England, if the gross rentals of the two countries be taken into account; or more by 50 per cent. if the population of the two

countries, according to the last census, be made the basis of comparison. These voluntary offerings of Welsh Churchmen are the more remarkable, as every published scheme of Welsh Disendowment denies the right of the Church to her fabrics.

Taking the different dioceses in succession, the following figures will show what has been done :—

**S. ASAPH.**—In the diocese of S. Asaph, the number of churches and mission-rooms was, in 1837, 144 ; in 1891, they are 257, or an increase of 113. The number of churches new or re-built since the year 1831 are 113 ; enlarged or restored, 132, making a total increase of 245. The expenditure on the above amounts to £703,396 ; and if we include schools and parsonages, £999,542.

Our bishop pointed out in his primary charge, in October last, that the sum raised for church expenses, school maintenance, and societies in the previous year came to £27,899. To this must be added not less than £20,000 contributed to church building, making a total of close upon £50,000 a year raised in a small diocese by voluntary contributions. The total number of sittings in parish churches, chapels-of-ease, and mission rooms is 86,414, or about 33 per cent. of the total population, which, if we exclude infants, invalids, and others who cannot attend, is a very good proportion. The number of clergy officiating in the diocese was in the year 1837, 184 ; it is now 321 ; an increase of 137. The number of incumbents in 1837 was 148 ; it is now 207 ; an increase of 59.

**BANGOR.**—The figures I have to give for the diocese of Bangor are from 1859 to 1889 inclusive. In 1859 the number of clergy officiating in the diocese were 186 ; in 1889 they were 228 ; an increase of 42. In the thirty years under review there has been spent on new churches £126,883 ; on churches re-built and restored £143,194 ; and if we add to these the amount expended on schools new and enlarged, on parsonages, mission chapels, and other objects, we get a total amount of £405,457. There are, besides, nine diocesan societies in existence supported by diocesan subscriptions, which brings the total for Church purposes to £468,444.

**LLANDAFF.**—In the diocese of Llandaff, so important for its large and rapidly increasing population, the bishop, in his charge of May last, points out that the number of deacons ordained from the commencement of his episcopate up to 31st December, 1890, a period of seven years, was 184, as against 89 in the preceding seven ; and that a comparison of the number of licensed curates officiating at the commencement of his episcopate and at the close of 1890 showed an increase of 63. This is not only satisfactory in itself as showing that the clerical staff is becoming more adequate to the wants of the population, but also that Churchmen are willing to contribute readily towards the necessary expense.

Probably one of the very best Church institutions which has been founded in Wales is that of the Diocesan Lay Helpers' Association in this diocese. It was formed in 1885, as a connecting link between the various persons willing to help in Church work. When first established, it numbered 541 members ; it now contains 2,213, and this seems to show that a great field for Church work in the future might be found in the development of such associations, especially in connection with Church mission rooms and lay help.

In his visitation in June, 1888, the bishop referred to the fact that in the three preceding years 25 new churches and mission churches had been erected at a cost of £52,000, with an additional accommodation of 8,295 sittings ; but in his visitation of this year his lordship was able to give still more remarkable results—viz., 36 new churches, mission churches, and mission rooms had been provided at a total cost of £81,300, and with a further accommodation of 10,045 sittings. To this

must be added £17,500 for seven churches enlarged, with a further accommodation of 1,100 sittings, making a total expenditure on Church building and enlargement of £98,000.

The bishop summarises the whole outlay for these objects, and including restorations and parsonage houses, for the three years at £122,400. Such efforts as these, we are sometimes told, are the result of the cheques of the wealthy. Even if this were so, the real question is, do the people attend these churches? On this point the bishop mentions this interesting fact, that in one parish, of which the population is almost wholly composed of colliers and labourers, ten working men placed £100 in the hands of their vicar as their contribution towards the building fund of a new church then about to be erected, and since completed. I might add other instances, but perhaps the best proof that there are worshippers in these churches may be found in the remarkable figures of confirmation in this diocese. From 1882 to 1884 the total number confirmed was 7,479; in the next three years, 10,200; and during 1888, 1889, and 1890, 12,247. The bishop's comment on this is, "I believe I am right in saying that those statistics show the rate of increase in the numbers confirmed to be greater in this diocese than that attained in any other diocese in England and Wales." These figures are specially significant when we recollect that it is in Llandaff that the growth of population in the mining districts has been so rapid, and that there the Church has consequently had to meet and cope with special needs.

S. DAVID'S.—I can only briefly summarise the work here in a few words. The "Diocesan Calendar" shows that the expenditure from voluntary sources on buildings and endowments for the two years ending June 30th, 1890, was £62,679. And the bishop in his last charge states that during the previous twelve years the number of communicants and Sunday scholars, as returned by the clergy of the diocese, had increased about 50 per cent.; whilst the records of confirmation show that the members confirmed had nearly doubled themselves within fifteen years. Perhaps I may conclude these statistics by saying that since 1834 Wales has, in round numbers, doubled her clergy; and I do not think that anyone who is really acquainted with the Principality will deny that they are, as a body, giving themselves with genuine zeal and self-devotion to the work of ministering to their people. Were it otherwise, it would have been impossible to lay before you the facts and figures which you have just heard.

Whatever may be the difficulties of the present time, one thing at least is certain—these are not the facts and figures either of an apathetic or of a moribund Church, nor can it be said that they are the result of a sudden and spasmodic effort. Whatever they may amount to, they are the outcome of a gradual and a genuine growth. They are the proof of a revival and a progress which are indubitable, which are continuous, and which may be expected to grow in strength.

On the other hand, we have the fact, which we deplore, that there is a large body of Nonconformists, and that we represent a Church which is not an alien Church, but from which too many of her children have been alienated. In the view of many persons this makes the advent of disestablishment a possibility, nay, a probability, in the near future. We are considered to stand at a crisis of the Church's history. That word crisis reminds me of a passage in a book recently published, which I doubt not is known to many in this audience—I mean the life of the wise prelate who was his Grace's predecessor in the See of Canterbury. Those who have read that most interesting work will, I am sure, cordially endorse the eloquent words written on Archbishop's Tait's monument in Canterbury Cathedral by a distinguished Welsh dignitary, the Dean of Llandaff. In that tribute to his memory, Dean Vaughan says of him, "A great archbishop—wise to know the time, and resolute to redeem it."

In a speech at Cranbrook in June, 1880, he used these words:—"The times, of course, are always anxious. Ever since I was a boy I have always heard that the Church of England has been passing through a crisis, and I believe it has. It has got out of all these crises, and it will get out of all others. In point of fact this is nothing more than what is true of every good institution throughout the world. They are always passing through crises." And when we consider the calm and patient sagacity with which he piloted her through many stormy seas, I think we may fairly draw this lesson from his words, that a state of crisis is by no means one for despair. If we look at the condition of the Church in England now as compared with what it was at the commencement of Archbishop Tait's primacy, we cannot doubt that it is one of greatly increased vigour and influence; and we may learn from that that it is not in quiet, easy going times that the truest progress is made.

For us, as for every individual and for each generation, there is a problem to be solved. Our problem is how to bring the spiritual influence of the Church to the hearts and the homes of the Welsh people. We may believe, after what we have seen of her progress of late, that we are at least on the right road, and it may well be, that if by strenuous and continuous effort we solve that problem, we shall find that we have reached and removed all those other difficulties which now confront her.

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The Rev. D. WILLIAMS, Rector of Llandyrnog, and Rural Dean of Denbigh.

OTHERS have dwelt on the history of the "revival"; I shall briefly touch on its inner life and character. I want to show what the religious life of the Church in Wales is to-day, and how it came to be what it is. Our hand-book of the past is our guide-book of the future. Our period of review extends from 1835 to 1885.

The history of the Church Revival in Wales is part and parcel of the larger history of the Province of Canterbury. With the exception of the vexatious and unsolved bi-lingual difficulty—I may say the difficulty of difficulties against which every Welsh administrator seems doomed to wreck himself and the fortunes of the Church—it has no feature nor principle which is not common to both; what affects the one affects the other, no matter on what side the Severn it originates. So intimate is the alliance of the two Churches, that they invariably sink or swim together; if one be abandoned to the wolves, the fangs of atheistic rapacity will soon settle in the vitals of the other. I dare not prophesy what day, if ever—and I say never—the Disestablishment of the Church in Wales will take place, but I am certain that the Disestablishment of the Church in England will take place the day after.

To Oxford we trace the origin and character of the revival which still moves amongst us, and is destined to move in ever deeper and broader currents, until it embraces the whole field of our religious thought and activity. Condensing the history of fifty years into a sentence, I may put it "That the fear of Newman or the suspicion of Pusey, which told so disastrously on the structure of Welsh theology about the middle of the century, and paralysed the efforts of the Welsh clergy to cope with the rising tide of dissent, is now more than reversed in the avidity with which we study their works and follow their examples." Forty years ago Puseyism was the aversion of Wales, and Calvinism its idol. We are slowly recovering from our terror of Puseyism, and are now in danger, while discarding the idol of a former generation, of mistaking the superstitions of the Dark Ages for the devotions of the Catholic Church. Our safety is the history of our Liturgy.

Our success in the past, humanly speaking, has been due to our sense of solidarity and faith in the destiny of the Church. The recognition of our national rights gave birth to new hopes, and new hopes to new energies. Where we have failed is due to want of teaching and want of organization. Teaching died with Madam Bevan schools; organization is yet unborn. The English bishops were too metaphysical, the Welsh clergy too despondent and lackadaisical.

We are conscious of many drawbacks, but they are more than compensated by the enormous strides which the Church has already made in restoring her waste places, and comforting her downcast people.

The mere enumeration of new churches built and old ones renovated, of day and Sunday schools founded and maintained, and the thousand and one guilds and associations for the benefit of the young, the weak, and the suffering; the multiplication of the means of grace, the more reverent tone and brightness of our services; the growing frequency and sacredness of Holy Communion; the greater care bestowed on the desk and the pulpit; the remarkable elevation in the aim and character of the ministry; the more willing response and co-operation of the laity, is a sufficient justification of the stock-taking in which we indulge to-day, and it fills us with wonder, gratitude, and hope. We cannot help exclaiming humbly, yet thankfully, "Surely this is progress; this is the finger of God."

This advance in myriad forms, this awakening of the Church of England cannot be the work of the enemy of souls, as is constantly maintained on Liberationist platforms, and in the pages of the Welsh press. I submit, good churches are not built by bad men, nor are frequent communions the badges of Atheists. The base theory of the loaves and fishes does not account for the increased activity, blessed work, and manifold progress of the Church in Wales. The rural population grows smaller, the rural Church congregations grow larger, and it is not maintained that they come from the moon. The wail against proselytism is the Nemesis of history, and shows where the shoe pinches. Some forty years ago, Dissenters, inspired by their great orators, built a chapel by every church; now it is our duty to build a church by every chapel. The safety of the country and the progress of the Church demands a change from a Puritan to a Catholic conscience, but this depends upon the life and the spirit of the members of the Catholic Church. Notwithstanding the desperate efforts in certain quarters to put down the Church, she will live by the love of the people; the taunts of Liberationists will exasperate her into power. The threats of the enemy are spread before the Lord.

The Church was never more bitterly assailed than at present, and at no time has she been so bright with unbounded hopes and aspirations. The hatred of which she is the object seems to be the condition, the birth-throes, of her rejuvenescence. Through a running fire of obloquy and misrepresentations she is slowly gaining a seat on the throne of the national affections, and entering upon a long lease of spiritual sovereignty. This is her destiny. There is enough of God in her to be persecuted, and persecution is God's preparatory school for lasting dominion.

Progress we have made, revival we expect. Progress, combined with detraction, is a pledge of revival. The forces now at work can have only one logical result; the next great movement must be Catholic or Agnostic. Nonconformity is rapidly exhausting the stores of reverent thought and Apostolic piety which it inherited from the Church, and in the madness of spiritual hunger craves for the poison of Secularism, and eschews the sincere milk of the Word. It is with unfeigned sorrow I say this, I would it were otherwise; but I must repeat, the *religious* force of Puritanism is played out; hence the restlessness and the agony of our day. Nonconformity has no recuperative power, no spiritual resources within itself. It was



founded on a negative, and organized against evils which no longer exist. Its illustrations are all drawn from the long dead past ; it cannot satisfy the science or the Socialism of the day.

The death struggle of Nonconformity is to drop the "non," and assume the "con" ; its myriad inconsistencies, its audacious claims, and its persistent charge of "alienhood" against the Church, are all reducible to this one struggle. To be State recognised and State established : to be more and more in union with the State ; to get the upper hand here, to get the upper hand there, to get the upper hand everywhere ; State paid schools, State paid colleges, and soon it will be State paid chapels ; this is the neck-or-nothing struggle of Dissent. The failure of the voluntary system accounts for the fervid eloquence of Liberationist orators and the scurrility of the reverend editors of the Welsh press.

Dissent is the Nemesis of forgotten truths, it lives on our ignorance of Catholic doctrines. Loss of unity and symmetry in the life of the nation is the price we pay to-day for the neglected verities of the Faith. There are great wants in the religious life of the nation—manwards and Godwards ; there are great gaps in the social system—the poor who are not touched, the rich who are not reached ; there are elements of instability and discord in the politics of irreligion. There is a tremendous lack of definiteness in the Creeds of Nonconformity, which leaves whole regions of the human soul untouched and uninfluenced. The Church alone can satisfy these wants, fill these gaps, counteract this danger, supply this lack by her fuller life, her social position, her love of order, her great Creeds, her conservation of doctrine, her veneration for Holy Writ. Were her numbers only a tenth of what they are, the Church, as a centre of unity, the sanctuary of freedom, the guardian of orthodoxy, the city of refuge for the victims of Sectarian intolerance, is indispensable to the spiritual welfare of the nation.

We want to burn into the conscience of the nation the forgotten doctrines of the Church, and to restore the Fathers of Welsh Christianity to the thrones usurped by the Fathers of Welsh Methodism in the teaching of the pulpit and the Sunday school. This is not to be done by re-introducing the forms of the past, but by manifestation of the spirit which animates the ages and makes the old for ever new. The teaching of the Church is the aversion of Secularism, and the battle of the future must be fought on the field of the Catechism. Take away the Catechism as the irreducible core of moral teaching, and you leave nothing between the nation and the *sic volo sic jubeo* of brute force. The profession of religion without the Catechism is simply Secularism in disguise.

Wales has been famishing for years on the "five points" of Calvinism ; it must now have something else, and that something else the Church alone can supply. Nonconformity is passing through the experience of the Prodigal Son. If our men of thought and of action are not blinded to the thousand signs of the times, and will countenance ever so little the deepest religious instincts of their countrymen, the movement must be Catholic and spiritual, break out in the Church and burn within it. The periods of refreshment are drawing nigh, and the establishment of missions is pointing out the way ; and great preaching is as necessary to-day as ever ; the hearts of men are yearning for it. Liturgical principles may be successfully applied in Wales—liturgical pedantry, never. The Welshman's devotion is simple, severely simple ; chaste and solemn as in the presence of God, and as far removed from every ostentation as the love of the mother from that of the "strange woman." Our instincts are simply Catholic, neither Roman nor Puritan. The restoration of ungarnished Catholicity in thought and ritual is one of the required remedies for our unhappy divisions. The converging lines of Church and Dissent are

focussed in simple Catholicity—the steady equilibrium of the desk, the altar, and the pulpit.

Hence we want (1) Teaching (Catholic teaching) centres (Ruri-Decanal) for the study of the Creeds and Articles of Religion by the clergy and laity alike, in the light of early Christianity and Catholic tradition. Nothing less will meet the religious and scientific difficulties of the age.

We are now dazed by Puritan tradition, and paralysed by the curse of Sectarianism, and some of us are cowardly hankering after the fatal infallibility of Rome. And the reason is not far to seek. The prominent Evangelical teachers of the Church, the beacon-lights of more than forty years, men worthy of all respect, who have nobly done their allotted work in the face of enormous discouragements, drew their inspiration from the same sources as the prominent preachers of Nonconformity. Here, again, we must sum up a whole volume in a sentence: "The theology of the Church was forsaken for the evidences of religion, and Hooker discarded for Paley, and Paley in his turn relegated to the upper shelf for sketches of sermons by Jay, of Bath, and a volume of pulpit anecdotes. They broke with Catholic teaching; they read the service with an un-liturgical conscience, and expounded Scripture in the light of Puritan traditions, and became afraid of the terrors of the Confessional on the one hand, and the screw of the *Seiet* on the other; and left us—their Lilliputian descendants—trembling on the balancing-pole between the 'Union' and the 'Association.'" Our progress is built on a feeble intellectual basis, and is not ennobled by the inspiration of grand ideas; it has not appealed to any strong principle in the national mind. It has not created a Church conscience—a Catholic Church conscience—transcending all denominational zeal. In the comprehensiveness of maudlin sentimentality, schism and Catholicity has become equally divine, and the enormity of sectarian proselytism which is now, with monstrous audacity, thrown in our teeth, has not been fully realized. Church restoration is the work of ordinary men, who have honestly, steadily, and bravely plodded on; we have had no fire, no energy, no enthusiasm, no aggressive power. Our work has been material, ecclesiastical; what can be paraded in figures or designed in art, but no firing of men in masses. It has been a reformation of manners, without transfiguring the national life. Its face is Catholic, but its heart is Puritan; and we are still dangling with the Catholic face, and forgetting the Puritan heart; we are polishing and varnishing, but make no serious effort to reach the secret springs of life. Bricks and mortar and millinery are up to date, but what of the wills and consciences of men?

(2) Our Churches are restored; we want a corresponding revival in the hearts of our people, a mighty outpouring of the Holy Spirit, burning away all false and wasteful distinctions in the fervent glow of an all melting and an all uniting love; the welding power of heroic thinking and simple living.

This is the first and great requisite. We dare not face the future without the Pentecostal fire. The consciousness of great aims and new powers, inspired courage, eloquence in the shrinking fugitives of the crucifixion, and nothing less, can now embolden the Welsh clergyman—the most timid of mortals—to master the legacy of perplexities which he has inherited from the policy and the lethargy of the past. Inspiration we want: tongues of fire alone can carry convictions into the consciences of men.

(3) It is not more men, but more *man* we want; a man to whom Romanism has no fascination, and Disestablishment no terror, who is willing to bear the martyr's cross and win the martyr's crown. We want a prophet-preacher who sees visions of the King in His beauty, and holds communion with the "land that is afar off." It is the eloquence of a saintly life that exercises moral supremacy over the imaginations of

the Welsh people. They are what they are by the sacred oratory of the pulpit. The man of prayer is the nation's hero. To pooh-pooh great Welsh preaching is suicidal, nothing less than judicial dementation. When the Church produces the greatest preacher of the age, "The bees will return to the old hive," but she can never attract as long as the deification of fussy mediocrity remains in vogue. A Church or a nation is what its greatest men make it.

It would be infinitely better to put the whole of Wales under the administration of one great man, than divide it into county bishoprics to suit the ambition of Lilliputian intellects. Ruskin, Tennyson, Carlyle, Wilberforce, Liddon, and Fraser, have been given to the English people; we shall also have, if the future be ours, our poet-painter-preacher, who, dissolving the theology of a Lightfoot in the fire of John Elias, will mould the times to his will, and stamp his image on the consciences of men. Wales has had such men in the past, and we need not despair of their appearance in the future.

(4) We want organization. We do not know what forces we have, nor by what spirit they are animated. The clergy and their congregations live in two different worlds; and this is the fault of the pulpit, equally with the pew. All we know is, there exists an enormous amount of unorganized willingness. There are thousands deeply anxious about the future of the Church in Wales, and a large number of the educated classes hold aloof from the Sunday school, the Bible class, and the communicants' meeting, simply awaiting the word of command and plan of operations.

Had we known our own strength a few years ago, and how to handle it, we would not have timidly waited on the chapter of accidents, and made piteous appeals to Dissenting ministers to help the Church to pocket its own pelf, and to the Executive, to compel the tenant to discharge the obligations of his landlord, but a faithful laity would have rushed to the rescue, in response to an organized message from the Church of their baptism. But this has passed into history, and the lesson remains. Disorganization now means disaster. Labour is organized, capital is organized, and infidelity is organized, every non-Christian force is organized; and a disorganized Church, in the face of the salaried ranks of secularism cannot stand. Labour, capital, and science, wistfully look to the Church. The next great movement on her part will be watched with the intensest interest by thousands of eager souls who are crying for guidance and for truth: by the upper classes, who are slowly learning their duties; by the lower, who are awakening to their rights; and when the Church rises to the height of her message, our social system, which seems now tottering to its very foundations, will be as tremorless as the truths of the Incarnation.

One word as to the future.

Over-timidity was our weakness thirty years ago; over-confidence now. We are cross-examined by envy and by love. The critics of the Church are no less helpful than the censors of Dissent. Church progress, like the moon, turns its bright side to us; while our detractors fasten on the opposite. We are abundantly treated to the gift of seeing ourselves as others see us; and no doubt we are inheritors of a two-fold legacy—one of great opportunities, the other of trying perplexities. There are spots on the face of the sun and blots on the fairest characters, and the Church claims no exemption from the common lot of man. And we may be in some danger of confounding "revival" with restoration; spirituality with civilization; growth of the Church with the increase of population; the æsthetics of worship with the enthusiasm of souls. We are sailing where two seas meet; our apparent activity is heavily discounted by our terrible isolation. Nevertheless, our prophets are on the walls, and the strife of the future is welcomed from afar.

Church and chapel tell their own tale; their destiny is written in their very construction. There seems to be a startling correspondence between the moral convictions of the Nonconformist and the structure of his place of worship. It contains no font, no altar, no place to kneel in pew or pulpit. The preacher prays standing, and the congregation sits to listen. He can hang his hat and his coat in the pulpit, has room to sit and walk about, but for bending the knee in prayer there is no provision. The Church must be the future home of the spirit of religion, while the science of the day will be demonstrated in the chapel. This is the conviction of Nonconformists themselves. The secular scheme of disestablishment, based on this conviction, has not yet been repudiated by any Nonconformist leader of thought.

My brethren, the clergy, let us not be over anxious about the material interests of the Church. If she were robbed of all to-day her poverty would soon disappear. The spiritual always commands the material, the lower is ever subservient to the higher, and the desire of all nations will flow into God's temple as long as the true Shekinah is not removed. The Apostolical Succession descends through Simon the Stylite and not through Cardinal Wolsey; saintliness will succeed where policy has failed, and to ape the country squires will bring neither sinners to God nor votes to the ballot box.

*Eglwys rdd a rhydd y werin*, is for ever her true designation, and her ultimate defence. If she is not absolutely indispensable to the very existence of Christianity, and the handmaid of the highest "service of man" in our land, I say "Away with her." But Church democracy and human liberty are divine synonyms; her system of truth is the eternal antiseptic of religious decay and moral corruption; she is the Body of Christ, the temple of the Spirit. Go, and preach and teach her doctrines.

The public conviction that the welfare of immortal souls is our supreme concern is the best security for our endowments, and the only impregnable barrier against disestablishment. Disestablishment may be innocuous or disastrous, but it will cover no body with shame or infamy but ourselves.

My younger brethren, you are entering upon a grand inheritance. Take care how you feed and rule the household of God. The first and last requisite is that ye consecrate the Christ as the Lord of your own lives.

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### The Right Rev. FRANCIS JOHN JAYNE, D.D., Lord Bishop of Chester.

THE instruction given to me by the Congress Committee was not to attempt a speech of my own, but to use the materials that would be so abundantly and lucidly supplied to me by both readers and speakers. In this way I may serve as a connecting link for the debate which is to follow, during, I am afraid, a somewhat circumscribed space of time. The one thing that has come to me as a kind of fear from the speeches I have listened to, and the remarks that have been so wisely and truly made, is that our wilful human nature be half-inclined to ostracize Aristides, because we have so frequently heard it said "he is just." I confess that after this meeting, in which you have heard so much about the truth of the Welsh Church, I should like you to undergo a course, either of study of the Welsh newspapers, or that you should attend a meeting of the Liberation Society. Our Congress meeting upon this particular subject has to face in four different directions at least. First of all, we must say a word, even against the grain, about the Liberationists, those who are

clamouring and plotting for the disestablishment, or as it more really ought to be called, the disendowment of the Welsh Church. I am quite certain that to all of us it is most uncongenial to have to draw the sword in Church defence. We infinitely prefer, in the English dioceses as well as in the Welsh dioceses, the worthier work of the trowel. But, on the other hand, we have been compelled to draw the sword; and I do not believe that we should be right in sheathing it until our opponents have been content to lay by the bludgeon and the stiletto which they are so wont to use. We have been told—I believe truly told—by the President, by the Archbishop of Canterbury, and by other speakers, that in the ranks of our opponents there are very many honourable gentlemen; that there are true friends of the Church in them, only for good reasons they do not speak out. I confess I wonder that these, perhaps not sleeping, but at all events, silent partners, do not remember the duty of utterance under the existing condition of things. At all events, if they cannot find their way to speak out what is really in their hearts and minds, I do hope, when the time comes, they will, at least, whisper the secret into the ballot-box. The Liberationists—I prefer to speak of them in that way rather than as Nonconformists—undoubtedly contain within their ranks a great many of what the Archbishop of Canterbury said were good and sensible men, but they are largely under delusions with regard to the Church in Wales. I might, perhaps, specify one of the delusions under which they labour. We have recently heard an utterance by that good and eminently sensible man, Mr. Lloyd George, which, I think, implies that he is under a little delusion, if he supposes that the pewter pot plays a prominent part amongst the instruments of proselytism used by the Welsh Church. Surely, he is very seriously mistaken. But, on the other hand, I would say, we cannot possibly guard too jealously and narrowly against any mistake upon our own part which might be made use of even by sensible men who are our opponents. Then you have already heard, and it has been demonstrated here and elsewhere over and over again, that our opponents must yield, and they are yielding, position after position. First they took their stand upon a statement that the Church in Wales was an alien Church, but it has been conclusively shown here to-day that the alien Church, the exotic Church, in Wales is Nonconformity. As I ventured to say upon one occasion, Nonconformity is a modern parenthesis in the history of religion in Wales. Then they have betaken themselves to the question of numbers. I am, of course, not going to attempt that vast question, but I should like again to call your attention to what was said by Canon Bevan; and I cannot mention Canon Bevan without expressing the great debt we all owe to him for his steady work in one of the six eastern counties in Wales. Canon Bevan has pointed out that in the district of which he spoke, out of three-fourths of the whole population, the Calvinistic Methodists, the most important Nonconforming denomination, can only show a tithe of the number, with the exception of some small children. That is a most significant fact, and in view of that and similar considerations, we have our opponents moving off to new ground, and accusing us of using bad methods in proselytising. First, they said the Church had nothing to show to justify her existence. Now they say she has something to show, but that she came by it by bad methods. Canon Bevan has quickly shown that the roots of the State Church revival in Wales, which has been going on for some years past, are far deeper than any modern panic such as the Liberationists credit us with. Then again, besides the Liberationists, the Congress has spoken, of course, to English Churchmen. It has been a very great privilege for us to have the Archbishops of both Provinces with us this afternoon, and to hear the clear accents in which the Archbishop of Canterbury spoke about the English Church, and what that Church would

do for her elder sister. Some here may possibly remember the occasion on which the Archbishop came on his first visit to Wales, and the metaphor which was drawn from his Alpine adventures as to the English and Welsh dioceses roping themselves together. That is really what we must do. I maintain it would be utterly inconsistent with the dignity of the English dioceses to allow themselves to remain established and endowed if their Welsh brethren are to be subjected to different treatment. Should disestablishment and disendowment come before us in the Houses of Parliament, should it be shown that the House of Commons is determined to push the measure through, then I hope counter steps will be taken to bring in a wholesale system, a wholesale measure of disestablishment and disendowment for the whole Church by the friends of the Church itself. It is a most encouraging thing to find that now the Church of England is so thoroughly awakened to the realities of the situation. It is not very many years ago since the contrary was conspicuously the case. England moves very slowly, but when she does move, and more particularly the English Church, she moves very solidly and steadily indeed; and you in the Welsh dioceses may be perfectly sure that now the English dioceses have been aroused, and are continually arousing more, to the realities of the situation, if a crisis should come you can absolutely rely upon the steadiness, and unflinchingness, and permanence of their co-operation.

This Congress has been speaking to the clergy and laity of the Church, and to the Church in Wales herself. I should like here, if I might, to speak to the clergy of the Church of England whom I know myself. I do not forget that the laity have their corresponding duties, and I believe they are rising more and more to that elevation upon which they ought to stand; yet it is to my brethren of the clergy I specially appeal. You know it is equally true in England and Wales that under God the battle really rests with ourselves, in the way in which we shall work and devote ourselves to the cause of God in this world. We shall all be united in hoping that this Congress will not send us back to our various forms of work without having produced a very marked result upon our hopes and our labours. What we hear in a Congress like this, in the present meeting and at future meetings, is really the poetry of Church life, the stimulating and inspiring poetry, with all those ideals, all the best thoughts that the Church can produce set before us; and the one thing needful for us is to go back to our various parishes and dioceses and endeavour to paraphrase this inspiring poetry into the prose of every-day duty. And I may remind you that our prose need not be prosaic. It should be prose with something in it, of the quality of the prose of Hooker, Milton, Jeremy Taylor, Burke, and Ruskin; and in this connection I may mention the name of one who at all events does not speak too well for Christianity or for the Church in Wales, but still I may say you will learn very much in the matter of quality from the prose writings of Mr. John Morley. We must go back to our work in that spirit, and I would ask you to lay especial stress in Wales upon those duties of the pastoral office which, perhaps, are most left out at present. I know there have been great changes for the better in the matter of worship, in the matter of daily prayers, and that these are special obligations laid upon the clergy. Let us be quite certain of this, that the smallest and most retired mountain parish in Wales will become a different thing for the clergy, for the faithful among the laity, for all thoughtful and watchful Nonconformists, if day by day there is ascending up what, after all, is the primary part of the business of the clergy, namely, a daily sacrifice of prayer and praise. Our Nonconformist brethren, when they look at us, may wonder for a while. They may, perhaps, sometimes be inclined to think it is a waste of time; but, sooner or later, they will see and feel and recognise that this is, in the deepest and truest and most distinct sense of the word, nothing else than

our business, and our Father's business. Again, with regard to pastoral visitation, surely here we shall have opportunities of holding out instruction to the people, in a way which the Nonconformist system hardly brings to the front at all. We may, as I have said, draw the sword, and use it fairly and unflinchingly; and I, for one, am always prepared to do that. But, on the other hand, let us lay stress upon the constructive side, upon the trowel; let us determine that our enemies shall find no real flaws in our harness; that we shall be going on day by day in character and labour, and proving ourselves humble and sincere and progressive in the sight of God and man. This Congress, of course, speaks to the Welsh people, and I do hope that our appeal, and the facts and truths which will be widely circulated throughout Wales as a result of this Congress, will tell. We must not willingly, at all events, allow the Welsh people to be robbed of their very best heritage. Let us ask them not to allow themselves to be deprived of that heritage in the name of a political philosophy, which, as Dean Owen has pointed out, is all but obsolete. The political philosophy which is at the root of the separation between Church and State, is really a low form of political philosophy, while the whole drift of the best thought in the present day is towards construction, and an altogether different view of things. If the Church is disestablished in Wales, it will be disestablished by a movement which is altogether behind the movement of the best thought in England. I would also say to the Welsh people, "Do not allow yourselves to be hoodwinked or hustled out of this inheritance of yours; take time." As we have heard, the Welsh people are a cautious people; they are impulsive, but cautious. If disestablishment and disendowment of the Church are allowed by you to take place, you will never be able to restore this your best inheritance, of which, as it has been truly said, the existing clergy and laity of the Church are trustees. You will never be able, as far as the eye of man can foresee, to re-establish that Church; you will never be able to get back again the dignity that belongs to a national system of religion. As a last word, I should like to refer the Welsh people to that Old Book which formerly they prized in name and studied in substance; I mean the Bible. I am afraid by the action of political Nonconformity—and there is no use blinking the fact—the tendency has been to drive the Bible out of the conscience and the education of the people, and to make it very largely a book honoured in theory but neglected in practice. Now, before the Welsh people forget what is being taught in the Bible, let them go back to the parable of our Lord, which tells us how to deal with an institution: "if it bear fruit, well." It is incontestably true that the Welsh Church is bearing fruit, and richer and purer and more wholesome fruit. The true policy, then, is "to dig about it and dung it" with more zeal, more love, more devotion, and more of every kind of resource. Then it will bear more fruit. The Divine word for such an institution is surely not "Cut it down; why cumbereth it the ground?" but "if it bear fruit, well." May that be the verdict of the Welsh people in their saner mood, and the more as the true case is brought more clearly before them.

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The Rt. Rev. JOHN WORDSWORTH, D.D., Lord Bishop of Salisbury.

I CANNOT keep silent, as an English bishop, this afternoon, without saying one word in confirmation of the noble sentiments which have fallen from previous speakers. Of course my heart is strangely moved in coming again to this diocese, which I visited first thirty years ago with my father, when we were guests of your own dear Bishop, Dr. Vowler Short, Sir Stephen Glynne, Mr. Gladstone, and the

Earl of Powis, the champion of the Welsh Church for so many years. I am more than thankful that the inheritance of so many great predecessors has fallen to **your** President. No one can live and move in the Church of England to-day without having his admiration and his gratitude constantly called forth towards the **leaders** of the Church in Wales, and especially, perhaps, towards the Bishop of S. Asaph. Let me just say one or two words to my friends who have accompanied me from England. You have heard enough this afternoon to convince you of what **you** probably did not need to be convinced—the vitality and spirituality of the Church in Wales. But, perhaps, you have also for the first time seriously awoken to the fact of the great danger which threatens the Church in England through the attack which is now being made upon the Church in Wales. We shall stand or fall together; I believe there is no doubt about that. Not that I myself should feel the smallest fear for the Church in Wales or the Church in England if disestablishment should become a reality. I do not want to enter into forecasts as to what I hope may never become a fact in our time, if ever it should become so in God's good providence, but let us not allow anyone to go away from this meeting under the supposition that there is a particle of fear in our constitution as regards the future of the Church in either of these united lands. We believe in the Catholic Church as represented by the united Church in England and in Wales. Let me, however, just say one word more. I hope my friends here and in England will forgive me for saying that we must be very much on our guard not to be forced against our will into too close identity with any political party. It is of very great importance. I hope there are many Liberals and Radicals here present who will be careful not to allow themselves to be forced into opposition to other defenders of the Church, by the necessity of political organization. We shall have, of course, to range ourselves for a time with those who undertake the defence of the Church establishment, but we do not necessarily pledge ourselves to support them in all political measures, or to go against others who may bring forward measures of another kind which we should wish to support. I have myself always been a Conservative, but I have tried ever since I came to Salisbury to do my very utmost to prevent the clergy from becoming in any sense a political party. As regards our Nonconformist brethren, for they are our brethren, they are under strange delusions; but they are recovering from these delusions, and we must treat them as those who will be very likely our dearest friends in a few years. We must be very careful not to use harsh language, or strong language, or disagreeable language. There must be no calling of names, no stinging epithets, such as are not easily forgotten. There must be, of course, nothing of exaggeration in our controversy with them. I do feel more and more, as I am sure some of the speakers who will address you to-night must feel, that there is a good deal of shifting of the religious elements in Nonconformity, and a drawing of those elements towards the National Church, and I hope and trust that nothing in the contest which is impending will prevent the approaching together of these elements; for surely we cannot look upon the ideal of the Christian Church as our Saviour sees it from His throne above, without seeing that the divisions of Christendom make each division defective as well as the whole. We Church people are defective because of the mere absence of Nonconformists from our midst. They have qualities which we do not possess so thoroughly as we should have if they were united with us in one body. And I believe that one of the most evident signs of the presence of the Holy Spirit in the Church of England is that we, perhaps of all the religious bodies of this country, are not ashamed or afraid to confess our sense of this defect. I will end with a reference to some words which one of the former speakers let fall in the course of his rapid enunciation of great truths in eloquent language. I would



say to our friends from England—Uphold the Established Church as a centre of unity, which it certainly is, not only in this country, but to all countries throughout the world, who are looking to a similar form of religion to that which, by God's blessing, has been established in these islands of ours for so many years. I would ask you next to support the Established Church as the guardian of orthodoxy. I believe religious Nonconformists recognize very thoroughly that unless we had that solidity, that slowness of movement, which establishment gives to the Church in this land, there would be far less real guarantee for the orthodoxy and the truth of the teaching of the Christian religion all over the country, not only in the Church of England, but in all the different sects and parties outside of her. And, lastly, you must uphold the Church as the friend of the poor. There is no doubt at all from our experience that without the Established Church there would be very little done, indeed, in this country for those who cannot pay for their religion.

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**The Right Rev. the PRESIDENT.**

I HAVE the cards of several other gentlemen here, but I am afraid we have already exceeded the time by a quarter of an hour, and, as we have another meeting at seven o'clock, we must adjourn now.

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*PIER PAVILION.*

TUESDAY AFTERNOON, OCTOBER 6TH, 1891.

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**The Right Rev. the BISHOP OF RIPON in the Chair.**

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**CHURCH REVIVAL IN WALES.  
OVERFLOW MEETING.**

**ADDRESSES.**

**The Right Rev. WM. BOYD CARPENTER, D.D., Lord Bishop of Ripon.**

I THINK that it is due to you that I should commence by making an apology for the lateness of our appearance; but in such matters as Church Congresses one is not always the master of one's own movements. I suppose it is the experience of life that with the growing freedom of the world there is much more constraint put upon many of us than used to be the case in olden days, and, therefore, our arrival here is later than we ourselves would wish. I was asked to preside at this meeting, which I am very pleased to do, if it were only to show the interest I feel in this Church Congress and what is called the Revival of the Church in Wales. Perhaps you will allow me to carry you in thought to an ancient scene—one which tells how the Druids used to hold their stately gatherings round a circle of stones. Amongst those gatherings—and I speak under correction, because there are those who are much better acquainted with the history of the past than I am—there was a gathering at which stones were set up, and around the central stone, which was larger than the rest, they assembled. I would

remind you of some of the requisites at this great gathering, which met for prayer, offered by the Druid priest. The conditions were that they should all meet at some lofty place, and that these assemblies should never be held after dark, and the priest commenced the proceedings by praying the great prayer which, I think, might very well be prayed, with its Christian sense, by ourselves to-day. We ask for no hole-and-corner gatherings; we ask that our gatherings for what is best and highest should be, like the ancient gathering of the Gorsedd, open to the free air of heaven, and open to free criticism. We ask also that they shall be always held beneath the clear light of the sun and the eye of day, and nothing be said in them but what the clear eye of day and the purer eye of the light of God might look down upon. We must remember that we are still the children of the light. One other thing there was in this gathering, and that was, that a prayer should be offered, and when you listen to those ancient words, and remember that they were spoken by a Druid priest before our Saviour died for the world, you cannot read them without believing that God was not far from anyone of those assembled there. The Druid was taught to pray—"O God! grant strength, and from strength give us discretion; and from discretion, knowledge; and from knowledge, the right; and from the right, the love of it; and from that love, true love for all things; and in love for all things, the love of God." I do not know anywhere outside Christian literature a nobler prayer than that. Give us strength, for we are weak; the enemy is against us; the enemy is around and within and stronger than we; give us, when we have strength, the discretion to use it right. Give us strength and discretion, and as Thou givest us discretion, give us for it wider and ampler knowledge, that our influence may grow from age to age. Give us right and the love of it; for if we are animated by the spirit of love we shall do what is right. I apprehend that when a devotion for what is right has been established in our minds, that leads to the love of all things and the love of God. I feel persuaded that there is not one amongst us that does not desire, chiefest and most of all, that our gatherings should not only lead to a revival of the Church, but also to an extension of its spiritual power—the widening of its power for discretion and wisdom, and a stronger and nobler desire to love one another, which leads to the love of God. My duty is only to preside, and not to speak, but I felt I should like to bring this Celtic allusion before you as a guidance for us all. My duty is now to ask the Bishop of Wakefield to address you.

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The Right Rev. W. WALSHAM HOW, D.D., Lord Bishop of Wakefield.

I REALLY feel almost ashamed to stand up here, when I remember that the chairman of this meeting, and I myself, both come from Yorkshire. I am afraid that you in Wales will look upon it as a sort of invasion of the northern barbarians. I have, however, one claim to speak which the chairman has not, for I spent the best part of my life in this diocese. So I hope you will forgive a second Yorkshire bishop standing before you to-day. We are here, as you all know, to express the sympathy of all parts of England with Wales, the Bishop of Ripon and myself expressing the sympathy of Yorkshire. And then we want also to express our sense of the living union of the Church of England with the Church of Wales. We are not two distinct bodies, but one body, so closely united, that to cut off the Church of Wales from the Church of England would be like cutting off a limb from a living body; and I do not think the process would be very likely to be beneficial, either to the limb, or to the

body from which it were cut off. And, therefore, I hope that our fate and future will be one. I hope that there will not be a different policy for the Church of England and the Church of Wales, and that we shall be united in strength and progress and everything for which the Church is worth preserving. Now, unfortunately, we are thrown upon our defence, to some extent, in this part of our kingdom, and there are some things which pain one in being thrown upon one's defence. In the first place, I have always had a very strong feeling against mixing up Church matters with politics, as I have always felt that it was an evil to the Church to be identified with one section of the political life of the country; and I have been very anxious to find in my new diocese in the north as many as possible of those who take diverse views in political matters on the side of the Church. I am sorry to say that I find in some parts of my diocese the political cleavage and ecclesiastical cleavage the same, so that all the Churchmen are Conservatives, and all the Dissenters are Liberals. That is a very unsatisfactory state of things, and I am always protesting against it, as I believe it to be deleterious to the true interests of the Church. But when you are thrown upon your defence, and attacked by any party of your fellow-countrymen who are in earnest and vigorous in their action, you are almost inevitably thrown into the arms of those who will defend you best; and so it is inevitable that the Church, whenever attacked, should attach itself, more or less, to the party most keen in its defence. One does so long that the Church should be placed on a level high above politics and all other worldly affairs. Do not mistake me. I mean by the Church the embodiment of all the religious life of the land; and I am very far from saying that the religious life of the land should not have any touch with the political life. I believe that the Church is bound to interpenetrate every phase of life. All I want you to feel is, that the Church stands on a higher platform, and that it must not be bound to any particular phase or party in the life of the land. We are going to contend (we are obliged to do so by the circumstances in which we find ourselves) for the welfare of the dear old Church that we love and believe in. I think that what I should like to say to you to-day is just this—that if we were going to fight for the preservation of the Church's status, and for the strength and vigour which that status commands, I am quite sure that the first thing all Church people ought to do is, to set themselves heart and soul to make it quite clear that these things are well worth fighting for. If the Church is to be defended, it must be as a great spiritual society. The Bishop of Ripon very truthfully said that the spiritual work of the Church is the great thing which must stand first. I am quite sure that unless our people believe that the Church is the best instrument around them for lifting up the people into a higher life—the best instrument for ministering holy things to them, and for bringing them the consolations of religion (that is a very fitting expression, for everyone needs consolation for the troubles and trials which are the lot of all)—unless people believe that the Church that they are asked to defend is the society which is best fitted for doing their Master's work, the best for leading souls to the Saviour, and for bringing down the blessings of God's bountiful hand to His people—they are not likely to be very keen in the defence of the Church which you ask them to undertake. I put that principle first of all. If the Church's position is to be defended, it must be by letting the people see that it is worth fighting for. The same point meets one with regard to the education question, which is in our minds at the present time. The clergy, and many of the laity too, are fighting for their day schools, which they feel to be in very considerable peril, and threatened in the future. But I am always saying to my own clergy, that if you want to defend your schools and to save them from being taken from you, and placed in the hands of a different management, you must make them worth defending. Take care that the religious teaching in your school is true and real; take care it is

worth having ; take care that it is not a mere name ; that you are not fighting for a party or "principle only," but for the reality, and a thing which is of infinite value. And so I say in regard to the Church at large : make it a real, spiritual power amongst your people, and they will believe in it and will not desert it. But there is another thing with regard to the value of the Church. If we want to defend it, it must not only be a great *spiritual* reality and power, but it must be also a very *practical* thing. I believe myself that we have erred in past times very much in not bringing our Church teaching and Church life down to the ordinary daily life of men. I know, to a great many people, religion and the Church have seemed as a thing floating, like some ethereal essence, above the heads of the people—as little more than a beautiful dream. They have thought that religion has reference to a life which lies far away, and which is to come to pass after this life and all its troubles, trials, perplexities, and problems are at an end. They look upon it as a sort of unreality, and do not think it has anything to do with everyday life. Too many look upon religion as an abstract thing. We do not live in the abstract, but in the concrete ; and unless religion helps us in all our daily trials and temptations, it really is an unreality. I remember a clergyman in London, at a gathering of a great number of working-men, giving them a lecture on the "Kingdom of Heaven," and he explained to them that the kingdom of heaven, in our Lord's language, signified a present kingdom ; a kingdom here on earth ; a kingdom containing good and bad ; illustrating his remarks by pointing to our Lord's parables of the field with wheat and tares, and the net containing good and bad fish, and so on. Well, a working-man got up, at the end of the address, and said that it was all very fine, no doubt it was the speaker's opinion, and he gave him credit for meaning what he said ; but it was not what the Bible, or the Church, teaches when it speaks of the kingdom of heaven. "It speaks," he said, "of something after we are dead and gone, and we know very little about that. We working men," he added, "want something which shall help us in our daily life, and in our troubles and difficulties." Why, this is the very thing we want to give them—the very thing the Church was founded for. It is very extraordinary how the mistaken idea has laid hold of multitudes of people, that religion is only a thing which concerns another life, and not the present life. We want to bring religion down to everyday life. It is not a tender plant to be grown in glass-houses ; it is a strong, serviceable thing for men and women to carry out with them in the world ; to take with them wherever they go ; to be with them in the shop, in the mine, in the factory, and in the drawing-room. Wherever they go it must go with them. It is a thing for here, and not for hereafter only. There is no mistake more fatal than that very common one of drawing a big black line, and putting religion on one side of that line, and daily life on the other. It is as common as possible to put these two things in two different hemispheres, and not to let them intermingle at all. And this simply makes religion a sham and a delusion. So, I say, if we are going to defend the Church (as please God we are), we must defend it, first of all, as a spiritual instrument for lifting men to rise up into the life of God ; and secondly, we must defend the Church by making it a real, practical thing in the lives of men—a reality ; a thing that they can lean upon in their weakness. These are the thoughts I want to put before you to-day. If there are hard times coming for the Church, if there are difficulties, and trials, and sufferings in store for us, God will not desert His Church, and, I believe, supposing the worst came that we fear, supposing those—I will not call them our enemies, exactly, but those who take an opposite view to what we do of what is for the welfare of the Church—supposing that they win, and supposing that they are able to carry some such measure for England and Wales—for I am not going to separate the two for a moment—as was carried some years ago for the sister island—supposing, I

say, they succeed in effecting this, do let us remember one thing, that the Church does not depend upon establishment. The Church is something greater, truer, and nobler in every way than establishment. Establishment did not make the Church, and disestablishment cannot unmake the Church. Whether the Church is established or disestablished is an accident. I hold that establishment is a very blessed and helpful thing. It gives the Church great power of doing its work, but we must not lose sight of the fact that the Church is something far, far greater. In conclusion, I only wish and pray that God's blessing may be upon this Congress, that everything that is said and done at it will be for the truest welfare of the Church; that a high tone and temper may be maintained throughout, and that the Church in Wales may be the stronger, better, and purer, for this great gathering of Church people, who, I hope, will do what in them lies for the dear old Church that they all love so well.

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The Right Rev. RICHARD LEWIS, D.D., Lord Bishop of Llandaff.

You have just been listening to two of my right rev. brethren, who have come all the way from Yorkshire to speak at this Congress, and I think I shall best express your feelings by offering our hearty thanks to them for the kindness they have shown in coming here to speak to and instruct us. I should like to say, first of all, how very deeply I share the disappointment which you must all feel at not being able to enter the large Congress Hall in which the able speakers, who had elaborately prepared addresses, are instructing the large audience there on the subject of "Church Revival in Wales," and that it is your lot to have to listen to the extemporised utterances of other speakers. But I am sure of this, that your disappointment will be very much mitigated by the thought that it is due to the enthusiasm that has been felt all through the length and breadth of the land for the good old Church in Wales; an enthusiasm so great, that the salubrious town of Rhyl has failed to provide a room large enough to hold our sympathisers. As a Welsh bishop, I am not surprised at this enthusiasm, because I believe, within recent times, the amount of work we are doing within the Church in Wales is not surpassed, if equalled, by that which is being done in the most flourishing diocese in England.

On the Church Revival in Wales I propose to say a very few words. In making my observations, I wish to confine myself to my own diocese, during the period of eight-and-a-half years which I have presided over it. I do this for three reasons:—*first*, because I am better able to vouch for the accuracy of any statements I may make; *secondly*, because if I am able to show that there are satisfactory evidences of Church revival in a diocese which comprises a population equal to half that of the whole Principality, it is only reasonable to assume that that work is going on in other parts of Wales; and, *thirdly*, because from Archdeacon Thomas, who is present, you will probably hear something of what is going on in the other Welsh dioceses, with which he is more conversant than I am myself. Now it is obvious that statistics must be regarded as a very important element in evidence of Church progress and Church revival; for if the Church is found to have increased within recent years the number of her clergy to a very much greater extent than she did in a like period immediately preceding it; if, again, she has during this recent period increased the number of churches and supplied additional accommodation for the people to a far greater extent, these two facts will show this: that her teaching is appreciated by her children, and that they are prepared to make sacrifices in order that those blessings should be diffused over a wider area than at present. Again, if we are able to show

that during this recent period, as compared with the preceding one, the number of professing members of the Church has increased far more rapidly, then we have evidence to prove that the blessings provided are to that extent more widely appreciated at the later than the earlier period.

Now for facts and figures. During the eight-and-a-half years that I have been Bishop of Llandaff, I have ordained 206 deacons, against 99 in the last eight years of my predecessor's episcopate. I do not say that during that time there has been an increase of 106 in the number of clergy labouring in the diocese; I am free to admit that they have not increased to that extent, but the net increase in the number of labourers is 70 in eight-and-a-half years. Let us remember what that means from a pecuniary point of view. Seventy curates receiving a stipend of £120 would be £8,400 coming out of the pockets of the Church laity of the diocese. Therefore, I say there is a proof that our laity in the diocese are willing to make greater sacrifices than they were a few years ago, for the purpose of bringing home the teaching of Christ to their poorer brethren. In the last eight years of my predecessor's episcopate, £60,000 were spent on church buildings and church restoration. In the eight years of my episcopate £230,000 have been spent on the like objects; in the town of Cardiff alone £51,000 have been spent in church buildings, supplying accommodation for 6,000. In the Rhondda Valley—of which some of you may possibly have heard—fifty years ago, there were only a few farmhouses and cottages, and a population of three or four hundred people; at the present there are, probably, 85,000. You will, therefore, see that the energies of the Church have been taxed heavily to provide accommodation for that multitude. A few years ago in the course of the remarkable debates on the disestablishment question, the member for the district in which this valley lies stated: "They had been told that churches and schools were increasing in the Rhondda Valley. Well, one church was built by a nobleman (a landlord), who allowed the use of it to the Protestants on condition that they gave it up when there were sufficient Catholics to fill it." Now for the facts. In the Rhondda Valley I have seen erected ten churches; they supply accommodation for 5,000, and have been built at a cost of something like £40,000. One of those churches was built by a single lady at a cost of £21,000. When this church was being built, it was said that it would be a serious waste of money to put such a magnificent church in the midst of colliers; but I believe that it has proved invaluable in educating them, for it has shown them how the Church teaches men to worship God in the beauty of holiness, with every adjunct to indicate that it is God's house. I held a confirmation very shortly after its consecration, when there were at least 1,200 persons inside, not less than 800 or 900 outside, while hundreds went away. That is a positive fact. The statement I have just mentioned of the member for the Rhondda district is a fair specimen of some of the misrepresentations we have to meet. It is necessary, therefore, that we in return should speak out plainly on the subject. We do not want to say anything against Nonconformists, but we want to protest against things that are false and wrong; and I hope there are some of our brothers and sisters here to-day who will take hold of these facts, and let their English brethren know the truth, that they may not be misled by these monstrous misstatements. Let us pass from buildings to Church members. In the last three years of my predecessor's episcopate, he confirmed 7,000 candidates; in the first three years of my episcopate I confirmed 10,300, and in the last three years, 12,400; so that in the last three years of my episcopate the number of those confirmed, compared with the number confirmed during the last three years of my predecessor's rule, has been very nearly doubled. That is a very significant fact. Besides, I have had, during the last eight years, a return of 1,600 adult baptisms. What does that mean? Of course none

had been baptized in infancy, and, therefore, probably all belonged to the Baptist denomination, so that we have probably received 1,600 additional members into the Church from the Baptist denomination alone. Again, I find that about one-fourth of the confirmees of my diocese are persons who are over twenty years of age, and upon enquiry I have learnt that they are almost all recent converts from Nonconformity. And so it shows that at this present moment persons who appreciate the blessings we have to bestow are increasing very rapidly in number.

But I must not speak only of the sheep; I must also refer to the shepherds. I have in my bag letters from eight Nonconformist ministers begging for admission to the Church. In the last eight years I have received over forty of such letters. Some of these I have at once declined, and have only taken the cream. Some of these letters were from very earnest men who were eager to give up the teaching of what they had discovered to be errors, and to enter the true fold. They have to go through a trying ordeal before I admit them to the ministry of the Church; I require them to serve often twelve months as lay readers at £50 a year, or even less. I have one under consideration who is willing to give up £200 a year, to take a position at £50 a year as lay reader, and this gentleman has seven children. I have another with a wife and two children, who is about to give up upwards of £200 a year (he ministers, at present, outside the borders of the Principality, but is a native Welshman) to receive £50 a year. This is a proof that no pecuniary temptations were held out to Nonconformist ministers to join the Church. These are facts to show the *objective* growth of the Church. But her growth is not objective only; it is also *subjective*, and the former is the outcome of the latter. The Holy Spirit of God is moving the hearts of clergy and laity alike to the doing of God's work amongst His people, in a way which is exciting the attention and winning the admiration and respect of the people amongst whom they dwell, and leading them to feel that God is amongst them of a truth. The more definite teaching of the truth as embodied in her creeds and formularies, and a wide diffusion of knowledge concerning her history and position, are producing a powerful influence upon the minds of the people, especially the younger section of them, whom the spread of education has better qualified to judge between truth and error. In a word, we are now teaching the people the truth in its fulness, and both clergy and laity are seeking to live up to the truth which they believe and teach in such a way as to convince men of the reality of their faith, and the results are such as I have described. One word about the Church in Wales being the Church of the rich. My diocese has in it a great many rich people, but it has also thousands and hundreds of thousands of poor working-men, who are very proud of their Church, and do what they can to support it. I may mention that in one parish ten of those men brought £100 to their vicar to build a church, and they also undertook the whole work of digging the foundation and making other local preparations. The church was consecrated last October. It is so full now that I have been asked to give a grant from my funds for enlarging it. Three other churches, built within the last five years, have already been enlarged in my diocese in order to supply the spiritual wants of the people. Is this, then, I ask, a moribund Church, or is it a Church that is doomed? I think not. It is a living and growing Church; and if we go on on these lines, teaching the people to live as Christ's people, we can snap our fingers at her enemies.

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The Ven. D. R. THOMAS, Archdeacon of Montgomery, and  
Canon of S. Asaph.

THE Bishop of Wakefield has humorously compared the visit of the Bishop of Ripon and himself to this Congress at Rhyl to an invasion of the northern barbarians ; to myself it recalls an invasion of a different kind from the same quarters, an invasion, if I may so use the term, peaceful and friendly, fraught with the blessings of faith and holiness, of Christian hope and true civilization ; for it reminds me of the journeyings of Columba and Aidan, of Cuthbert and Chad, and, most of all, of the missionary work of Kentigern, the exiled bishop of Strathclyde, and the founder of our own see of S. Asaph. It revives the memories of the thirteen intervening centuries, through which the great verities of the "one Lord, one faith, one baptism," have been handed down from generation to generation ; and of the many vicissitudes of times and circumstances, of trials and dangers, of prosperity and adversity, of failure and success, through which the Church has passed and carried on her mission to the present hour. Their visit is to me, above all, a remarkable witness to the historic continuity of the oldest institution in the land, the national (no alien) Church. I welcome them with all my heart, and thank them for coming amongst us in this crisis of misrepresentation and threatening. The bishop bade you see that the Church we wish to preserve is worthy of it, and he assured you you will find, if you do not already know it, that the Church in Wales is a living body, full of activity, vigour, and good works. The Bishop of Llandaff has told you how much has been done during the busy years of his short episcopate among the teeming masses of a dense population, and of the kindly attitude towards the Church of a large proportion of the people, and also of the expressed longings of not a few among the Nonconformist ministers. It is, I believe, but an illustration of a similar state of things in the other dioceses of the Principality. Of St. Asaph I can speak with no little knowledge and experience. Whatever the faults of the Church during the latter part of the last century, and, perhaps, the beginning of this, they are no longer true. The evangelical revival re-awakened the sense of individual duty to God and man ; and it was supplemented by the High Church movement which gave prominence to the principle of the corporate life of the Church as the Body of Christ. The removal of hindrances, the abolition of pluralities and non-residence—it was an impossibility now that nineteen churches should be left in the charge of six clergy, as was the case some sixty years ago in Anglesey ; the restoration of old churches, the building of new ones, and the erection of mission rooms ; the provision of more clergy, and the obligation of residence ; the stricter requirement that Welsh cures should be served by Welsh clergy, and their closer supervision ; the more frequent and more reverent services, the truer appreciation of divine worship, and the people's share therein ; the steadfast stand for religious education in the day schools ; all these testify to a higher standard of Church privilege and duty. And there is abundant evidence from without also that the good seed which was sown by those who have gone before us during the last sixty years, has been, and is, bearing fruit in no stinted measure. The one great complaint urged against us with no little bitterness now, is that the Church is a "proselytizing" Church. Well, thank God for the testimony ; it is, at least, an acknowledgment that she is not dead, nor dying ; nay, that she is even growing in numbers. The complaint, indeed, comes with an ill-grace from those who took their very origin from within her, and who in the early part of this century swept so largely her congregations into their own folds ; but it is valuable as an admission of the Church's re-awakening, and as a pledge of the people's reconciliation. That this should be attributed to unworthy motives on our parts is but an evidence of chagrin



on the part of the accusers. There must be some stone to throw. When the Church was comparatively asleep we were "dumb dogs;" when she awakens up and puts forth her renewed energies, then she is "proselytizing." Whatever happens it is but the driving of another nail in her coffin. Well, if it must be so, let us take care by faithfulness in our duty and holiness in our lives, that it shall be that when the coffin is finally screwed down it shall be an empty one. And so, I firmly believe, with God's help it will be. And of this I further think we have some pledge in the contrast brought to mind by the visit of His Grace the Archbishop of Canterbury to the Congress at Rhyl to-day. A little more than fifty years ago an Act was passed, at the instigation of the Ecclesiastical Commissioners of the day, to suppress one of our two North Wales Sees at the next vacancy, in order to provide wealthy Manchester with a bishop's income and a seat in the House of Lords. In that movement, the then Archbishop of Canterbury was the leader, and the result, if carried out, would have been that the whole six counties of North Wales, with all their diversities of population and of language, with all their difficulties of locomotion and of supervision, would have been left to the care of one man; and that, too, when there were no railways, and no telegraphs. The reversal of that ruinous policy was due, not so much to the strong and frequent remonstrances of those most directly concerned, for their petitions were unavailing, as to the action of the Tractarian leaders, who took up their cause, and under the championship of the Earl of Powis were successful in reversing it. Now, we have another Archbishop of Canterbury "coming from the steps of the chair of S. Augustine, our younger ally," and supported on either hand by the Archbishops of York and of Armagh, and by the great body of the English Church, and with strong words of sympathy and brotherhood cheering our hearts, and assuring us that our cause is one, and that "by the benediction of God they will not see us disinherited." For this we are indeed thankful and take courage; but most of all, my lord, for the consciousness of that quickened spiritual life, which, as one of our diocesan clergy, you, yourself, did so much to foster and promote.

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### CONGRESS HALL.

TUESDAY EVENING, OCTOBER 6TH, 1891.

The Right Rev. the PRESIDENT in the Chair.

### THE CHURCH IN RELATION TO NON-CONFORMISTS:

- (a) POINTS OF AGREEMENT AND DIFFERENCE.
- (b) POSSIBILITIES OF CO-OPERATION.

### PAPERS.

The Rev. H. A. JAMES, B.D., Principal of Cheltenham College, and Chaplain to the Bishop of S. Asaph.

I HAVE been asked in this paper to do two things: briefly to introduce the subject, and then to discuss it with especial, though not exclusive, reference to the first branch of it set out for debate: "The points of agreement and difference" between the Church and Nonconformists.

Say what we may, the present situation is deplorable. Good may come out of evil, and God may resolve human discords into a Divine concord; but even when we have allowed that the dissensions of Christians have again and again been overruled to the development of a keener spiritual life, yet the balance of disadvantage lies overwhelmingly on the side of disunion. Who can estimate the weakening from this cause, not merely of the prestige of Christianity, but of its actual efficiency, alike in the field of foreign missions, of the home fight against godlessness theoretical and practical, of the organized resistance to disintegrating agents which just now threaten the first principles of religion and morality? And even if this were otherwise, yet at best what a waste of power it all involves! Who that goes into a country town, and sees a couple of churches side by side with half a dozen chapels, each representing a separate organization for the conversion of an indifferent or antagonistic world, but must admit how much is lost in this cumbrous and desultory fashion of warfare? It is no wonder if good men, viewing with dismay the divisions of a Church whose Founder meant it to be One, catching the laughter in which a common-sense and somewhat Philistine world indulges over what it deems our straw-splitting and our superfluous schisms, and the failures which are due to them, have turned their thoughts to schemes for reunion, have written Eirenicons, have proposed compromises, and all, so far, with no adequate result. Reunion, in the near future at least, is, humanly speaking, the vainest of dreams. The fact is, that the points of difference—some of them of enormous importance, in themselves or for what they imply, others of comparatively little weight—have come to be shibboleths, expressing what is to-day the very *raison d'être* of each separate religious community. This development is a hard fact that has to be reckoned with. It is quite useless—a waste of words—to refer a modern Wesleyan to John Wesley's utterances on the Church or the sacraments; or to remind a Welsh Calvinistic Methodist of to-day what Rowlands of Llangeitho may have said about similar topics. They have got beyond their founders. The centre of gravity has shifted. The points of difference have come to be the very heart and core of their systems, and men will no more unsay their shibboleths than an English tourist in Wales will forego his English pronunciation when he has to deal with a Welsh name. The fact is, that religious rivalries deprive men altogether of the sense of perspective. The important doctrine is not the one which is most vital to the Christian faith as a whole, but the one which the controversialist is most concerned to defend. It avails nothing now to prove to a Baptist or a Congregationalist or a Quaker that his principles are right in the main, only that they involve a distorted development, an unnatural prominence of some one disputed point. To the Nonconformist that one point has come to be the keystone of his spiritual edifice, and no persuasion in the world will induce him to displace it at your bidding.

The truth is, that if there is to be any reality at all in our attempt to reunite our British Christendom, we must face the fact that the Nonconformist, like ourselves, has principles which he will not give up. It is useless to call hard names, or to talk about the "sin of schism." Of course schism is a sin—who denies it?—when a man deliberately, for private or selfish ends, or out of pure arrogance and self-conceit,

rends the unity of the Christian Church. But what are you to say when it becomes evident that the Nonconformist takes a totally different view of that unity from yourself—believes the Christian Church to be a wholly spiritual and invisible body, whose unity is not touched or imperilled by “our unhappy divisions”? You and I, in the exercise of our reason, or conscience, or faith—call it what you will—accept the voice of the visible Church as representing in the main the voice of God: he, in the exercise of his, honestly rejects that view: it is absurd to talk of such convictions as sinful, however erroneous we think them.

You despair, then (it will be said), of reunion? I do nothing of the sort; because I believe, on the one hand, that it is the will of God, and on the other, that He can and does bring about great changes without any prolonged warning. To-day the heavens are as brass, the earth as iron; to-morrow the sky is black with clouds and rain, and to the barren drought that seemed eternal, succeeds a budding spring, “with sudden green and herbage crowned.”

But we cannot work up to or hasten perceptibly such cataclysms; and we do well to-night to discuss co-operation rather than reunion. For if the latter under present conditions appears impossible, the former is distinctly feasible; difficult, perhaps, but to a certain extent within the range of possibility. And in what remains of this paper, I propose to address myself to the points of agreement which encourage us to seek to move in concert with Nonconformists, and the points of difference which prevent us from doing so. All I can do is to take a few typical points, so as to make it easier to trace the limits within which this common action is practicable or profitable. In doing so I do not think it necessary to dwell upon the noble part which Nonconformists have taken in the social regeneration of England, as, for example, in the campaign against drunkenness and impurity; nor of their missionary work and the assistance they have given to the diffusion of the Scriptures. These are matters of common knowledge, and they are beyond all praise. They are the bonds of an indestructible sympathy.

But let me take points where differences of opinion might come in. I will begin with one which everyone will regard as of paramount importance: the great central verities of the Christian faith concerning the nature of God, the scheme of redemption, the sanctifying work of the Holy Spirit, and the truth of revelation. It is the one bright ray of sunshine lighting up the chaos of disunion, that in these supremely important matters there is little or no divergence of opinion. The Churchman may emphasize this or that belief, the Nonconformist another, but we are at one as to the truth of them. Nonconformists are among their most loyal and capable apologists: witness the dogma of the Atonement, which has found no nobler champion in England than Dr. Dale, in Wales than the late Dr. Edwards of Bala. The phrase “orthodox Nonconformists,” scoffed at by some Churchmen as a contradiction in terms, has a real signification from this point of view. It is true that some Nonconformists profess a horror of creeds, and decline to bind themselves or their brethren to the *ipsissima verba* of any declaration of faith. But the quarrel between us on this point is no internecine one. On the one hand, statements of what is generally believed have been found desirable even among Congregationalists; on the other, much is to be hoped for from a clearer understanding of

the place which creeds occupy in the Church's system, and in a more careful exposition and use of one in particular which is all but universally misunderstood.

When we pass from doctrine to worship, the gap widens, though not hopelessly. I cannot argue here the old question of forms of prayer and informal services. I must content myself with pointing out that the tendency is in the direction of a *rapprochement*. One hears from many sides of the adoption by Nonconformists of forms of prayer, and these sometimes taken from the Prayer-book ; on the other, the Church is awakening at last, and none too soon, to the necessity for more elastic and less formal services. How much the spirit of our worship is the same is strikingly testified by the hymns which we borrow with so much advantage from each other.

Advancing from ordinary services to the sacraments, we find ourselves in the presence of the first grave, and, to my mind—I speak humanly—insuperable difficulty. And here let us be careful not to do Nonconformists an injustice. Is it quite true to say, as it is often said, that they make too light of the sacraments? Surely that is a little too indiscriminate a censure. It is not true, at any rate, of the Baptists, who, out of very reverence for the rite of baptism, hedge it about with limitations with which we of the Church feel free to dispense. However deep their error, it is not an error of careless treatment of God's mysteries. But the rejection of infant baptism introduces a difference beyond man's reconciliation ; one which has its root in two divergent views of the nature of the Church, and until these are reconciled we can have no agreement. We Churchmen cannot shut out the children. The Baptist view is the denial of a truth which—I speak for myself—lies at the very foundation of what is dearest to me in my life's work. But to the Baptist, with his different conception of a Church, it is impossible, as a matter of logic and principle, to allow it. We cannot bridge the difficulty, and compromise is impossible.

In the matter of the other great sacrament of our Church, if it were not complicated by the very serious question of ordination, the prospect would be more hopeful. The Zuinglian view, which makes of the Eucharist only a memorial, is gradually, if slowly, giving way to a broader and fuller conception : witness the outspoken words of Dr. Dale, and the assent so largely given to Dr. Westcott's theses at the Langham Street Conference. Nor do I think it unlikely that very considerable developments upon the subject of the Holy Communion may shortly take place among the Nonconformists. On the other hand, they shrink like some of ourselves from an over-elaborate ritual. One of the noblest elements in Puritanism is simplicity, and to many good men artificiality is a form of irreverence rather than the expression of a more careful devotion. I think we a little need to consider how far this may be the natural instinct of a northern people like ourselves, and whether too wide a departure from a reverent simplicity does not foster an alienation between English Christians which might otherwise tend to disappear. I speak with all diffidence, and with all gratitude in my heart to a body of Churchmen whose efforts have restored the Holy Communion to its proper place in the economy of the Church.

I have left untouched a point—in its effects, if not in its nature, perhaps the most important of all—I mean the question of the

Christian ministry : of the ordination of the minister, and his functions when ordained. I confess that here, at present, I see no possibility of reconciliation. The ordination question goes very deep ; between Presbyterian and Episcopalian there is a divergence of principle analogous to and as wide as that between Republican and Royalist. It is by no means a mere question as to which is the better or more efficient system ; it is of the essence of men's conceptions of a Christian Church, and of their interpretation of the Bible. The Presbyterian cannot surrender his view without a complete self-stultification, without giving up what to him is vital. But can we give up ours? Can we modify it so as to fall in with Nonconformist ideas? The Church of England, be it remembered, accepts the Presbyterian theory of ordination as a part of the truth in her ceremony of the ordination of priests ; but can she go further and dispense, on occasion, with the bishop? Can she, at any rate, for the sake of reunion, of co-operation, of peace, recognize Presbyterian or other Nonconformist orders, admit Nonconformist ministers to her pulpits, accept them as her own, without re-ordination? I, for one, am bound to say "No" to that question ; and, knowing what lives many of these servants of God lead, and what a work they are doing, I say it with sorrow. But let it never be said that this negative from Churchmen is a mere display of arrogance. It is nothing of the sort ; it is simply our inference from historical facts, one which we have as much right to make without being blamed for it as any student of history has to arrive at any honest and thoughtful conclusion. Further, look what a price we must pay for a reconciliation so brought about. Reunion with the two great Churches of Christendom, however impracticable it may seem without the surrender of all that is best in Protestantism, is yet a far more important thing in itself, if it could be secured, than even reunion with Nonconformity. And I need not point out that to surrender episcopal ordination would be to add another to the huge barriers which already separate us. Surely we must pause before we do that.

I have no time to deal adequately with the other question connected with the ministry. What is called "Sacerdotalism" is not easily defined. If it means that the clergy have too wide a social and spiritual power in virtue of their position, then it has its analogue in most Nonconformist systems ; in practice the minister is as influential in his own sphere as the parish priest in his. If it is connected with certain doctrines concerning the sacraments, absolution, and confession—which Nonconformists reject—it should not be forgotten that there are many Churchmen who repudiate them also, and that they form no part of the obligatory creed of the Church. If it implies the right of the clergyman to force upon his congregation unwelcome ceremonials and the like, then, indeed, a blot has been hit ; and it is unquestionable that the unwise zeal of a few clergy has hindered the prospects of reunion and the possibilities of co-operation. The removal of the difficulty lies mainly with ourselves. There is, however, here, as everywhere, much misunderstanding and exaggeration, which time and good feeling alone can remove.

Finally, if what is complained of is, that laymen have no definite place or work in the system of the Church, it is enough to say that

the whole tendency of recent developments has been to recognize more and more the importance of lay-help, and to find a wider sphere for those who will render it.

The point of establishment, important as it is, must be dismissed in a few words. From one side of our connection with the State there are few of us who would not willingly withdraw—I mean what is called “State Patronage and Control.” But when we are told that that implies disendowment, and that disendowment is part of the price of reunion, we have one plain reply: that disendowment means the crippling of our work, and therefore a definite and calculable loss of human souls which we desire to save; that it means the all but certain withdrawal from foreign missions and a thousand other good works, of sums which could no longer be spared from the support of our parochial churches. If we must buy reunion at such a price, it is better not bought at all. We must not betray a trust.

I have only to sum up my conclusions. They are these: of co-operation in purely spiritual work little is possible. We cannot go far in this direction without coming to impassable walls of partition. Yet even here something may be done. Is it impossible in great centres to organize, say once a year, some common service which would testify to our common loyalty to the one Master? Is it impossible to hold periodical conferences, on the lines of this, for free but reverent discussion? Who that remembers the earlier history of the Church Congress but must recognize how such meetings have tended, not, as was expected, to accentuate, but to tone down asperities, and to establish new relations of friendliness between Christians of opposing views? In any case, let us be eager to stand, whenever we can, shoulder to shoulder with Nonconformists, when Atheism, or vice, or misery has to be battled with. Let us break down the traditions of foolish and unchristian social distinctions which help to keep us apart. And, lastly, in our private prayer to the God of peace and unity, let us send up the petition, not of a half-hearted doubt, but of a strong and reliant faith, that He who can do all things may unite us again in the one flock of which He is Himself the Shepherd.

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The Right Hon. the EARL NELSON, Trafalgar, Wilts.

THERE are certain leading facts concerning the present relations of the Church of England and the different religious bodies which go to make up our English Christianity, which must ever be borne in mind in considering any possibilities of co-operation. Historically the Mother Church, she has intimate relations with all Christians, and she is bound by her position to maintain the truths which have been committed to her keeping, because they are the *common inheritance of us all*.

The Italian mission witnesses to addendas to the Creed with which it is sought to bind the whole of Christendom. The self-called “Free Churches” have all of them visibly drifted from their old teaching and practice, so that the distinctive teachings of Calvinism have been given up by those who were its warmest adherents; but the teaching standards of the Mother Church remain unaltered.

The revival of religion, which, as affecting the whole of our English Christianity, has witnessed to our essential unity, has also *directly* tended to bring us nearer together. Under this influence the Mother Church has become much less Erastian. She can now show among her members, men and women, lay and clerical, as true a witness of self denying labours as can be exhibited in any part of Christendom. Her voluntary effort can now compete with the voluntary effort of all of the Free Churches ; and she is second to none in her missionary zeal. An expansion of the law of love has done much to keep in check the old persecuting spirit which was brought to bear against all adversaries by each in turn so soon as the power to enforce it was obtained.

In a word, the general tendency has been to remove the original points of difference upon which the different sects originally separated from the Mother Church, and the present difficulties of reunion have their strength from the many heart-burnings and practical impediments which the estranged relations of the past have caused.

Among these may be mentioned the chapels which have been erected in every place, and the special trust deeds under which the chapels and sundry endowments are held. Then there is the existence of a separately organized ministry ; and, of later years, the new claim set up to be separate and independent churches.

There is one other point which must never be lost sight of. The undoubted good work, in the face of our lamentable divisions, which the Holy Spirit has mercifully permitted the separated bodies to perform. The Roman Church in Ireland and the Italian Mission here have dealt with the Celtic part of our population in a way which the Mother Church, in the face of its past historical record, would for many years have been unable to do, and I have great doubt whether the Mother Church could have held in the faith the stubborn Roundheads, consisting mainly of the middle-class of our people, and often styled the backbone of the English character, in the way in which the Free Churches have been enabled to hold them together. From these divided portions of our Church we have learnt much of the voluntary effort, the self-denial, the anti-Erastian spirit, and that increase in the practice of the law of love to which we have just referred.

On the other side, our common Christianity at the present time is subjected to a fiery trial ; and a searching and unrelenting criticism, from which we need not shrink, which is testing the Bible and our other title deeds ; and the very desire after unity is tempting many to give up, or at least to compromise, foundation truths. It is not to be wondered at that in this tendency to give up modern confessions of faith and to return to the simplicity of the Creeds of the undivided Church, many holy men in the Mother Church, as well as among our Nonconformist brethren, are found in fear lest the standpoints of our holy religion should be lost ; and this feeling is creating a longing desire for more earnest co-operation in defence of foundation truths.

The revelations daily made to us of the miseries and debaucheries in which many of our crowded masses live are a direct reproach against our common Christianity. The Lord's hand is not shortened that it cannot save ! The fault must lie at the door of us Christians, who, by our professions of Christianity, are bound to represent to our suffering

people the true example of a living Saviour—the God of Love. In all our contentions for pre-eminence, or for the securing of equal rights in the eyes of the world, how fearfully have we drifted away from Faber's beautiful description of what the Church of Christ is:—"The Church is filled to overflowing with the fringes of His garment, through which virtue is ever passing out of Him into us. The Church is the multiplication of Jesus. It is all Jesus. The Church exists not but in Him, and for Him." "Is Christ divided?" asks S. Paul, and even the Roman soldiers feared to rend "the garment without seam woven from the top throughout."

It is not as the Established Church, looked on as one of many independent Churches, that we seek to co-operate with others, but as the Mother Church of our English Christianity, because the Church of England is historically the heir to the old faith once delivered to the saints, and as such she must be prepared to put aside, if need be, her Thirty-nine Articles, just as she would ask Rome to put aside her Creed of Trent, and the Free Churches the Westminster Confession, for the sake of unity round the creeds which she has inherited from an undivided Christendom.

Any scheme of co-operation which in any way sacrifices this position, would be, therefore, a hindrance instead of an advance towards unity. No union can be of any avail that does not tend to embrace all Christians; for the Church is One, Holy, Catholic, Apostolic, and we of the Church of England should be only hindering the work, if we in any way weakened the important position in which God has been pleased to place our branch of His Church, midway between the Catholics and the Protestant Reformed Church.

And we must never forget our position as a *teaching Church*; Congregationalism, into which all the Free Churches are fast drifting, must lead to endless divisions unless a great teaching Church is behind it. It is, therefore, from no feelings of antagonism towards our Nonconforming members that we decline to recognize them as independent Churches by proposing an interchange of pulpits, or any other attempts to *patch* up any vital differences between us. But the historical position of our Church is so strong, independently of all political considerations, that we can well afford to stand apart from party politics, and to treat our Nonconformist brethren as fellow Christians, and heartily to co-operate with them in all the corporate works of mercy for the improvement of our people.

I should like to see in every rural deanery or Poor Law union, or County Council district, a committee of Churchmen and Nonconformists, ministers, doctors, and leading men of the district, who have the true interests of the people at heart, and who would endeavour to start a charity organization plan, who would help the agricultural labourer to acquire allotments or small holdings, or cow-lands, and would encourage combination for the profitable working of the land, and for the sale of the produce; who would endeavour to introduce cottage industries, and to restore to the country districts some local trades. I think also such committees might venture to combine in the furtherance of temperance and purity, and the encouragement of healthy amusements and reading rooms, lectures, and classes for the technical improvement of our people.



My proposal would form a body in towns and in given districts, working on the highest principles for the general improvement of our people. It would at once raise almsgiving from the low level it now occupies as a means to a party propaganda, it would stop the temptation to deceive for the securing of money gifts both from Churchmen and Dissenters, and it would remove all efforts for the advancement of the agricultural labourer from the baneful area of party politics.

It would also do much to break down the social barriers which exist between Churchman and Dissenter, because from united work in one direction we should get to know each other more, which is the first step towards the removal of mutual misunderstanding.

*Directly*, it would give a great impulse to all social improvement.

*Indirectly*, it would pave the way for that more perfect co-operation which would result in our all working in our various ways as a united body under one general head, but with many diversities of operations, to meet efficiently the requirements of all classes of our people.

This does not claim to be a very heroic remedy, but it will be far from easy to carry it out everywhere. There still remain many jealousies and animosities, and a lot of party spirit and political antagonisms, that it will be difficult to put aside; and, although there has been from the earliest history of Christianity a distinction between a duly organized ministry and those exercising free gifts through the direct influence of the Holy Spirit, this distinction is not yet everywhere acknowledged. Those who are too impatient will lament that the proposal falls far short of a co-operation in spiritual things; but I feel sure that if we can only succeed in floating such a proposal, though it may act slowly, it will act surely, and encourage all those agencies which are at present working towards the desired end of a more perfect unity.

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## ADDRESSES.

### The Rev. J. MORGAN, The Rectory, Llandudno.

THIS subject, I find, is not an easy one to handle. Its discussion is intended to define and explain our *differences*, not to parade and magnify them. Candid and unreserved explanation is the best preparation for complete and permanent reconciliation. When Churchmen and Nonconformists are prepared to consider their differences with candour and temperateness, there is some hope of co-operation so far as their common ground extends. We are prepared to do this.

We have also to trace and examine our points of *agreement*. Our points of section are easier to fix than our points of contact. They are more in evidence. But our points of agreement are far more numerous and vitally important. When two persons who are only just on speaking acquaintance learn that they have much in common—race, family relationship, interest, and views—their discovery is apt to draw them together for common enterprise and into fast friendship.

It is well, therefore, to try and clear away the mists of misconception and prejudice; to trace the very foundation where we disagree and agree; to learn, and distinguish between, what is essential and non-essential to Christian unity and co-operation; to do so, not as if each speaker were infallible, but in the spirit and

attitude of learners and seekers after truth and peace and godly concord. As in the treatment of disease diagnosis must precede the discovery and application of remedies, so we must examine into the causes of our differences—investigate the true history of their development, with the view of healing our divisions.

Proceeding with our investigation, we find that they have arisen, not at any one single period, nor from any one single cause.

(a) The Baptists and Independents broke away from the Church in the latter part of the sixteenth century, apparently on the question of Church government. They are the drifts, detached from the primitive rock by the great Puritan movement. That movement, in its essence, was the re-assertion of the sacredness of the rights of the individual conscience and will. The Church is now learning to recognize these rights, and to maintain an even balance between freedom and authority within her border, and is identifying herself more and more with the safeguarding of popular rights rather than hereditary privileges.

(b) The Wesleyan and Calvinistic societies had their origin within the Church. The worldliness, sloth, torpor, and scepticism of the eighteenth and nineteenth centuries are answerable, to some extent, for the existence of these societies. They drifted into party organizations, with party watchwords, through the short-sighted policy and unsympathetic attitude of our administrators in those days. The Church is now learning the lessons of her shortcomings in this respect also. The outburst of activity for the last thirty years, the earnest preaching of the Gospel, her missions at home and abroad, her hospitals and homes, point to the quickened life and awakened energies of the Church. The Church cannot now be charged with inactivity. In every direction the primal causes of dissent and separation are removed.

Still the chasm between the Church and Nonconformists remains. There is division, friction, rivalry, antagonism, jealousy, and enmity between us.

I.—Let us next proceed to examine into the causes which are now in active operation keeping us apart.

(1) Our conception of the nature of Christian unity and of the magnitude of the evil of disunion is different. The theory that religious divisions help the growth of the Church of Christ by promoting competition in good works, developing truth by conflict of opinion, providing for the diversity of tastes and tempers of individuals, is, happily, now almost abandoned. Each sect discourages and condemns divisions from itself, if not as an act of sin, yet as a source of weakness and waste of power.

The aspiration for union among Nonconformists is gradually becoming stronger. It finds expression, but not satisfaction, through various alliances, unions, and friendly gatherings. It is also becoming more and more recognized as a fact that most of our difficulties in politics, in education, and in missions, have their root in our religious divisions and separation.

But the unity they seek is unity of views and opinions, and not unity of corporate life. And often the unity we seek is visible uniformity, not unity in the varied life of the one historical Church founded by Christ and His Apostles.

“As the body is one and hath many members, and all the members of that one body, being many, are one body; so also is Christ.” That is the clear statement of the Apostle of the absolute identity of the One Christ with His One Church. We believe in One Church in spite of the divisions of Christendom. Just as we believe the Church is holy, notwithstanding the failures of individuals, so also we believe that the Church is one, even “when each newest communion is itself broken into parties eager to narrow the limits of their inheritance by the peculiarities of their own opinions.”

(2) Our differences are exhibited in our acts of public worship. Public worship is an act of the corporate life. We approach our common Father through the One Mediator, in the One Spirit, as joint members of the One Body of Christ. We differ as to the manner and matter of worship. Nonconformists used to hold that the exercises of worship should be conducted without any forms, except, perhaps, hymns. Acceptable spiritual worship, it was held, could not assume a permanent form or body—it must be extempore. This is no longer held as an essential doctrine. In many Nonconformist places of worship, belonging to different denominations, forms of worship are extensively used. And in the Church we are learning to unshackle the iron fetters of uniformity, as our worship in missions testifies. It would seem, then, that our differences as to the manner of public worship are capable of readjustment, so long as the apostolic rule is not violated, "Let everything be done decently and in order."

(3) We come now to another point of difference—viz., the function and authority of the ministry.

This, I believe, is at the root of our present differences. It would be comparatively easy to compose all our other differences if we could settle this. We hold that the Church organization is incomplete without the three orders of the ministry; that the Divine, exclusive power and authority of calling and sending ministers is, without exception, placed in the hands of the Bishop, and which is transmissive, under proper conditions, to successive Bishops; that this is a part of the Divine constitution of the Church, and necessary for its permanence as an organized society, and to prevent its dissolution by the caprice of individuals or the ever-changing waves of human opinions.

On the other hand, it seems that some Nonconformist societies consider that any person is "called and sent" who thinks himself "called and sent," and who has received the consent of a congregation to receive his ministrations.

The difficulty of co-operation and reunion is insoluble until this difference is settled, and without compromise. We dare not compromise principles.

(4) Another point of difference is this—I will just mention it: It is said, I cannot say with what amount of qualification, that many Nonconformists would join the Church if she were freed from the State; that they have conscientious scruples against establishment and endowment. At the present moment this is the great controversy between us. We hold that a certain relation or establishment must exist between every corporate religious body and the State. Many Nonconformists are slow to realize this elementary fact, and consider that the difference between us in this respect is one of kind rather than of degree. Of this I am quite sure, that our differences will become more acute whenever disestablishment and disendowment takes place. The weighty words of Bishop Barry, late Primate of Australia, supports this view—"All the evils and dangers of our unhappy divisions, strongly enough felt here, are greatly intensified there (in the Colonies) by the very struggle for existence and extension." And, again: "The evil of sectarianism is not so closely connected with the existence of establishment as is sometimes supposed, if by sectarianism we mean the rivalry of various religious communions," etc. "It may be important, in view of the future," he says, "to know that the absence of establishment, so far as I have had means of judging, rather tends to strengthen than to weaken the power of their sectarianism." Testimony of the same kind might be multiplied by almost any number.

II.—Let us review our points of agreement. In my previous remarks I have endeavoured, not to magnify our differences, but to state some of them clearly and definitely. I shall strive not to minimise our points of agreement.

Judging the moral condition of society generally, it is perhaps impossible to trace any visible and tangible differences and tendencies in the lives and conduct of Churchmen and Nonconformists. The superior sanctity affected by the early Puritans is no longer claimed by their followers. Churchmen, on the other hand, do not claim a monopoly of grace and the fruits of it. Faith in Divine truth, partial truth it may be, benevolence, self-denial, holiness, and each one of them specifically Christian, are to be found among Dissenters in such a measure as often to shame some Churchmen. In making this last admission we are not abandoning our ground. The great law of accommodation explains it. "Surely," says Archer Butler, "it is conceivable that individuals may, by the grace of God, be enrolled in the number of Christ's elect people, that in His abounding mercy they may live in the enjoyment of all the varied blessings which His Church was primarily constituted to diffuse; 'sitting together' with its highest saints 'in heavenly places in Christ Jesus,' and be thus in the eye of God accounted true members of it, being members of Him, and yet that the system of polity and visible association to which they externally adhere may form no real portion of the primitive Church of Christ, may be incompatible with its original idea, and actually perilous to the spirit it was meant to generate and foster."

We thankfully acknowledge the hand of God in the good Nonconformist societies have done and are doing, but we do not acquiesce in their separation. We join with them gladly in benevolent works, in relieving the distress of the poor and afflicted. They believe with us, for they learnt it from us, the doctrine of the Trinity and the Fatherhood of God. They believe in the Incarnation, Atonement, Resurrection, Intercession of the Lord Jesus Christ, and in His Second Coming. They believe in the Holy Ghost, the Lord and Giver of Life, the power of His Divine grace in the regeneration, conversion, and sanctification of the soul.

We and they—all—"press toward the mark . . . of the high calling of God in Christ Jesus," and seek to be found in Him, not having our own righteousness, but that which is through the faith of Christ. We accept the same Holy Scriptures, as containing all things necessary for salvation. Of course, Churchmen hold that if the Church decided the canon of Scripture, the original and general sense of the Church must also be used as a help for its interpretation.

The Church is acquiring broader and deeper views of its relation to the vast population of Christian people outside her communion. She is more ready to study and understand every new development in the onward progress of thought and discovery, and learning to treat with sympathetic respect the aspirations of the present and future. And the leading Nonconformist bodies are also drawing nearer to one another in doctrine and fellowship. The distinctive dogmas of Calvinists and Arminians are being almost forgotten. The ghosts of Election, Reprobation, and Assurance are peacefully laid, and their bodies buried in the dust, at the very bottom of the safes containing the trust deeds. The Independent often preaches in the pulpit of the Methodist, and the Wesleyan in that of the Baptist.

While we labour for the truth, teach and explain it in its due proportions, with forbearance, humility, and love, we also pray that God may grant that all who confess His Holy Name may agree in the truth of His Holy Word, and live in unity and godly love. We must wait in patience and work in charity, but abhor compromise.

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I HAVE been asked to say something on the second branch of this subject, "The Possibilities of Co-operation between the Church and Dissent." It is not easy to invest a somewhat well-worn topic with anything of freshness or individuality. It is not, perhaps, difficult to lay down certain broad, general principles. The difficulty rather lies in translating them, in detail, into action. And yet, on the other hand, as a sort of compensation, we not infrequently find that theoretical difficulties have a way of sobering themselves in practice.

If I attempted to throw my views into the shape of a concise formula, with that touch of exaggeration which is inseparable from such a form of expression, I should be inclined to say that while co-operation between the Church and Dissent should be unthought of and impossible, co-operation between Churchmen and Dissenters as individuals—not merely for indifferent objects, but for objects which are specially dear to us as Churchmen, should be not only easy but welcome.

Dissent, as an organized body or set of bodies, must be, if not hostile to the Church, alien to her. We conceive of the Church as the nation, looked at spiritually; we claim for her to be that or nothing. In such a conception there is no room for dissent as a permanent organized force.

And as for proposals of joint conferences and the like, what test or guarantee can we impose to ensure such an amount of unity as is needful for a basis of common discussion. And that surely applies with even more force to any scheme for an exchange of pulpits. Yet, even at this stage, we are met with practical difficulties. We are citizens as well as Churchmen, and it is not always easy, in practice, to reconcile our obligations. As citizens, it may be impossible to avoid incurring moral obligations towards Dissent. Take the case—in Wales, in no wise an imaginary case—of a landholder, in a parish where the machinery of the Church is, or has been, inadequate. He may feel that he is bound to do something for a religious body which serves the needs of his tenants or servants. But, we may, at least, ask that he should be quite sure that the machinery of the Church is not, and cannot be made, adequate. We may ask that he should be genuinely convinced that he is fulfilling a real obligation, not winning popularity, or a cheap reputation for tolerance.

Let us illustrate the case by a parallel from the opposite side. Dissenters often have legal obligations to the Church, and we expect them to discharge their obligations honestly and equitably; but we do not expect them to discharge those obligations in any spirit of liberality. We should hardly think better of them for doing so. In such matters we ask for our bond. I think, we may say, that as we expect Dissenters to deal with their legal obligations to the Church, so should Churchmen deal with their moral and equitable obligations towards Dissent. On the other hand, there are plenty of spheres for individual co-operation, and we are met with no such difficulties. The Church is marked off from Dissent by unmistakable lines of demarcation. It is not so with individuals.

For in what does our Churchmanship consist? It does not consist in the outward utterance of *formule*, nor in the intellectual acceptance of dogmas. Let me, at once, screen myself against any suspicion of laxity behind a great name. Let me remind you of the immortal words of Jeremy Taylor, "Heresy is a matter of the will not of the understanding." Dogmas may be useful as educational and disciplinary influences to bring us to Churchmanship; our acceptance of them may be a landmark defining our progress towards perfected Churchmanship. But these are not the essence, or substance of the thing. That lies, rather, in the loyal submission of the

will and character of the whole self to certain influences. Our Churchmanship, then, must be, at best, something imperfect and tentative. Who can dare seriously say of himself that he is a good Churchman, or that any individual is wholly outside the pale of the Church? Otherwise could we dare to say, *nulla salus extra ecclesiam*? Churchmanship separates men as morality does, not by one hard and fast line but by gradations. But we do not refuse to co-operate for public ends, even for ecclesiastical ends, with men whom we know to fall short of moral perfection; not because morality is unimportant, but because it cannot be measured by practical external tests; because character is a thing too delicate in its shades for such tests. Is there any difficulty in thus treating differences in what we believe to be orthodoxy? Let me again quote Jeremy Taylor, "I am certain that a drunkard is as contrary to God, and lives as contrary to the laws of Christianity as a heretic, and I am also sure that I know what drunkenness is; but I am not sure that such an opinion is heresy, neither would other men be so sure as they think for, if they did consider it aright and observe the infinite deceptions, and causes of deception to wise men, and in most things, and in all doubtful questions, and that they did not mistake confidence for certainty." And let me supplement these with the words of that singularly wise and far-sighted Churchman just taken from us. In one of his sermons on "Christianity and civilization," Dean Church said, "Such devotion to an object, or a cause, is no unfamiliar sight in the world which we know. We must not think Christians only are enamoured with simplicity of life, with absolute renunciation of wealth and honour for the sake of a high purpose; that they only can persevere unnoticed and unthanked in hard, weary work. The great Master, who first made men in earnest about these things, has taught some who seem not to follow Him." And remember that both these writers are speaking of those who are separated from us by questions far deeper and more vital than those which, as a rule, separate Dissenters from Churchmen. If, then, moral differences are no hindrance to co-operation, how should doctrinal differences, which by their side are unimportant, be so also?

It seems to me that effectual co-operation between Churchmen and Dissenters assumes two preceding conditions.

(1) We must frankly acknowledge that there are objects good in themselves from which the Church, as a corporation, will gain no direct good.

(2) We must also be prepared to work for objects from which Dissenting bodies may gain indirect benefit through the improved character of their members.

Theoretically that is no difficulty. No Churchman would deliberately admit to himself that he wished to weaken Dissent by lowering the moral character of Dissenters. Yet I fear that a feeling which, if we analyze it, is somewhat akin to this, does much to hinder co-operation. Co-operation will, I think, practically fall under two main heads—educational and philanthropic.

(1) Educational co-operation is possible, because the Church does not profess to teach, she does not profess that the revelation which she has to interpret contains *all* truth. She does not, like the mediæval Church, make the *omne scibile* her province. She does not profess to teach such truth as is needful for man's intellectual development or his material prosperity—only that which is needful for man as a spiritual being. To say that is a very different thing from advocating that undenominational education on which our chairman heaped just scorn. I believe that in that matter one section of the Nonconformists, the only section which we can hope or wish to conciliate and work with, will help us. As has been more than once pointed out to-day, we may fairly divide our opponents into the religious dissenters, and those with whom dissent is but a plank in a political platform; and I firmly believe that the former recognize as fully as Churchmen do the need for the religious element in education. And let us remember

this. All experience shows us that the dogmatic influence of the teacher will, in most cases, be indirect. Human nature, especially human nature in the process of growth, is very apt to act by repulsion and reaction. The dogmatic position of the teacher is far more important so far as it is a guarantee for certain moral influence than for its direct effect.

(2) As to philanthropic co-operation, I feel that Lord Nelson's thoughtful and exhaustive speech has left little to be said. We ought not merely to accept it, but to welcome it, if only because it removes any temptation to that mean and suicidal policy of endeavouring to enlist recruits by hopes of temporal advantage. Nothing can more exasperate, more justly exasperate, the members of any religious body than to see those who belong to it by conviction drawn off by motives in which conviction plays no part. Who has not sympathised with the scorn which Irish Roman Catholics heap on those Protestant converts whom they call "soupers?"

It is, of course, a question of detailed policy rather than of principle, but it seems to me always of doubtful expediency to weight philanthropic associations with any Church test or limitation; let us rather show that we are as anxious for the well-being of Dissenters, for their sobriety, their purity, as of Churchmen.

And, as Lord Nelson has pointed out, nothing so begets sympathy and minimizes differences, nothing so cuts off corners, as working together for some practical end. In all the ways in which I have indicated, Churchmen can co-operate with Dissenters without abandoning a single formula, or violating a single principle, to which, as Churchmen, they are pledged. And, on the other hand, nothing can be more fatal to the Church than the policy of looking on every open question as a possible battle ground with Dissent, on which to throw down the gage, or even to take up that which is offered us by the more polemical and noncompromising of our enemies.

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### G. HARWOOD, Esq., Brownlow Fola, Bolton.

I DO not know why I have been invited to take part in this discussion, except, perhaps, because I was born and bred a Dissenter, and because I have had the honour of trying to serve the Church, for some years, in the office of deacon. As the last appointed speaker, I have been requested to take a sort of general review and survey; and in doing so I would say that everything depends upon what your object is. I presume that our object is to have a better *modus vivendi* between the Church and Dissent. I go further than that. I do not want to abolish Dissent; I want to absorb it. I do not see why there should not be room in our Church for some greater variety than we at present possess; our Church is too monotonous; nay, there is no reason why a man may not be a Churchman plus a Methodist. The Church would be all the stronger and the richer for the energy and enthusiasm of Dissent. Looking at the matter from this point of view, I can only refer to one point of agreement, and two points of difference. The point of agreement is this—that Dissenters are just as good Christians as you are, and just as enthusiastic about the Christian religion. Don't you believe those who put themselves forward as their spokesmen. I never believe anybody who puts himself forward as anything. Dissenters are not primarily politicians; religion stands far and away in the first and foremost place with the great majority of them; and if you can only convince them that the cause of Christianity is identified with the welfare of your Church, you will have no better friends than they are. But there are two points of difference—there are many, of course, which we might talk about quite freely—but there are two to which I should like more particularly to refer. The first one is in regard to sacerdotalism. I know that is rather a hot subject to throw

about in this hall ; but I will tell you what Dissenters mean by sacerdotalism. They don't mean any particular forms, or any particular beliefs, but they mean the general principle that any set of men, or any ceremony, or any organization, is essential—mind, I do not say merely helpful—to true intercourse between Almighty God and human souls ; that is the principle they object to. This sort of principle of sacerdotalism has made a good many inroads upon our Church ; and, I should say, that unless the Church is prepared to come to her right mind in this matter, there will be difficulties in the way of a better understanding with the Dissenters. But there is another matter I would venture to allude to, which is rather a burning question in Wales, and that is, that while all Dissenters object to sacerdotalism, many also object to the union between the Church and the State. I am not hopeless about getting over this objection ; which rests primarily upon two grounds. Dissenters say that the connection between the Church and the State is unwise, because it degrades the Church ; and, secondly, they say that it is unjust, because it degrades other Churches. They say it degrades our own Church. That objection may, I think, be got over by a simple appeal to facts. Is the Church degraded ? Well, we may say, that on the whole, our Church is the most successful religious institution in the country. To what is this success due ? There are only two parts that compose a Church ; the one is its religion, and the other is its organization. Is the success of the Church due to religion—to some superiority in its religion ? If so, how can you dissent from it. Is the success due to better organization ? If so, how can you blame that which is an integral part of this organization—I mean the connection with the State. It seems to me that there is something inconsistent in speaking in the same breath of the Church being degraded and of a want of religious equality. If there is any want of religious equality, surely the Church that is degraded is the one to complain. If there are a number of horses running in a race, and only one of them is handicapped, surely it is not the other horses that suffer from inequality. This seems to me a conundrum which is worthy of some consideration. I say to our Dissenting friends, “On which horse are you going to win ? If it be that the Church is degraded, don't complain of religious inequality. If it be that the other Churches are put in an inferior position, don't say that connection with the State degrades a Church. To speak in the same breath about such degradation, and yet to complain of religious inequality, is inconsistent.” For the second point raised is that the connection between Church and State is unjust, because it puts the other Churches in a position of inferiority. In regard to this matter, there is something in which I believe the members of the Church are to blame—that is in the personal deportment of your clergy towards Dissenters, and the general view they take of the position of the national Church. It is sentimental grievances that are the hardest to bear ; and the clergyman who, in his parish, gives himself silly airs, yes, or teaches silly catechisms, or talks silly talk about Dissent, is the best agent the Liberation Society have got. It is in social deportment that we want a great deal. We want to fall back more upon the grand and glorious brotherhood of our common faith, and less upon these wretched social distinctions. You are to blame, the Church is to blame, because it has persisted in taking a wrong view of its own position. Dissenters have a perfect right to complain—they have a perfect right to want to disestablish you—if the national Church means only, or chiefly, a Church which gets power, or pay, or privileges, from the State. But the question is quite different when you regard the national Church as a Church which is the servant of the nation. Yes, we hear a great deal about a “free” Church, but where is a Church so free as ours ? There is not a man on the farthest hillside—there is not a man in the most secluded valley of this dear land of ours, who has not some church to which he has a right to go, and some parson upon whose services he may call.



Now, I believe that here is the line along which you may bring Dissenters round ; but in order to do so you must have co-operation with them. I cannot, in the time at my disposal, enter into details, and it is not necessary to do so, because it is not so much a matter of detail as of spirit. But there is one thing you may have—personal co-operation ; and in this connection may I suggest to the clergy, that they should personally co-operate with Dissenters by ignoring that they are Dissenters. If that is impossible, stick closely to your nationality and your Christianity, and let other differences take care of themselves. I should even go further than any of the speakers who have preceded me, and be in favour of more official co-operation. Don't let me shock archbishops and bishops in this room, but, I say, if you have a good thing—and the Church is a good thing—the more you let people see of it, the better. I wish that clergymen could ask Dissenting ministers into their pulpits. I may say of myself, shocking as it may appear, that I very often preach in Dissenting chapels, and am very proud to do so. Moreover, I am very glad that my position enables me to do so without fear ; and I believe the result has been distinctly advantageous in the cultivation of good feelings towards the Church. Lastly, let me invite you to ask yourselves what is the end of all this to be ? Are we to be contented to say that we are now living in the best of all possible religious worlds ; are we to be contented with these wretched divisions which so disgrace and demoralize our religion ? Are we to go on thus for ever ? The eternal truth says—No. Either these divisions must be mended, or your Christianity will be ended ; and the tendency of the world is in favour of reunion. Yes, the drift of the world is not now on the side of Dissent. The world knows nothing of the principles of Dissent, and cares nothing for its methods, but the world is longing for religion. Does not the success of the Salvation Army tell you that what it wants is a religion free from sectarian differences, and above sectarian distractions. There is a great work which the Church of England has before it. It is your business, the great task of the future, to bring religion to bear upon practical life, upon the problems and the trials of everyday life ; to take it into the workshop and the home ; to take it into social and national life ; to take it into politics, and into art, and into science. “Oh, fools, and slow of heart to believe.” I would that the Church could be equal to its great mission. The tide of democracy is rising in England. As a radical, I rejoice at it ; and I hope that this rising tide will lift this Church of ours up to a higher level, and float it upon broader waters. But you must be wise in time, and one necessity of your wisdom must be, that you learn to find your centre of gravity where the centre of power now finds itself ; that is, amongst the masses of the people. You must learn to let your support pivot upon their affections. You must sympathize with their aims ; you must help their wants ; and if you do this, I venture to predict that the Church will have before it a future, compared with which all its most glorious past will grow dim.

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## DISCUSSION.

The Most Rev. W. D. MACLAGAN, D.D., Lord Archbishop of York, Primate of England, and Metropolitan.

I do not know that I have anything very definite to add to all that has been said, and well said, by the speakers who have gone before me—least of all can I hope to give you such a spirited address as that to which you have just listened, or to employ what I may call the speaker's racy illustrations ; but I did not feel that I could sit still while this subject was being discussed—a subject so very dear to my heart, that at all events I must testify my sympathy with it. As regards the whole question of our

relations with Dissent, however hopeless reunion may appear to be at the present time, it is certainly our duty to do all that lies in our power to minimise the evils of our unhappy divisions; and that, I take it, is the practical point we should have before us in such a discussion as this. I say that for the present—and all speakers who have preceded me have taken the same view—reunion seems to be impossible from the human point of view. Even absorption must be regarded with caution. If we are to absorb the Nonconformists, it must be by making them Churchmen. To absorb them with all their nonconformity would be as unreal a thing to them as it would be weakening to the Church itself. But there are two points of view from which I should like to look at the subject for a few moments. First of all, what can we do as regards the Nonconformists? I would say that, first of all, the Church must try to provide such services for her people as will meet their spiritual needs in the case of those who, for whatever cause, do not feel themselves able to enter into the more complete, and at the same time more reverent, services of the Church. This may be a fancied need on their part, but it is a very strong feeling in their hearts. It is a demand which they make upon the Church to provide them with such simple services as they believe are most likely to nourish their own spiritual life. In this respect I cannot but think we have been negligent and backward in the years that are gone. No one has a more reverent regard and admiration for our Book of Common Prayer than I have, but the Book of Common Prayer was not intended to meet all the exigencies of humanity, and I see no reason why any parish priest should not provide in his church, or elsewhere, such services as would meet the case of the people who worship Sunday after Sunday in the Primitive Methodist chapels, only combining with them the full teaching of Catholic truth. Whether the people are right or wrong, this is what they think they need, simple and hearty services, such as they find in the chapel; and if we wish to attach them to the Church, not to swell our own numbers, but to give them the blessings which flow from the Church, we must provide them with such services as they need or desire. That, I should say, is the principle point we have to keep in view as regards Nonconformists themselves. As regards our own people, I believe that what we need most of all is to instruct them more definitely in the history and the doctrine of their own Church, and especially to begin with them in their childhood. I believe that few things would more tend to stop the tendency to self-seeking separation than to revive the weekly catechising in our parish churches. But if reunion is impossible, and all concession is not for a moment to be dreamt of—no concession in doctrine, no concession in order, no concession in worship—for we must stand by our Creeds, by our historic Episcopacy, and by the Eucharist as the great central act of Christian worship, yet, surely, co-operation, at least individual co-operation, within certain well-defined limits, ought not to be impossible. I do not speak just now of co-operation in merely philanthropic efforts, or in those institutions which are found within the wide range of Christian charity in this favoured country of ours, but I mean even in matters of a more spiritual kind, and, to specify only one, I cannot see why we should not unite with individual Nonconformists in the diffusion of those Holy Scriptures which are a common meeting-ground of the whole of Christendom. There is no more remarkable fact in the history of Christendom than this, that, with all the sects and divisions which unhappily find a place within its borders, there is no religious community which I know that does not profess to receive in its entirety the volume of the Holy Scriptures, and in this significant fact I think there is a lesson for us to rally round that as our meeting-point, and to join as heartily as we can, even with those who are separated from us, in at least the diffusion of the Word of God. But there remains, further, Christian courtesy and brotherly kindness—I say brotherly kindness, for are not the greater part of these Nonconformists united with us in the great brotherhood of the baptized?—courtesy and brotherly kindness, manifesting themselves in friendly social relations, even with those who are the appointed ministers of the Nonconformist bodies. I see no difficulty in this. I see a great beauty in it. Whatever differences may divide us, we are still the children of our common Father in heaven, and I believe that it would have most practical issues towards the end which we all have so much at heart, and which we have been discussing to-night. Points of difference, however aggravated by bitter contention, wear a very different aspect, when the men who so differ meet at the same dinner-table, from the aspect which they bear when they are discussed in the columns of a newspaper. The most bitter disputants when they meet each other face to face very often find that they are not such bad fellows after all, and in that recognition there is a great step gained towards the diminution at least of the bitterness of those controversies that divide us, and perhaps even an important step

to some closer co-operation and final reunion between those who are at present so widely separated. Where two men professing to work for the same Master, and each honestly believing in the position which he holds, pass each other in the street without recognizing even their common Christianity—I had almost said their common humanity—surely this cannot help to further the cause of Christ upon earth. But in addition to mere social relations and personal kindness, there is a further duty and a great hope in mutual private prayer. The Church has taught us the example of public prayer for those who differ from us; but if each of us in the privacy of our own hearts and in our own homes, would more steadily and earnestly make intercession on behalf of those who differ from us, if this mutual prayer were continually ascending up to God, can any of us who believe in the power of prayer, doubt, for a moment, that it would go far to remove at least the bitterness of feeling which too often exists between us, and might draw us much more closely together, and finally bring us all within the bounds of the Church itself? Whatever we may think, or whatever we may do, at least we are bound to keep continually in mind that great Catholic sentiment enunciated by S. Paul in one of our lessons for this very day—"Grace be with all them who love our Lord Jesus Christ with an unfading love." Let this be the principle upon which all our steps are taken, and all our intercourse is carried on, and surely a great deal will be done—we cannot doubt it—if not to remove the differences, at least to diminish the bitterness and contentions which at present separate us from our Nonconformist brethren.

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### MAJOR FREEMAN, King's Road, Kingston-on-Thames.

I WISH, in a very few words, to notice three points which I think ought to be borne in mind in considering this question. The first point touches ourselves as Churchmen. The Church of England is, above all things, a comprehensive Church, and her position with regard to the question of Holy Orders has been well defined by one of her bishops, who said, a short time ago, that she wished to comprehend all classes—those who did believe in the Apostolic succession, and those who did not; that for the former she had most carefully guarded the gift for herself, and that for the latter she had as carefully abstained from enunciating it as a doctrine. And in this discussion, with regard to Nonconformists, we must beware lest any step should be taken which would narrow that comprehensiveness of our Church, by deciding a question which she has not decided; by breaking that charitable reticence which she has observed by some utterances which would definitely make for the one party or the other. We should dearly purchase any increase of our numbers if we lost this comprehensiveness, for remember that comprehensiveness is not the same as populousness. This, I think, is one thing which we never ought to lose sight of; and I confess that I think in these days we are a little in danger of losing it. We find statements made and doctrines enunciated as the doctrines of the Church, which really are the doctrines of one of the two parties alluded to in the sentence I quoted from the bishop. The second point which I wish to bring forward is this: that we must bear in mind the position of the Nonconformists, and what we are really talking of with regard to them. They are organized bodies; people are born, brought up, and die in them, and they believe themselves to have a ministry and to have the sacraments. If we are to approach them with theories of the ministry which would deprive them of that ministry, and would cast a slur upon those sacraments, we are asking them really to give up their position; the position which they believe themselves to hold of thoroughly organized Christian Churches; and what we are asking for is not union, but, for ourselves, empire, and from them, submission. If these extreme theories are to be enforced without compromise, the sooner we drop talking about reunion, and the sooner we say, "We have come to rule, and you must submit," the better; that will at least be straightforward. I do not think that such a course is necessary, if, really, we will bear in mind what I began with—this comprehensiveness of the Church. I cannot, in the short time allotted to me, go into details of the method by which reunion may be brought about; it must suffice to say now that there are well-known methods by which we could reunite with Nonconformists, without on the one hand declaring the invalidity of their orders, and without on the other hand losing the safeguards which many of us value so highly. One thing more. Why should we be afraid of absorbing Nonconformists? The differences between Churchmen are deeper and more fundamental than the differences between Nonconformists. Let me give one

illustration. Dr. Pusey and Mr. Maurice were neither of them young men, neither of them given to rash speaking, and each was weighted with the responsibility of being the leader of a party. They met in theological discussion, and, after some conversation, Dr. Pusey said: "We do not believe in the same God;" and Mr. Maurice assented. Would you find that amongst Nonconformists? I think this will show that the course of absorbing Nonconformity is not impossible, by reason of the differences of opinion we have amongst us—greater differences, I believe, than are among Nonconformists. And that is natural, because we are the Church of a great nation. We control and influence a wider range of mental activity, minds more highly cultivated, and, on the whole, more numerous; and, therefore, we have greater differences. Reunion must be sought for itself, and not for the sake of some collateral advantage. It must be sought, because we really believe that for some reason or another it is a good thing. It must not be sought in order to gain an advantage for one side or the other amongst ourselves.

At this stage the chair was vacated by the Right Rev. the President, and was taken, for the remainder of the sitting, by the Lord Bishop of Salisbury.

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### The Rev. T. P. RING, The Parsonage, Hanley.

I HOPE that on the next occasion when this great subject is discussed before a Church Congress, that the rule which prevents any but members of the Church of England speaking will be rescinded. (Several cries of "No.") I am only expressing the hope. I should like to see on this platform Mr. Parker of the City Temple; I should like to see Mr. Spurgeon, who, I hope, will be long spared to defend the Christian Faith; I should like to see Dr. Dale; and I should, above all, like to see Dr. Milligan, whose book upon the resurrection of our Lord has been a blessing to thousands upon thousands of English Churchmen; and I say this because I am more and more convinced that it would be well for all who believe in Christ to be brought face to face with one another. When we consider that there are so many points of agreement between us, nothing can be sadder to the heart of a Christian man than to remember all the thousands and tens of thousands, aye, the millions of men and women of intelligence, and faith, and love, who are living in obedience to the Lord and Saviour Jesus Christ, and yet are separated from the Christian Church, and living apart from its blessings and privileges; and I believe that if we could be brought together for prayer and meditation, that through God's own good providence, a moment would come when we should see some way by which this difficult question of home reunion might be solved. I would go further even than Lord Nelson, and I would say, let us have committees, in every large town, of the clergy and laity of the Church of England, and of ministers and members of the different Nonconformist bodies, and let us pray together, and discuss, in a spirit of brotherly love, those questions which now separate us from one another. I do not believe myself in any interchange of pulpits. I believe that such co-operation would hinder instead of advance the sacred cause of union. I will tell you what I did myself some months ago in the parish from which I come. I thought it my duty to follow, in my humble way, in the footsteps of my great and revered diocesan, the late Bishop of Lichfield, and present Archbishop of York. He called together, about a year ago, the leading Nonconformists in his diocese; they spent a morning and afternoon together in prayer and reading the Holy Scriptures, and enjoying social intercourse one with another. I live in one of the largest towns of the diocese of Lichfield, and I know from Dissenters of all the different denominations that that day's work was fruitful in great results. A few days afterwards the Nonconformist ministers invited the clergy to meet them. We came together and we discussed some great and important questions. We said, "We are face to face with infidelity, with gambling, with drunkenness, with impurity, with evils large and gigantic: what can we do?" We said, "We can do this, at any rate: we can unite in expressing our opinions on these subjects, and issuing a manifesto calling upon all men and women who love the Lord Jesus Christ to spend one week in prayer and self-denial, that God may remove those evils from our midst." There was no compromise of principles. We did not meet in one another's churches, but we were bound together for seven days in a most sacred act of common intercession to our God Most High, praying He would deliver our land from those great evils which so grievously oppressed it. At the end of the

week the ministers of religion—the clergy, the Wesleyans, the Independents—all met together, and in a common room we fell upon our knees, and we prayed side by side, brother with brother, that God might bless us in our several works; that He would reveal to us clearly and distinctly the way by which those divisions might be healed, and that He would bring us all to that which we were longing for—one fold under one Shepherd. I cannot help thinking that such meetings as those, in every town, under a central committee in London, consisting of both the representative bishops of our bench and the representative leaders of Nonconformity, would do much good. We could not pretend that our differences were slight; we could not hide them as if they were of minor importance; but while bringing them to the front and emphasizing them, we could yet believe that God in His great mercy would deliver us out of them, and would find a solution in His own good time. It was said by one of the previous speakers that one of the great difficulties which the Nonconformists had was sacerdotalism. He said they did not understand what sacerdotalism meant; that they had a wrong impression of it. I quite agree with him; but I think he had altogether a wrong conception of it himself. By sacerdotalism, and by the Church, we do not mean any person or anything coming between our souls and God; we do not mean that the priest has any inherent power, but that he is the minister of the one Priesthood—Jesus Christ, our Lord; that His Church is His body through which He is ever speaking, ever teaching, ever helping us; that He draws near to us through the Apostolic ministry. The Church is not a dead, mechanical thing; it is not an impediment to the free out-flow of the soul's desires into the heart of God; but it is the appointed means by which the loving Christ manifests Himself to the world, and gives ear to the desires and yearnings of our hearts.

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H. C. RICHARDS, Esq., Barrister-at-Law, Mitre Court Buildings, Temple, London.

I WISH to speak to you, not as a Welshman, although I bear a Welsh name, but as one who was brought up a Nonconformist, though I am glad to say I have left more of my Nonconformity behind than my brother who has already spoken. Just let me say a word, before I deal with the subject of co-operation, upon what I venture to think are some of the weak points of our Church in dealing with Dissent, and with the great floating population in large towns which does not attach itself either to the Church or to any Dissenting body. Most of the clergy who come from large towns must know that amongst the lower middle class there are always a number of persons who have not made up their minds as to which body to attach themselves, and the very popularity of what are sometimes known as theatre or music hall services is due to the very fact that by going to those services persons do not need to belong to any specific denomination. I do not believe that sacerdotalism is, as has been suggested, a hindrance to the progress of the Church; but I do believe there is a great hindrance among the clergy, especially the country clergy, giving themselves airs to Nonconformist ministers and Nonconformist laymen. I know something of Dissent. I know something of the men amongst whom my lot was cast. I know something of those who have come over with me, and those who are left behind. Believe me, the great barrier of the Church is not the truths taught in the Creeds, or the doctrines contained within the Book of Common Prayer. These barriers are too often due, not only to the acts of the clergy, but to the acts of the laity. I read in *The Guardian* a few weeks ago, a controversy amongst the clergy and their wives as to whether they should shake hands with the shopkeepers of the village. When I saw that, I hoped the bishops would send to the editor of *The Guardian* and ask him for the names of those individuals, so that they might tell them they were living in the nineteenth century and in democratic times; that if they professed to be parish priests, if they wished to make the Church known in reality as well as in name, they should not discuss whether they were to shake hands with the village shopkeeper; and if women of high social rank marry priests, they must remember that they have thrown in their lot with those who are supposed to be responsible for the souls of even the tradesmen in their parishes. The setting up of such petty social distinctions as these does far more injury than the preaching of the great truths of the Catholic Church does good. With regard to what I may call personal co-operation with dissent,

there is a great and a wide field for work. I am confident that the speaker who said the parish priest should visit everybody and ignore their Dissent, has hit the right nail on the head. The parish priest who does that may not be able to secure the father or the mother, but some members of the family are sure to come his way. It is in that determination of the parish priest to ignore the fact of Dissent in his parish, to act judiciously, discreetly, friendly, and wisely, but yet, at the same time, in the true spirit of the parish priest; it is by such actions as these that souls are brought back within the fold. Believe me, the English nation as a body are not theological. I do not agree with much that Archdeacon Farrar has written or said, but, as a layman, I say there is great truth in his remark that no Church had ever been disestablished for the sake of or lack of orthodoxy. It has been for the lives of its clergy and its laity; and so the great force of the Church revival has not been in those distinctive dogmas which the Catholic revival has brought to the front. It has been due to the self-denying lives of the clergy to the work of the Church in the social relations of life that Dissent is weakening and dying down, and not because the masses at large accept the Book of Common Prayer, the Thirty-nine Articles, or the doctrine of the Apostolic Succession. It is the realization that the bishops and clergymen of to-day are making themselves true pastors amongst the people, and the people have responded, and will respond to their call.

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**The Rev. ARTHUR SYMONDS, Rector of S. Thomas', Stockport.**

THE question of reunion with those outside our body is one in which all Churchmen must feel a deep interest. Having been drawn considerably into contact with Nonconformists—having had to work with them in many ways—I feel almost bound to stand up this evening and say something on the subject. My own belief is that the great difficulty in the way of reunion with Nonconformists is the fact that they, rather than us, will not recognize the differences between us. They will not recognize that we hold certain truths as of vital importance. The difference between us is a matter of principle; and although we this evening have had painted before us pictures of the happy millennium when the Nonconformist lamb will lie down with the Church lion, I am afraid that that time is very far distant—that the time is very far off when we shall be able to walk together thoroughly in harmony through the fields of good works. None could be more anxious for co-operation in good works with Nonconformists than the clergy. I am certain that, wherever it is possible, we do unite with them in carrying out good works; but, as I said before, the great difficulty in co-operating with them is the fact that they refuse very often to recognize the differences between us. They refuse to recognize that we differ in principle. Now it has been said that there are certain ways in which we can co-operate together. It has been suggested, in fact, that we should form committees in different towns, that Churchmen and Nonconformists might combine together for work. My own experience in a large town has been that in those associations in which there are Nonconformists and Churchmen mixed together, the greatest difficulty is experienced in carrying on any good work. My own experience certainly is, that if the Nonconformists happen to be in a majority, then any matter which may happen to be a matter of principle on the part of Churchmen will be looked over; and I must say, however much one may look for it and wish for it, one does not get that same sympathy from the Nonconformists which we, I believe and I trust, are ready to offer to them. If I might give you one word of illustration of what I mean, I would refer to a question which is stirring the minds of most Church people at the present time; that is the question of the poor in our workhouses. In our workhouses there are large numbers of our people who are dependent upon the goodwill of people outside for spiritual ministrations. What has been the action of the Nonconformists in many towns where they happen to have been in a majority upon Boards of Guardians? We knew what has happened over and over again. We have had instances in which Churchmen have liberally offered to build and endow chapels in the workhouses for the use of their fellow Churchmen, and with what result?—they have been refused. Is the refusal because the Church people wish to proselytize Nonconformists? No, nothing of the kind. I am certain that we Churchmen do not wish to proselytize from amongst those who are without our ranks, and when I say that we don't wish to proselytize, we don't wish to use unfair means to draw people in. We are accused of proselytizing when we do not wish to do so. It has just been said by a speaker that we should cultivate social relations with

Nonconformists, and especially with their ministers. Well, surely those men who are unwilling to cultivate such relationship with Nonconformists cannot be worthy of the name of Churchmen. Surely we Churchmen cannot only afford to be friendly, but we ought to be ashamed to be other than friendly with those who do not agree with us. But where does the difficulty come in? I will give you an illustration again. In the town from which I come we have always striven to cultivate friendly relationships with those who are outside; and what do we have thrown in our faces? We are told that all we want is to proselytize. One of my colleagues called socially and in a friendly manner upon one of the ministers residing in the parish, and I heard afterwards that it was an insult for the clergyman of the parish to call upon a minister. When one is met in that kind of way, does it not make it very difficult to approach this question? Does it not make one feel almost the impossibility of reunion? Surely what we may look for, and what we must ask for is, that whilst we are willing and anxious to meet the Nonconformists, the Nonconformists must put out their hands to meet us. We can go half way. We can meet them socially, we can meet them in all good works, but, then, they must meet us, and, I think, that is what in the past they have failed to do. I think it is their duty or their part to come forward to meet us half way; and if they do, I do not think we shall meet them in an unfriendly spirit. I am speaking now purely of meeting them socially and in a friendly manner outside questions of religion, because, although it has been suggested that we may meet and work together educationally and for philanthropic objects, I think myself that in any question in which matters of faith come in it is impossible, at present at any rate, to look forward with any hope for reunion, unless, that is, we are prepared to give up some of that deposit of truth which has been entrusted to us. I am certain that those words of the Bishop of Chester's which he used in his charge last year are words of perfect truth. I think he said that the way to reunion would not be found strewn with the remains of lightly abandoned convictions, or words to that effect. There is no hope of co-operation resulting in any good if we give up any of those truths, any of those principles, any of that faith which has been entrusted to us to hand on to others.

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**The Rev. R. D. BLUETT, B.D., Vicar of North Strand  
Church, Dublin.**

It seems to me that the reader of the first paper this evening touched upon the real difficulty which we all meet with in dealing with this great question of the possibility of reunion with our separated brethren, when he said that the chief hindrance in the way was that they had exaggerated truths and turned them into shibboleths. I heartily agree with him; but I will go one step further, and say that I think it would be wise for us, when we say they have exaggerated truths, to examine ourselves and ask whether we may not have exaggerated truths also. One of these shibboleths, one of these truths, which it seems to me it is possible that we may have been exaggerating, has been touched upon to-night, and has been put forward as a truth upon which there is no possibility of any compromise whatever: the question of Apostolic Succession. And the question we have to ask ourselves is this: What is the position of the Church of England herself upon that question? There is an historical incident which decides what the Church of England herself thought in regard to that matter. When Episcopacy was re-introduced into the Church of Scotland, it was found consistent with Church principles to recognize, for the time being, existing Presbyterian orders, to allow the existing Presbyterian ministers to retain their charges, and to secure that the future clergy should have episcopal orders. It is now an open secret that the sub-committee of the Pan-Anglican Synod which drew up the four accepted points as a basis for reunion, drew up also a fifth (which was recommended by an overwhelming majority of the sub-committee, who, we may assume, were specially qualified to deal with the subject), and they suggested that that very course which had been taken already in order to re-introduce Episcopacy into Scotland, should be adopted again in order to re-unite the schisms which have rent the Church of England asunder. I am one of those who believe in Anglican Christianity, that the Anglican Communion will, in the future, be a refuge for many who, coming from various quarters, seek the Apostolic purity of the Gospel of Christ, Apostolic liberty of conscience, and Apostolic order, and, therefore, would earnestly deprecate any unnecessary hindrances being thrown in their way.

**The Rev. WILLIAM CEIDRYCH THOMAS, Vicar of S. Thomas' in the Moors, Birmingham.**

I WOULD not presume to speak for one moment this evening, unless I could lay claim to one qualification, which probably very few, if any, in this audience possess. I was brought up as a Dissenter, whereas now I am a Churchman. I was for a time a Dissenting Minister, but for the last ten years I have been a clergyman of the Church of England; and for eight of those ten years in charge of a parish in the great midland metropolis, where Dissent is represented at its best. I feel, therefore, that the position I have occupied entitles me to say a word or two upon the subject of this evening, viz., "The Relationship between the Church and Nonconformists." We have been told already this evening by two lay speakers—more, it may be, as a pleasantry than in sober earnestness—that much of the bitterness of Dissent against the Church is due to sentimental grievances, fostered by the supercilious and autocratic attitude of some of the clergy in the villages. You may call the grievances sentimental if you like, and undervalue them accordingly. I only know that sentiment plays a very large part in our life, and in this matter of the Relationship between Church and Dissent it will be wise on our part not to undervalue it. I was brought up in a home where the greatest preachers and teachers of Welsh Nonconformity during the last thirty years have been frequent guests, and I remind you again that I am speaking of this subject from the inside. I speak as one who knew Welsh Dissent, as one who is still in touch with it, and I speak also as a convinced Churchman. I speak as one who spent eight years in two of the best Nonconformist Colleges, and as one who came into contact in my early student life with a man who is one of the great pillars of Nonconformity, who is looked up to in Birmingham as a tribune of the people, and whose qualities of culture, character, and acquirements, I rejoice to think have been duly acknowledged on this platform to-day. But while my record in reference to Dissent is satisfactory in its bearing upon this subject, I think those who know me will regard that as a Churchman I am not wanting. I am a Churchman by conviction. I have paid for my churchmanship in persecution and in pecuniary loss, though I ought to acknowledge that I am now generously recognized by my Dissenting brethren as one who has heartily gone on the lines of his convictions. Those who once persecuted me love me to-day, though we differ. I have at the present time a brother who is a Dissenting deacon, and I have a father who is esteemed by the Dissenters as one of their most honoured elders. I trust, therefore, that what few words the limit of time will allow me to say will be recognized as desirable even at this late hour, for they come from the heart of one who knows both sides. To me the crux—the great difficulty—of the whole question lies here—Dissenters do not know the Church, and Churchmen do not know Dissenters. There are reasons—removable reasons, as I think—for this mutual ignorance. But let me give one or two instances on either side of what I mean. It is not uncommon to find Churchmen who cherish the idea that Dissenters do not recognize the sacraments at all. I will only refer such to Dr. Dale's "Manual of Congregationalism," where they will find ample justification of my previous reference to him, as well as a surprisingly Catholic view of the sacraments. On the other hand, Dissenters—Welsh Dissenters in particular—have a most extraordinary idea as to how the Church admits candidates for ordination. I have heard it again and again asserted that the bishops "lay hands suddenly" upon them, without taking proper care to examine them and to see that they can justify by acquirements, character, and general fitness, their call to the work of the Christian ministry. There are traditions among Welsh Dissenters in reference to this and other matters. Time was, I fear, when neglect gave some ground for them, but, unfortunately, these traditions live long after the foundation is removed, and it will take some time yet before the tradition that the Church's ministers are ordained in a very careless and thoughtless way is thoroughly eradicated. I have only time to mention that there are Dissenters and Dissenters. This only makes it the more incumbent upon us to make every effort to understand them, as well as use every legitimate means to make the Church understood to them, and not, as has too often been the case in Wales, misrepresent it by apathy, autocracy, superciliousness, and some times drunkenness. Now, in learning the attitude of Dissent, in trying to find points of agreement, and to diminish disagreement, we must remember that there is the traditional Dissenter, there is the Dissenter by conviction, and there is the Dissenter for political purposes. They may not always stand quite distinct. Few things that differ do. But these three aspects of Dissent call for different treatment, and it is important we should distinguish them. It may sound paradoxical, but,



nevertheless, I believe it is true. To lessen the alienation between Church and Dissent, we must be Churchmen by conviction. Sincere Dissenters will always come to regard with respect a sound Churchman, and will in the end despise the man who makes believe he is simply a Churchman by preference. One thing all Dissenters resent is patronage. Believe it, the more convinced we are of our position, the more truly large-hearted and tolerant we shall be. Let the clergy in the Welsh villages go forth with the Church's full message, let them actualize her social creed, let them cordially enter into the best aspirations of the democracy, and it will be found yet, even in Wales, where the attack is incessant, that the Church, penetrated as it is with Apostolic truth and reverence, will furnish the most hopeful centre of Christian reunion in an age of broadening thought and enlarging sympathies. I appeal to my fellow-clergy in this matter. I speak feelingly, for I was but a Dissenter myself largely as the result of the misrepresentation of the Church. For that same reason I lost opportunities of education and other aids to which I had a legitimate claim. But let the past with its apathy, its anomalies, its alien voices go, but we must remember it so as to avoid its mistakes. The future is pregnant of promise. I do not say magnify or minimise the differences between us and Dissent. Nothing is to be gained from a compromise of convictions, but much every way if we work earnestly on parallel lines. Dismiss prejudice. Let not the clergy act as they have too often done, as if they possessed all the knowledge, whereas they treated Dissenting Ministers as if they were men of no culture, and no acquirements. Let it be granted that many of our Welsh ministers have been carpenters and tailors, and what not. I only know that many of them are men of rare gifts, often of great achievements, and generally earnest and eloquent speakers. You may look down upon gifts which do not bear the impress of opportunities and privileges, which have fallen to your lot; but in a speaking age, depend upon it, the democracy, which is waking to a full consciousness of its strength and claims, demands, not simply men who can acquire knowledge and possess the niceties of scholarship, but men of strong convictions, of unsullied character, who can speak—speak fluently, speak forcibly. It wants leaders of men; it wants guidance. There never was a time when it wanted it more. And, as Churchmen, we only have to rise to the height of our privileges, and to realize the greatness of our responsibility, to meet the need which the voice of the people, in increasing volume, sounds in our ears, and thereby reach those conditions of brotherhood which will make Dissent no longer possible or necessary.

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The Rev. C. R. LLOYD ENGSTRÖM, Secretary of the Christian Evidence Society, Buckingham Street, Strand.

THOUGH I believe the subject more properly deals with methods than with principles, yet I crave permission to address myself to the latter. It seems to me that if we would cultivate, very earnestly and prayerfully, the spirit of love, we should be able, probably in a very short time, to find avenues by which methods of nearer approach between the clergy and Nonconformist ministers could be arrived at. As far as I am able to make out, the great fault on the side of Churchmen—and you will excuse me speaking with perfect plainness—is that most of the clergy feel more or less contempt for Dissenting ministers. I will give you an instance, and I am afraid it is not a solitary one. I was one day in a room with a Nonconformist minister, when a very able and excellent clergyman, rector of an important parish, who was, of course, ignorant of my friend's status, came in. In speaking of a Nonconformist chapel he called it a "Dissenting shop," and might have said more, had I not looked daggers at him. What I want you to do is this—and I urge it upon you with all earnestness—do not merely give up such impropriety of speech as that, but root out the evil by never harbouring in your breasts such contemptuous thought as that. On the other hand, I think that the great evil of Nonconformists—and it is a very grave one—is envy of the Church, but, as they are not present, I need not say anything more as to that. Another point is this: as secretary to the Christian Evidence Society, I have had a great deal to do during the last ten years, not so much with Nonconformists, although I have had a good deal of friendly relations with them, but with persons who variously call themselves Secularists, or Freethinkers, or Atheists; and I can assure you that with the most earnest endeavours to feel kindly towards them, it seemed almost impossible in reading their literature from week to week, and in going into the parks and other public places to hear what they had to say, to believe

that any man, with the slightest honesty and the slightest intelligence, could write and could say the things which they wrote and said. Yet it seemed to me that, following the spirit of our Master, we were bound to look upon those who persecuted Him with love. It was a duty to try and discover whether there might not be *some* excuse for their shocking crudities and falsities, whether this dreadful obscurity and speaking might not possibly be partly due to some mistake, or some prejudice; and I am very thankful to say that, after ten years of Christian Evidence work, I have come to that semi-exonerative view. I believe it is possible for men of intelligence, men of ability, men of learning, and of, at any rate, comparative honesty, to say and do things which would, on a less careful view, seem to be quite unpardonable. Permit me to apply that principle to our present discussions. It must often be most difficult for Welsh Churchmen to read the things which are said in the Welsh newspapers about the Church, and believe that the persons who write those things can honestly believe what they write. I venture to say, from my experience of an entirely different sort of people, you might find, if you could look into their hearts, that there was amongst them a considerable amount of honest prejudice. May I refer to one thing that, I think, would very likely bring us much nearer together. The thought has been suggested to me by a characteristic remembrance of the late revered Bishop of Lincoln, Dr. Wordsworth, contributed by the present Archbishop of Canterbury (see "*Life by Canon Overton and Miss Wordsworth*," p. 525), who speaks of the holy joy with which that brave and saintly scholar regarded the prospect of martyrdom in the near future of the Church. If times should come again when true Christians, whether of the Church of England, or belonging to Nonconformist bodies, will be subjected to persecution, there is not the slightest doubt that, somehow or other, the persecution would bring us all closely together; but surely it is not necessary for persecution to arise in order that we may break down some of the barriers which at present separate us from our Nonconformist brethren. Christian love can do the work quite as effectually as anti-Christian persecution. Look at the beautiful spirit of charity which animates the great advocate of home reunion, Lord Nelson. Let us but work in that spirit—a spirit which has also animated one who has just spoken, whose speech had, indeed, the right "ring" about it—and we must win. It may be that as regards some condition we deem essential for reunion we may be mistaken—the future has many surprises in store, and some future Edwin Hatch may wound to the death some of our most cherished convictions; but even if it should be so, that conviction will die on the deck of the "*Victory*," under the triumphal flag of unfeigned Christian love.

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JOHN TREVARTHEN, Esq., Provost of the Guild of S. Alban,  
Redhill, Surrey.

I MUST confess that, as a layman feeling a very great interest in the work and prospects of the Church, I have been somewhat concerned in listening to this debate, as to whether we were not getting a little adrift. The debate of this evening has shown unmistakably, as one of the speakers remarked, that the Church of England is a very comprehensive body. The question in my mind is, whether our Dissenting brethren who do us the honour to read the account of what has transpired will be quite satisfied as to the kind of thing we are offering them when we ask them to come and join us. I do not think we can have any other way of looking to Dissenters, except as asking them to come over and join us, and I do not see why we should ask them to come unless we can give them something worth coming for. Therefore, I think our work should be especially directed to remove any blots in the Church which are the outcome of our system, so that we should be more and more in a position to show clearly to Dissenters that ours is the better way. It appears to me to be the great and universal feeling of all Churchmen now, that we should do all we can to promote home reunion. It appears to me that home reunion is being brought about gradually, but very practically, among other things, by the attraction which the Church has been to a great number of Dissenting ministers who have come over and joined us, yielding to an attraction begotten of the Church's renewed life and work. The father of our present Chairman probably admitted to the Church more Nonconformist ministers than almost any other bishop. I might also refer to the respected Bishop of the diocese in which we are assembled. A large number of Dissenters have come to him, and asked him to receive them as candidates for Holy Orders. Why

have they done so? I suppose it is no secret that the local tone of Churchmanship has gone up lately. Time was when Nonconformists might have said—"There is no difference between us and the Church." Now they practically say—"There is a difference, and we want to have the benefit of it." It is said that "imitation is the sincerest flattery," and our Nonconformist friends are imitating us in such matters as guilds and things of that sort, because they find, to quote a vulgar saying, that we have "got the right sow by the ear." There is a great deal of our organization and work which they are taking up—forms of work which at one time they did not understand or refused to acknowledge. Time only permits my saying there is one other point which I feel strongly upon, and that is, that I believe nothing will tend so much to attract really spiritually minded Dissenters to the Church as the due employment of the laity. There are a great many subordinate ministrations which Dissenters provide in their system which we ought to provide, and can provide, if we would only utilize the lay forces of the Church. Take, for example, the Wesleyan local preachers, who are at least ten times as many as the fully recognized ministers, and are constantly doing good service to their cause. I cannot believe for one moment that the laity of the Church of England are wanting in piety, learning, or zeal, and yet how few are employing their gifts in authorized Church ministrations! The laity of the Church of England is certainly not less qualified than that of any other body; but we do not use our laity half as much as the Dissenters do theirs. In this particular matter I think it is our duty to emulate the successful example of our Dissenting brethren, as, indeed, we are doing to some extent, but for our own sake, as well as theirs, this subject needs more attention.

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The Rev. MICHAEL PRYOR, Vicar of Langley,  
Birmingham.

THE two subjects before the Congress to-night have been (1) Points of Agreement and Difference, and (2) The Possibilities of Co-operation. The first of these has been well and ably discussed, but I do not think that the second has received sufficient justice and consideration; and much that has been said is liable, I fear, to prove very injurious in those parishes where Dissent is strong. The whole discussion on this subject has resolved itself into two suggestions. The first is that of semi-co-operation by means of an annual conference or periodical meetings. This might prove most helpful, but here we must be cautious; we must get our people to understand the nature and object of the conferences, and point out clearly that attending these is quite different from attending the chapel services; otherwise we shall only be emphasizing the remark we so often hear, that there is "no difference between Church and Chapel." The second suggestion is that of absolute compromise in the exchanging of pulpits, etc. This would at once cut at the principles we hold dear as members of the Church of England; we shall gain but little by the sacrifice of our principles. We must, I think, discard altogether the hope of reunion or co-operation on a wholesale scale—just yet, at any rate. We can only hope to bring this about by degrees, and if we begin by disabusing the minds of our own children of any unkindly feeling towards Dissenters, it will prove helpful. And again, I think, we may with advantage have a service in our Church on a week-day for children of all denominations to attend; for if we can only get hold of the children, we shall be influencing the next generation. Our hands will be greatly strengthened, too, if we will only come closer in touch with the working-man. Let us do all in our power and at all times to help him; too often he is neglected and ignored, and this causes him to say hard things of the Church. If we only put ourselves at the disposal of the working-men to help them in their struggles and difficulties, we shall do much to remove their prejudice, and to bring them in sympathy with the Church. In all schemes for co-operation and re-union, we should do well to remember the golden rule of S. Augustine. Let us endeavour to manifest *In non necessariis libertas, in necessariis unitas, sed in omnibus caritas*—in non-essentials liberty, in essentials unity, but in all things charity.

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**CONGRESS HALL,**  
**WEDNESDAY MORNING, OCTOBER 7TH, 1891.**

The Right Rev. the PRESIDENT in the Chair.

I.—THE CHURCH'S WORK IN

- (a)—THE POOREST QUARTERS OF OUR CITIES;
- (b)—THE INDUSTRIAL AND MINING DISTRICTS.

II.—HOW THE CHURCH MAY EXTEND HER WORK IN  
 CONNECTION WITH

- (a)—STATE AGENCIES ;
- (b)—VOLUNTARY ORGANIZATIONS.

THE LATE MR. W. H. SMITH, FIRST LORD OF THE TREASURY.

The Right Rev. the PRESIDENT.

I AM sure I need not ask the permission of the members of this Congress to be allowed to give expression to the feeling which is uppermost in my own heart, and will be, I believe, uppermost in the hearts of those present here this morning who have heard of the death of Mr. W. H. Smith. It is given to few public men to have earned so completely the respect of all classes in the kingdom, and to have earned the devotion—and I do not think it too strong a word to use—the affection of those among whom he lived and worked. I feel that you all join with me in the sense of the loss which the Church and the nation have sustained by the death of Mr. Smith. In asking you to allow me to say these very few words, I am only saying, in a very broken way, what I feel myself, and what I am sure all the members of this Congress also feel.

PAPERS.

The Right Rev. ROBERT CLAUDIUS BILLING, D.D.,  
 Bishop of Bedford ; Suffragan for East London.

It is no easy task to prepare a paper on this subject worthy of the attention and consideration of the Congress. I should feel more at my ease had I to take part in the discussion that is to follow. My own peculiar experience of the work of the Church in the poorest quarters of our cities is confined to London, and what is certainly the poorest quarter of our city—the East End of London and the adjacent district. But, as London *is* London, and the capital of the empire which claims “gallant little Wales” as an integral part of its gigantic whole, and this gathering assembled in the Principality is a Congress of the one and undivided Church of England and Wales, it will be my own fault if what I may say has not some interest for all. I feel my acquaintance

with the work of the Church among a mixed population of over one million and three-quarters should enable me to lay before this assembly something that may not be without its value to those who are interested in Church work among the poor of almost any town or city.

It is a matter now of history what was our condition in the East End when the Great Head of the Church gave us for our bishop Dr. Walsham-How, who will presently address you as Bishop of Wakefield. Let me say that the benefits we received through him for work among the poor and poorest of the poor were, first and foremost, the force of his example, the sympathy of his fellowship, and the elevating and sanctifying influence of the man who lived so near to his God and Father, unconsciously wooing others to a better and holier life as children of God, and to higher thoughts of the privileges and responsibilities of the ordained servants of God. And second only to these benefits, and most necessary for the success of such work as ours, I would mention the increase in the number of clergy, and provision for their maintenance. He compelled the Church at large to lay to heart the necessity of strengthening the priesthood numerically where the population is the densest and the poorest; to remember that in such quarters are needed the very best men, physically, mentally, and spiritually; and that there are parishes in which it is both cruel and in every way injurious to let a man remain when his natural force is of necessity abated, and he and the people, however painful may be the separation, equally require a change. We were taught to value and to use the ministrations of consecrated women, and to organize and foster our own society of deaconesses. We learned, not only the value of lay help, but how, in order that it may be used to advantage, it must be organized, and careful discrimination exercised in the choice of agents, lest they prove hinderers, and that it must be remembered all men have not the same gifts. We were taught to cherish a spirit of charity and toleration, to have peace among ourselves to whom is committed the ministry of reconciliation, and to subordinate private inclinations to the desire to follow after peace, and to avoid as far as possible even the appearance of divergences and differences in matters of doctrine or of practice, certainly not to emphasize and accentuate them. The work of the Church cannot succeed—success God will not bestow—unless we love what He has commanded, and His command is, that we be at peace among ourselves. We have taken the lesson to heart that nothing so effectually hinders the work of the Church and discredits religion generally among those it is the fashion to call the “people,” as bitterness and clamour, and evil speaking; and, therefore, all that might cause these things we shun and avoid.

Another epoch, and that a very marked one in the earlier history of the Church in the East End of London, must be noticed. I go back now to the time when the great provincial centres of population had not reached their present eminence, but when already the population of East London was enormous, and its spiritual destitution appalling. It was during the episcopate of Bishop Blomfield that ten new churches were built, and ten new district parishes constituted in Bethnal Green. I venture to think that the sub-division of parishes, however great the population, is not always the best way to relieve spiritual destitution. I no more believe in it than I do in electoral districts for Parliamentary

purposes. If more accommodation is needed, it can be provided without sub-division. It is the parish church which is, or should be, the centre of life in the parish, as the cathedral church is, or should be, in the diocese. Sub-division causes a wrench which oftentimes means the loss to the Church of many who will not transfer their allegiance to the new district church, which is without the associations so dear to the conservatism to be found in the most radical community of Englishmen, and it means, too often, the introduction of congregationalism with its hurtful jealousies and incivilities. It would have been better, in my humble judgment, to have provided for the old parish church a larger staff of clergy, and a convenient clergy house. This would have been more economical, would have avoided the separation of the rich from the poor, and rendered evangelistic work more easy, and, I think, more successful. Yet, if not in the best way, and by the most economical expenditure of money, Bishop Blomfield gave East London more clergy and more church accommodation. But the endowments were of necessity poor, and it was not in every case a parsonage was provided. Few rents were fallen back upon, and as population increased and poverty increased, they meant, for the most part, empty churches and poor hire for the clergy, many of whom were certainly worthy of a better portion. Among other abuses it led, in some instances, to a traffic in marriages for the sake of the fees. Speaking generally, the scheme was a failure, and I should be sorry to see it repeated. A great practical error was committed in the selection of sites for these small and unpretentious churches. They were placed, indeed, among the people; and the commanding sites at the entrance to the densely populated parts, at the corners of the streets, and in the main thoroughfares, were left for public-houses or an occasional Nonconformist chapel. The little bell of the new district church unsuccessfully tinkled its invitation, and the peal from the belfry of the old parish church was a mockery to those who had been assigned to what was to many but a little Bethel round the corner. I am persuaded the true policy is to draw the people out of their ungracious surroundings, and that to reach the masses, as the phrase runs, by mission halls, services in lodging-house kitchens, and under railway arches, though not to be condemned out of hand, must be delicately and carefully used. A stately edifice, with its ever abounding associations, the church adorned within as becometh the sanctuary of God, and unlike every other house, and inviting to worship a present Deity; a place that is indeed a sanctuary for the poor toil-stained and care-worn man who comes from the dingy workshop, and, perhaps, still more dingy home, is more and more a necessity, if the church is to be the home of the people. The parish priest is severely handicapped as a shepherd of the lambs of the flock who has to gather them to a place which is in every way less inviting, less bright and cheery, than the great board school in which they meet from day to day. Such churches as I desire to see everywhere, and especially where the people are the poorest, and their dwellings the dreariest—such churches as some of the conventicles we have inherited are becoming, so far as the art and skill of the ecclesiastical architect can make them, to whose practical piety and understanding of our needs we are largely indebted—should be more largely used than heretofore for the education and profit of the people. The place where are celebrated the divine mysteries is not

to be regarded as separated to such holy uses and to common prayer, and the preaching of the Word alone. The holy table, with its appropriate furniture, and the feelings that the place of the sanctuary of the Most High will foster in the soul of the roughest and most uncultured, render the church the best place for other than what are known as the stated ordinances of religion. Much that is unspiritual and unedifying that characterizes many of our religious gatherings would be banished, if held in the church, by its hallowed and hallowing associations. Let the people learn to find sanctuary in the church that is open early and not closed until after the hour of the evening sacrifice, and that retirement for prayer and meditation they cannot have in their own dwellings, and let the house of "our Father" be the children's home indeed.

May I mention here what in my judgment is most essential for the success of our work in the poorest quarters of our cities, viz., that we not only set store on bringing children to holy baptism and rejoice when the number of children baptized is increased year by year, but that we are very careful in the administration of that holy sacrament. The neglect of the rite is to be deplored. But we have had to deplore more than the neglect of parents in bringing their children to be baptized. I am painfully conscious of the fact that we have been neglectful of our duty. I wish holy baptism were less frequently administered apart from the congregation, and that more attention was bestowed on the adults present, that they might be led to appreciate aright what the sacrament is, and the responsibilities and privileges of all the baptized. Let all the surroundings, if I may so say, be (is it too hard a saying?) just what in many churches they have not been. I believe Christianity has been sadly and most injuriously hindered among the people by want of thought and care in the administration of holy baptism.

Surely, too, it will be allowed, the Church will never be rightly esteemed, or the religion of which it is to the people the outward form and symbol, if the place and the rites peculiar to it are discredited as religious ordinances. Too frequently they have been, in the performance, as the phrase goes, of the marriage ceremony. The greatest mischief has been the result of want of proper care, so to render the service of the Church in joining together man and woman in holy matrimony, that they, and all present, may realize the sanctity of the union, and the meaning of the prayer that grace may be given to enable those whom God doth join together to keep the vow and covenant between them made. It is of more importance for those who are to be made man and wife, and for others, that they should be indeed solemnly, and with all due reverence as in God's sight, joined together in holy matrimony, than that they should live together after only the registrar has made them one in the eye of the law.

I can bear my witness also to the best results that have followed the reception of the mortal remains of the departed in the church, and the saying of the first part of the Order for the Burial of the Dead there before proceeding to the cemetery. It is necessary the body should be removed from among the living to the mortuary. The circumstances under which the poorest live in our great cities require this to be done. As the mourners cannot follow from the home of the deceased, let them meet in the church, and then follow to the distant consecrated place

the remains so dear to them. Before they hear the words, "in the midst of life we are in death," let them learn in the sanctuary how in the midst of death we are in life, and how the dead are still part of the mystical body of Christ. I have ventured to mention these things because I esteem them of the highest practical importance in our work, especially among that part of the community with which we are especially concerned this morning, but not because I regard them as the only matters of the greatest importance. I must not forget to mention, that amid all the engrossing activities with which the parish priest in these days is called to concern himself, it is not safe for him, and especially when his lot is cast among the poor, to allow himself to forget his duty as a pastor. Acquaintance with his parishioners in clubs and guilds must not be allowed to render him oblivious of the duty of pastoral visitation. This must not be relegated altogether to laymen, however good and efficient they may be, nor to deaconesses; nor, indeed, must the parish priest be content to relegate it entirely to his assistant clergy. In this, as in the work of the sanctuary, he must be known as the parish priest—the one man to whom is committed the cure of the souls of the parishioners, and to none other. Others are responsible to him in his capacity of parish priest; he is responsible to the bishop; and all alike are responsible to the Great Head of the Church whom they love, serve, and obey.

There is a danger of attempting too much that besets the man of God who is called to work among a people to be reckoned by their thousands or tens of thousands. Hurry and his brother, worry, have blighted many a promising ministry, and must be guarded against with all care and circumspection. Let our diligence be the diligence that maketh rich, not the diligence of expenditure, which realizes little or no substantial profit, and soon exhausts capital.

When I regard the work of the Church amongst the poorest, whether in our great provincial centres of population, or as I more intimately know it in the East End of London, I am full of hope for the future. I unhesitatingly affirm that the Church is in touch with the people, and I am ready to prove what I say, not merely by reference to statistics, which may be questioned, and which I know, though they tell the truth, never can tell the whole truth, and are suspected because they may be so manipulated as to tell something other than the truth, but I am ready to prove what I say on the spot. I invite examination of the quality, quantity, and product of our work. Not that there is no fault to be found with it. This we know is not the case. Our resources are too limited, and we are human, but we boldly say of the East End there is no part of it that can be truly called "outcast London," and there is more of sensationalism than of truth in what is implied in the title "Darkest England," as there is more true wisdom displayed in the efforts the Church is making to let in the light where it is dark than in the well advertised and money-getting schemes of some who both neglect and despise the sacraments of Christ and the ordinances of the Church, and teach men so to do, and equally disdain to observe the laws of political economy and the teaching of the experience which others have and they lack. Of the East End, at least, I can say there is no part—there is no class—that is not reached by the ministrations of the Church, and there are parts, and those the lowest and the very worst, in which



the Church is the only messenger of hope and of salvation. Everywhere, and in every department of Christian enterprise, she is well to the front, and in some places is alone carrying on any well sustained or continuous work.

The time was when the Church was (to put it very mildly) suspected of being on the side of the classes and lacking in sympathy for the masses. I think I may safely say she labours under this reproach no longer. In the disputes between capital and labour, she is wise in refusing to be a judge, and her ministers are wise in declining to take sides in disputes about matters they for the most part do not understand. But they are not slow to declare that if capital has its rights, labour has its rights also—that money is unjustly earned at the expense of the health and morals of the people—that there are practical and rational wishes it is wise to foster rather than to suppress. It is now come to be allowed that beneath the surface when the sea is moved and the waves perhaps rage horribly, there are longings which the people themselves hardly understand, and that it is the duty of the Church to interpret to the people what these aspirations really mean, and to show them the way in which alone they can be realised. The lesson is one difficult to teach and hard to learn, I know. But not by denunciation hot and strong, but by sympathy and a patient setting forth of laws which are as immutable as the truth of the Gospel itself, destroy the trade of the crafty and selfish agitator and demagogue, and be the true friend and pilot of the people. It is necessary to be able to show that material progress there cannot be without moral renovation, and that morality is as dependent on religion as light and heat on the sun. These things the Church is doing, and, verily, I believe she is already seeing of the fruit of her labour among the very poorest, and those who will never find true and real sympathy outside the Church, or help from any other quarter than from Christ Himself. Thank God we have done with an artificial Christianity, and have come back to the Christianity of Christ. The Church is no longer regarded by the poor as having deferred annuities alone to bestow (as has been sarcastically alleged of her), for she preaches a Gospel that has the promise of the life that now is as well as of that which is to come. If she preaches patience, it is the patience, not of despair, but of hope. She bids men expect to see the salvation of God in the land of the living; and she never forgets to teach that there cannot be a new earth without a new heaven. It is first that which is spiritual, and then that which is natural. It is not forgotten that the days of men may be as the days of heaven upon earth, and this Gospel is preached to the poor, and those who preach it not only pray, but labour that it may come with power as a Gospel of social salvation.

The Church dare not, if she would, neglect to care for the poor, and especially the poor who are of the household of faith. She has learned two lessons. The first is that to allow the minister of religion to be regarded as a relieving officer is a mistake, and something more than a mistake; that the respect in which he and his office should be held is often sadly lowered in the estimation of the people by the facility with which he is gulled and taken in, and that the poor who have self-respect, and believe that religion cannot mainly consist or end in going to church, have not unfrequently been prejudiced against

religion by the way in which attendance at church, etc., etc., has been open to something more than a suspicion of being followed because it could be made to pay. And the second lesson is that charity is a science—that there are well defined principles and rules which it is a sin to disregard—that benevolence and beneficence are not one and the same thing—and that charity, if not wisely applied, may prove more hurtful to the recipients than poverty and want—that the proper end of charity is to enable all but the bed-ridden, the aged, and those who may be said to be incapable, through the visitation of God, to attain a condition in which they will no longer be dependent on others; and that to destroy, or to help to destroy, rather than to encourage a sense of manly independence, is to sin against our brother's soul. I say charity is a science, and a knowledge of its principles and laws is not a supernatural gift imparted with the laying on of hands. When this is understood by the clergy, they do not always find it easy to persuade others to see matters in the same light; kind-hearted district visitors or the "ladies bountiful" who come from a richer parish, are often difficult to persuade.

I believe the Church is wisely and successfully endeavouring to make full proof of her ministry by inculcating thrift as nothing short of a Christian virtue. I do not mean mere saving for saving's sake, but the provident use of God's gifts, and that exercise of self-denial, without which the responsibilities parents owe to children, and children to parents, for example, cannot be fulfilled. This involves, of course, the exercise of self-restraint in the matter of marriage, for imprudent marriages are the source of manifold evil. It is this, too, that may enable even the poorest to know the luxury and blessedness of contributing to the work of God and giving to him that needeth. The true Christian character cannot be perfected without the discipline of self-denial in the exercise of thrift; and nothing raises a man above the ordinary level of humanity, nothing gives a man a right and proper sense of his self-importance and of his individual responsibility, more than the exercise of the duty and privilege of caring for something and someone who is not self in any disguise, and who appeals to him through something else than natural affection. The natural philosopher says man is a problem: we say he is a reality, and for him life is a reality also. This makes all the difference.

Have we not learned, too, to recognise the fact that relaxation from toil is as necessary for the "hands" as for those who labour with their brains? To help the people to secure time for recreation, and then to teach them and to assist them to spend it profitably, is certainly not foreign to the work of the Church of the Incarnation. Rational recreation is an art with which the masses are not well acquainted. The poor man's holiday-keeping is not to be denounced in a Pharisaic spirit, but he is to be taught how to turn his hours of leisure to a profitable account, and not at the expense of health and morals. I wish every "Master of Arts" in the ministry of Christ's Church was a master of the art of teaching the art of rational recreation. One day, perhaps, it will be one of the subjects of examination for candidates for Holy Orders, or at all events it will be a necessary qualification for a cure that includes the poor and the poorest of the poor in our crowded cities. The need of this is more fully recognised than ever by those who work among the masses.

The Oxford settlement in East London, which is distinctly a Church, and, therefore, pre-eminently Christian institution, whose aims the most spiritually minded and unworldly can well commend to the blessing of Almighty God, has, among other things, rendered incalculable help to us in East London in this respect. We may be compelled sometimes to take a wider area than the parish; and this can be done without interfering in the least with the work and authority of the parish priest. The parochial system is most excellent, but it exists for the sake of the people, and cannot be allowed to cramp or hinder the work of the Church as a whole. I know there is a feeling abroad that the time-honoured parochial system is endangered by some of the schemes that are advocated to enable the Church to really make full proof of her ministry and evangelize the masses. I believe I am very conservative, but I cannot allow that every proposal that is new (and sometimes what is called new is after all older than what claims to be the old) is to be stigmatized as revolutionary. Some people see revolution in any proposed change, and always spell it with a capital R. What I have said about recreation has been recognised by the Church of England Temperance Society, by the Girls' Friendly Society, and the Women's and Men's Help Societies, and the Young Men's Friendly Society. Each of these and other kindred associations have proved themselves most efficient aids of the parochial clergy in their arduous work among the masses. Every large parish or group of parishes should certainly possess a *bona fide* Working-Men's Club—no puritanical prejudices that some very good people entertain about certain forms of amusement should be allowed to hinder its usefulness. The members should possess real power in the management of the Club.

I think I shall carry with me the suffrages of many, when I say we are beginning to realize the fact that the money and anxious thought often expended on Sunday school treats, may be well exchanged for a well considered application of the plan of giving a healthful holiday adopted by the Country Holiday Fund, which has certainly worked well in the East End of London.

There has been what I may almost call a mania for out-door preaching. I should be sorry to see the work abandoned by the Church, and I know the emissaries of Socialism and Atheism must be met on their own chosen ground. We must not allow the people to be given over as a prey to these. But have we not learned that this work, if undertaken at all, should be done by men who know their business? A man, except by his life and conversation, is not necessarily competent to be a teacher of others because he has given his heart to the Lord and has realized what it is to be a new creature in Christ Jesus. Hard study, earnest thought, and ingenious aptitude are requisities for good work in this field of Christian labour. Cant and gesticulation, a repetition of texts, and wholesale assertions without proof, do more harm than good, and tend to alienate those whom we desire to win over to espouse the better part. May I not say it is a woeful blunder to assume that a man is necessarily absolutely irreligious because he does not, as the saying is, attend any place of worship. Controversial addresses, not of course about points on which Christians differ, but on the main issues that separate the believer in revelation from the unbeliever, have been found

useful. There is no reason why the Church should not be used for such addresses, and discussion allowed afterwards in the adjacent school-room, but I confess I prefer to use the school-room or club-room from beginning to end. Such addresses and discussions on a Sunday evening in the hall of the Working-Men's Club, if conducted by a capable man, are of immense good. Evangelistic services in public halls and places of amusement late on Sunday evenings are of use in many localities; but they are not to be counted a success if attended by church-goers, if they do not add to the number of those who come to value and use the ordinances of the Church, or bring recruits to Confirmation Classes, Temperance Societies, Guilds, Bible Classes, etc., etc. They must never be allowed simply to minister to an unwholesome craving for excitement.

I must be content just to mention such services as those "for men only," and addresses on "purity" to the young. These, and such as these, have their uses, but we must always remember it is quite possible to do harm when our desire and intention is only to do good. I am sure of this, that the wise among us do not favour sensational advertisements of sermons or services. Puffs are easily recognised, and the puffer is discredited. Many advertisements I have seen and read have pained me, and I have felt they were an insult to both the intelligence and the best feelings of the people. Have as much music in church as you please, so long as it is good and heavenly—have your services of song and your oratorios, but don't make the church a concert room, don't advertise this lady or that gentleman to sing solos, either from the chancel step or from behind a screen. There is always a danger lest earnest and anxious men be betrayed into the adoption of means that are undesirable. Far be it from me to discourage any, or to throw cold water on any earnest endeavour, simply because it is new, untried, and out of the usual beat. But my sense and my experience bid me say that means should have relation to the ends proposed to be gained; and simply to fill a church is not the end of the Christian ministry. To outrage the feelings of any, wilfully and unnecessarily, is not only a mistake, it is a crime. Sensational appeals are also to be deprecated—there is a great temptation to use them in this age of advertisement and competition—they most certainly act injuriously on the writers. They are often turned to account by those who are only too ready to discredit the Church and religion; sometimes they fall into the hands of the people whose condition or character are described, and are productive of immense mischief.

I have, I know, inadequately fulfilled my task. Much I have not said that I could wish I had been able to say. On almost every subject to which I have alluded, a special address might be profitably given. But this could not be. Look on the dim city as you approach its borders and it lies before you enveloped in its misty atmosphere. Thousands of human histories are there gathered together. What a blessed thing it is to introduce the light of heaven, and to exchange the darkness for the brightness that shines around and from the throne of the Eternal! And this is not a hopeless enterprise! Thank God the spirit of hopeless despair has passed away, and the Church is alive not only to her responsibilities, but to a sense of what she can, and, thank God, will achieve in the name of the Lord, and by the Spirit of her God for the multitudes who are lost because as yet they are not found.

She has the Gospel to preach—she has to expound what the Cross of Christ means, and she has the presence with her of Him who said, “Lo, I am with you alway, even to the end of the world.”

(b) THE INDUSTRIAL AND MINING DISTRICTS.

The Right Rev. W. WALSHAM HOW, D.D., Lord Bishop of Wakefield.

THE Church's work is, in all its largest and truest energies, the same everywhere. Whether in a quiet, sleepy little agricultural village; or in a sordid, stifling East London parish; or in a factory hamlet, throbbing with looms and with life; or in a pit settlement, where a movement of the grimy head half an inch to one side is a salutation not to be despised; the Church's mission is to witness for God, to bring the things unseen down into the lives of men, to set forth Jesus Christ, and to present itself as the great spiritual society founded by Him and His disciples to be the true bond of union between Christian people. “There is a good deal of human nature in mankind,” and the Church's work is to take human nature, wherever it is found, and, by all the means and instruments which God puts into its hand, to raise the human into the Divine.

Of course the Church's work must nevertheless be, in some measure, differentiated by the differences in character, habits, and sentiments which are found in different groups and divisions of mankind. I am only anxious, at the outset of my paper, to guard against the idea that these differences, whether of the people with whom the Church has to deal, or of the methods to be applied in such dealing, are of any real magnitude compared with the great principles of action which are common to all. I cannot too strongly affirm the truth that—whether we have to do with a stolid, ignorant ploughboy, or a keen, shrewd artisan, with a rough, but honest-hearted collier, or a young girl, perplexed with all the mysteries of opening life—the Church must be felt to be the home of help and light and sympathy and strength. Her ministers, if they are worthy of their high calling, must be felt to be men who can tell of the great things which can alone solve the puzzles of this world; men who can at least listen to, and feel for, the difficulties which often seem so insuperable; men who can at least lead souls to Christ, and teach them something of the strength and of the happiness of religion.

In turning to the special character of the Church's work in the industrial and mining districts, I think I shall do best by first of all trying to describe what I conceive to be the character and conditions of life of the inhabitants of these districts, and then by trying to point out in what ways the Church can best adapt her work to such character and conditions.

I could wish that the task of describing the inhabitants of a thickly peopled industrial region had fallen to someone familiar with them from early life. My acquaintance with them being of less duration than four years, I may easily make mistakes; although on the other hand, perhaps, the salient features in any district are more likely to attract the attention

of a stranger than of one long conversant with them. I find the people engaged in the manufactures of Yorkshire full of energy and character. There is plenty of good stuff in them; they are shrewd and intelligent. Earning high wages, they are very independent. They take a keen interest in many things, both good and bad. There is no such thing as the stolid apathy and indifference so often found in more rural regions. They are always ready to take trouble, often a great deal of trouble, for any person, or in any cause, they really care about—and they do care about both persons and causes. They are not afraid to speak out what they think, even to the verge of rudeness, though I do not think they mean to be rude. I find them very interesting, and have ten times as many talks with men I meet casually in my diocesan work about Church matters (chiefly, of course, local) as I ever had in any other part of England. Generally those ready to talk, whether cab-drivers, railway porters, or chance passengers at stations, are greatly interested in the Church work of their respective parishes. One has no reason to complain of any lack of enthusiasm.

I think the mill-hands, as they are called, have risen to a comparatively high level of domestic life. A large proportion of them live in well-built, clean, and nicely-furnished houses, in which a piano is an almost indispensable article, for the people are singularly musical. I have visited many a Sunday school, in which I have gone round and shaken hands with the quietly dressed, nicely mannered girl teachers, and have been told afterwards by the clergyman that everyone worked in a mill, and might probably be seen on Monday morning with a shawl over her head, in a crowd of others similarly attired, trooping off to the mill. (By the way, how nice those shawls look! I am sorry to see in some of our towns the girls are taking to hats, which are not half so becoming.)

But there are, of course, a few shadows among the lights. For example: men who are shrewd rather than deep, and intelligent without being well-read, are always exposed to the danger of being caught by novel claims and shallow, specious argument. Then, again, the natural energy of the race readily develops a fondness for power and management, and in many parishes wonderful claims to autonomy are put forth by choirs, Sunday school teachers, and Church workers. Probably this is largely fostered by the system adopted in many of the religious bodies of putting everything to the vote. By all means give the people some voice in the management of their Church affairs; but there is such a thing as order and authority. I will only mention one more unsatisfactory feature which I have noticed, and which is probably the unconscious outcome of the independence which is so worthy a feature in the character of our northern folk, and that is a lack of reverence for holy things. I am sure there is no conscious thought of irreverence; but I fear a large part of the religious life with which they have for long been familiar is very far from calculated to promote sober-minded reverence in dealing with religion.

Our collier population (my diocese being pretty equally divided between the two sections—"industrial" and "mining") differs from the manufacturing population mainly, I think, in such ways as are the natural result of their life and occupation. Their work is very hard and unattractive, and I think they deserve high wages, and ought certainly

not to work more than eight hours a day. I do not suppose they often do. No doubt the life of alternation between hard, rough work and leisure exposes them to certain obvious temptations, but those who know them well speak of them as warm-hearted, kindly, and honest. I am told they are exceedingly kind to the boys who work for them, some of whom are waifs from East London, and men who are thus kind can't be very bad fellows.

Now the Church has always a double duty in dealing with the people. She has, first of all, to accept and foster and direct every tendency and characteristic of the age or of the class which has in it elements of good; and she has, secondly, to supplement this by enforcing any truths or duties which have been neglected, forgotten, or denied. When I say *the Church* has this double duty I speak especially of the clergy, as by their calling and office bound to represent the Church of which they are ministers; but I do not forget that the clergy are not the Church, and that what I say applies also to her lay members, who year by year are becoming more helpful—I may say more indispensable—in all her work for her Master. She finds, then, a keen, eager, intelligent people, interested more or less in all sorts of questions and problems affecting both this world and the next, asking "What is truth?" seeing clearly the flaws that mar the conditions of life, and trying (often somewhat wildly) to hammer out a remedy. And the Church must go to them full of sympathy and love. The clergy especially must show themselves the friends of the people, not only in spiritual matters, but in all things. It is no use preaching a religion which floats away over their heads and never touches their daily lives. It is no use discussing abstract theological questions when there are problems of life and morals, and of right and justice, and the like, which meet them day by day and clamour for solution. We must not be afraid to listen to their questionings, even if they seem to us somewhat daring and defiant. We must be brave as well as sympathetic; and we must supply good, honest, common-sense teaching. I think our people are teachable enough, if only the teaching is plain, manly, and definite. There is a good deal of grounding to be done. Perhaps one of our greatest wants is that of better trained Sunday school teachers. But this implies more care and pains on the part of the trainers. Anyhow, the Church's teaching and preaching must be what the people want. I do not mean what they *like*, but what they *want*—that which shall really help honest seekers after truth and righteousness. There is another tendency of the age which the Church can and must accept and utilise; I mean the tendency to band together and act in concert. She can give to her members, especially her younger members, the sense and strength of union, in the societies and guilds which are now so common.

If we turn to the supplementing of deficiencies, I suppose the one great all-embracing defect is the lack of spirituality. The Church is regarded as a valuable institution rather than as a Divine society. It is by multitudes looked upon as a sort of social luxury rather than as a witness for God and for heaven. Sometimes it is even valued rather as a political bulwark of the Constitution than as the Body of Christ with its many members. If there is one thing I care not how often I protest against, it is the identifying of the Church with political party. We want to be continually pressing the truth that the Church, as the society

founded by Christ for handing down the truth and ministering in holy things, has a work to do which stands high above all politics, and is concerned with man's eternal interests. I am sure that there is among our thoughtful people a great lack of even elementary knowledge of Church history, and that we should make some attempts to impart simple and interesting instruction in this. Where this is really well done, it is very highly appreciated. Then, again, the Church must stand out against the spirit of the age, which would obliterate all the outlines of truth, and substitute for the ancient Faith some shadowy, misty neutral residuum, which can satisfy no man's longing and fire no man's enthusiasm, by proclaiming responsibility for belief as well as practice, and teaching her children to hold fast the form of sound words delivered to them from their forefathers.

I can hardly pass by, without a brief notice, the immense importance of taking up warmly, yet wisely, the great temperance cause. Temperance is not religion, but it is a vast aid to religion. I think the Church has been too backward in this matter, and has allowed others to outstrip her, to no small loss of strength and influence. I am sure also that the Church will do well to encourage the crusade against impurity, an evil even more deadly than that of intemperance. And every effort should be made to withstand the growing passion for betting and gambling, which is so morally injurious to those who indulge it, and so frequent a cause of misery to others.

With regard to unbelief, although I have alluded to it already, I desire to say a few words. A great deal of this unbelief arises from misconceptions of the teaching of the Bible and of the Church. May not the Church herself be in some measure to blame for the inadequate and often unworthy conception of God she has in former days accepted and taught? Anyhow, the unbelief is present. We cannot ignore it. But we must deal kindly and wisely with it; unless, indeed, it is insolent or arrogant unbelief, which is best let alone. We must set forth God's love and mercy in Jesus Christ, and show the full freedom and blessedness of the Gospel. Intellectual arguments are generally less potent than the simple presentation of the truth in word and life. Yet intellectual arguments must not be despised. And I am sure the Church must keep abreast of modern thought and modern science, and must beware of the folly of ignoring or despising the conclusions of scientific men. If we have, in some little degree, to re-adjust our views of Holy Scripture, this does not make the Bible one whit less "profitable for doctrine, for reproof, for correction, for instruction in righteousness."

Lastly, let the Church's services be such as to win and to hold the people. Where there are many who do not attend church, simple Mission-room services, out-of-door services, anything that will bring the Church to the people, must be tried. And within the walls of the parish church let the people be sure of a welcome; let the seats, wherever possible, be wholly free; let the music be simple and congregational; let the ritual be reverent and intelligible; and let the preaching be earnest and real. In a word, let the people feel that the Church is God's instrument for blessing and purifying and ennobling their life here, as well as for preparing them for an infinitely better life hereafter. She will thus become to them what she was meant



to be—the witness of God, the handmaid of Christ, the channel of grace, the teacher of truth, the bond of love, and the antechamber of heaven.

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(b) VOLUNTARY ORGANIZATIONS.

The Rev. ARTHUR HAMILTON BAYNES, Domestic Chaplain to his Grace the Archbishop of Canterbury.

THE Poverty of the Poor is the subject I wish to speak of. I have no royal road of escape from Darkest England to propose, but only well-worn, humdrum paths. No one central scheme can solve the problem; it waits for the awakening of the Christian conscience and the individual devotion of Christian brotherhood. Character and circumstance are too diverse and too complex to be treated with one prescription. Try, for instance, to picture General Booth's dream realized, and you feel how impossible it is. One gigantic Salvation Army in possession of the country; its uniforms in every street; its salvage brigade in every house; no quiet corner out of ear-shot of the big drum; and—most terrible of all—the whole world of thought and character reduced to one dead level of Salvationist ideas.

I say this with no kind of unfriendliness to the Salvation Army. We owe too much to its infectious hopefulness to speak lightly of it. And it may be that when the great scheme comes down from its isolated and ambitious platform, and condescends to remember that there were generals before Agamemnon, and takes account of other agencies, and accepts a place as one among them, it may do great good.

I mention these defects rather as an apology for beginning to-day at quite the other end—not with any great central and universal panacea, but with the individual, and with that which, thank God, is still preserved to us as the one organized and effective machinery for reaching the individual—the parochial system of the Church of England.

I ask you to take the *parish* as the unit to be considered. And in urging this I am supported by two witnesses whom we might not have counted on as advocates of the parochial system—Mr. Loch and Mr. Stead.

Mr. Loch, representing the Charity Organization Society, holds that any big and uniform scheme is doomed to failure, and that the one hopeful area of operation was the parish. Mr. Stead is a still more unexpected advocate, because he was credited with a considerable share in General Booth's giant enterprise—and yet the other day at a Christian conference he declared with most emphatic conviction that the true method of dealing with poverty was the parochial system.

Taking the parish, then, let us think of the problem as it actually confronts us day by day. The picture is too familiar to need elaboration—the tramps, the shiftless, shifting population, the families that live no one knows how. The absorbing tale of misery poured into the parson's ears—husband out of work; children too young to earn the food they so much need.

What is our attitude? Our mission is to make these people good—good every way—to get at the character, to teach them nobler life and nobler citizenship. All this is our true aim, not merely to win them as

adherents or inculcate "views." And this dead weight of squalor and misery crushes all hope—in them and us. What shall we do?

Shall we close our ears to the tale of woe, and think only of the spiritual lesson? Ah! their eyes are dimmed to spiritual vision, as ours would be if that vision were disclosed to us for the first time under such conditions. Besides, we offer poor credentials of our embassy of love if we can see our brother have need and shut up our compassion. No, they must have bread before sermons.

Shall we, then, drop the shilling or half-crown, with no time to inquire and discriminate? Then we are poisoning the character we came to purify with the poison of hypocrisy—the hypocrisy which feigns an interest and a piety for the sake of the coin to come. And we are killing independence and effort, and making the misery more permanent and more widespread.

Shall we give up the spiritual altogether, and give all our time and thought to the economic problem? No; above all we will cling to the faith that the spiritual is supreme, and character the one thing that really matters. Those who sneer at the cold comfort of spiritual aid are the men who don't believe in the spiritual life. But *we know* it is the one thing needful, and that we cannot forego it to become relieving officers.

Surely the answer is that this problem of poverty is every way too pressing, and has too close a bearing upon character, either to be neglected or to be dealt with by us clergy in an off-hand way—too difficult and too pressing, indeed, to be dealt with in any but the wisest, most patient, most thorough manner; and that, therefore, we must enlist others to join in this work, and to do it on the most methodical and most scientific principles.

What is wanted, then, at once in every town parish which has not already got it, is a *relief committee*, or, as "relief" suggests doles and the relieving officer, I would rather call it a *committee of help*. For it we want all the energy, all the devotion, and all the good common sense we can enlist.

And at the outset let me suggest that for this reason, if for no other—viz., that in any parish the amount of good sense is extremely limited—we cannot afford to dispense with the co-operation of Dissenters on such committees where it may be had. And another indirect advantage of such co-operation will be that it will reduce that disastrous overlapping of charity which at present produces both waste of funds and disingenuousness in the recipients. Having separated off the more distinctly spiritual work, there is no reason why good Dissenters should not help us if they would. If we started a dispensary to deal with sickness, we should not exclude a Nonconformist doctor. Why should we exclude a Nonconformist in dispensing charity? If we do, if there are more starving people than we can help, and we will not have the aid of a good Dissenter who could and would help them—are we not proving what I said, that the amount of Christian common sense in a parish is very limited?

Working-men, too, will be valuable helpers on such a committee. None will better detect imposture and find out ways of effective help.

And next, having got our relief committee, we must have general principles on which it is to act.

The first principle is that, as far as possible, all relief given must be

with a view to permanent benefit. There must be no more mere doles, which leave the family relieved exactly where it was before.

And yet there is the proverbial exception which proves the rule. The exception is old age or incurable illness. There is little that can be urged on economic grounds against pensions for the deserving aged, if safeguarded by proper discrimination.\* And here the difficulty will be to get funds enough to make this possible. To meet this, we must urge on everyone that because odd shillings and half-crowns scattered promiscuously at the impulse of compassion are discouraged, they are not therefore to give less than before. Perhaps we might suggest that calm reflection should double the amount. A friend of mine who managed penny dinners for children used to waylay all the benevolent people from whom children were begging pennies, and whenever he saw the hand going to the pocket he would strike in and say, "Please give me the coin for our free dinner fund, which goes only to those who are found on careful inquiry to be the most deserving." And the result was he not only stopped the demoralizing begging, but got many a half-crown or half-sovereign instead of the penny which would have satisfied the careless impulse of benevolence.

And, next, the help must be *adequate*. Each case will be helped right through till the desired end of self-support is achieved.

All this leads up to what is perhaps the central principle of such a committee—the patient *following up of individual cases*. Each case would be handed over to one member of our committee, whose duty it would be to follow up the case until he has found the remedy for it, and where possible has got the people to work again.

But still work *cannot* be found for a large number of the out-of-workers. And so the next question is, Can we do anything in the way of starting labour yards, with the double object of testing a man's willingness to work and of tiding him over the time of depression? It is here that we watch with most anxiety and hope the social schemes of the Church Army. We hope they may show that it *is* possible to organize in every centre such a labour yard at which to set men to work temporarily. Meanwhile we ought to support them better to make the experiment.

I have spoken of Relief, as that will first press upon the attention of our committee. But the committee will have wider functions than this. Think of the thousand and one charitable institutions of our great towns. How little we know exactly what help they offer and how to get at it. There is abundant effort and abundant resources at its disposal, but it is unorganized. There is still lacking the link between the supply and the demand for help; the great helping institution at the one end, and the helpless and ignorant individual at the other. And what agency is so fit to act as mediator, to bring them together, as the parochial committee?

Our committee, then, will be a centre of information. It will make it its business to know the exact case which each charitable institution provides for, and so to bring the suffering and its remedy together.

*Organization!* How constantly this is the needed watchword of our

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\* See "How to Help Cases of Distress," Charity Organization Society, p. clv.

earnest but somewhat chaotic age. But collecting information is only one department of this organization. Organization of action is needed too. There are at present a number of public bodies which all at one point or another touch this problem of poverty. First and foremost, the board of guardians, then the town council, the county council, the local board or vestry, as the case may be. Then there is the school board, with all the information its visitors can supply. Then there are the voluntary associations, friendly societies, trade unions, charity organization societies, and the rest. Each of these bodies working away, but with too little knowledge of each other; operating, but not co-operating. How much could be done by such co-operation. For instance, the guardians and the trade unions can forecast with some accuracy when a period of depression in trade may be looked for, with its accompanying distress. Again, the town council or local board can forecast with some accuracy what public works will be needed for four or five years to come. Conference and co-operation might bring these two forecasts together. The result would be, not hastily planned and unprofitable relief works for the unemployed, but carefully arranged public works just at the time when the want of employment is most sore, so moderating the violence of trade fluctuations, and doing much towards the needed organization of labour.

Here is the work for our committee of help. Aloof from all these public bodies, and yet in touch with all, it might by quiet tact promote such conference, and ultimately such co-operation between them.

We have not yet reached the end of the useful work our committee may undertake.

There are now very considerable powers secured by legislation for dealing with the *unsanitary houses* of the poor. But these powers are in danger of remaining a dead letter, for want, first, of knowledge of them, and secondly, of someone to examine and inquire. If anyone wishes to know what can be done and how to do it, he should write to the secretary of the Mansion House Council on the Dwellings of the Poor, and he will receive full instructions.

But as an illustration may make the matter plainer, I give the following case, which came within my own knowledge.

A row of workmen's cottages in an abominably unsanitary state—the landlord, an apparently religious man, taking prominent part in prayer-meetings, etc. A lady visitor brought to his notice the state of the property, pressed him to do something, appealed to his Christian charity—all in vain. She then wrote a letter to the local newspaper describing the state of the houses, stating that in her judgment they were fit for no human beings to live in—hardly for pigs. She then received a lawyer's letter, saying that her words were libellous, and calling on her to retract and apologise, on pain of an action. Acting under advice, she took no notice of this letter at first, but called in a surveyor of experience. Having got his report, which confirmed all her statements (sewage was oozing through the boards), she replied to the lawyers that she had nothing to withdraw, and would welcome the opportunity of substantiating her statements in a court of law. She then wrote to the Local Government Board in London, enclosing the surveyor's report, and urging them to take action to compel the town council to get the houses put in order. This was done, and under this

pressure from the Local Government Board the town council had the houses examined by their own officer of health, and ultimately served notice on the landlord under the "Housing of the Working Classes Act, 1890," to put the houses in order, and that in default of this they would be pulled down. The result has been that these dangerous evils have been removed, and probably human lives saved, by the courage of one devoted woman.

I wish I had time to read to you the account of what Mr. Horsley, of Woolwich, as a true tribune of the people, has been able to get done in this respect. You will find it in the Report of the Mansion House Council on the Dwellings of the Poor for 1890, p. 20.

These are some of the ways in which our committee of help would extend the Church's work in connection with State agencies and voluntary organizations.

I would anticipate two criticisms of the proposals of this paper from opposite quarters. I hear one man saying, "The thing can't be done, we have not the material for such a committee." I hear another saying "The thing is done already, we have our relief committee," or, "The Charity Organization Society covers the ground."

To the latter I would reply—have patience, my advanced friend, till we backward ones catch you up. While there is one parish where the clergy and district visitors still scatter doles, there is need to proclaim these principles which to you and the Charity Organization Society may be truisms.

The former objection needs grave consideration. "We have not the material for such committees." Yes, it needs much indeed. There would be ample work for a paid secretary to make this his life's work—the collection and codification of all necessary information, the diligent inquiry, and all the office work of such a committee. And how many young men there are with the passion of humanity, inspired by Christ, who cannot from educational, or other disqualification, see their way to Holy Orders—young men of the clerk class, who might find in such a post a noble and beneficent career. But besides this we want a body of voluntary workers, ready for large self-sacrifice, ready to give time and labour to committees and to visiting. We may well be aghast at the greatness of the sacrifice we have to ask for. And yet how often we clergy say to ourselves, "There is a layman in my congregation, comes regularly to church, is moved with good impulses; what a Christian he would make if only I could get him well enlisted in *work* for Christ. Yet Sunday school teaching is not in his line, and to be a sidesman or a choirman is not enough to call out the good in him, and I have no other work to give him." Here is the very work. "No material for such committees." "Too great a sacrifice." Why, what is the Church of Christ for? What are all our services and meetings, our ceremonial and music and solemnity and emotion, our preaching and prayers and sacraments, our congresses and conferences, our eager controversies, our burning questions and Church Unions and Church Associations, and all else that follows? What is it all but machinery, whose end and purpose is *this*—to turn out the product of redeemed men, men born again with the new motive, dead to self, dead to the world, dead to the absorbing ambitions and greeds and lusts, alive only to love, ambitious only for quiet service, hungering and thirsting only for human fellowship, in which

to come most near to the Divine? Unless we can turn out that product, unless the Church can so implant the new motive, all her machinery is but as vainly whirring wheels—her progress is but as that of an army “marking time”—all ready for advance, and yet, in spite of all the tramp and clatter, advancing not one inch.

Much turns on this question whether we can produce the men—devoted, inflamed with love, able to drink the cup of sacrifice. All else is ready. Thank God, we have still left the one machinery for reaching the individual—the parochial system, which claims not the co-religionist (as it is hideously called), but every human being within the local area. If we can kindle the fire to make the machine work as it should, we shall never hear again of the reactionary proposal—reactionary in these nationalizing days—the proposal to denationalize the Church.

When the State took up the question of education, she found the parochial system of the Church of England already so far covering the ground as to be incorporated—permanently incorporated we trust—with the national system. When she comes to undertake the reform of the poor law, and more discriminating treatment of the indigent, shall she find our parochial committees already covering the ground, and in possession of the detailed knowledge she will then require?

The formation everywhere of such committees is but one step. It will not solve the problem of poverty. Wider, deeper changes are needed for that. Many of us will still look forward to more essential alterations of the system—to new and fuller organization of the whole family of society—by which more equitable distribution of the ever-increasing wealth shall be secured.

That will come in time. Faith can and will remove mountains.

But, meanwhile, we have enough to do for some time to come to organize this individual effort. We have to show that the Church of Christ is the fountain of all brotherhood, the centre of all solidarity. Till we can move the mountains we must climb them; and Christian love will put new heart into the weary climbers to see in these mountains of difficulty the hills from which cometh our help, and to believe that the very foundations of our City of God are upon such holy hills of difficulty surmounted in the faith and love of Jesus Christ.

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## ADDRESSES.

The Rev. ARTHUR FOLEY WINNINGTON-INGRAM, Head of the Oxford House, Bethnal Green, London.

WHEN our Lord Jesus Christ found Himself in the midst of a crowd of hungry poor, we are told that He gave two orders; the first was, “*Give ye them to eat,*” and the second—as a necessary preliminary to carrying out the first—“*Make the men sit down.*”

Now on the first there is little need to dwell. The Church, at any rate, now understands her commission; quite admitting that there ought not to be so many crowded together in our cities at all, quite admitting the great care she must exercise lest she do more harm than good by her efforts; admitting, further, the apparent inadequacy of resources, she knows now that there they are—over-worked in *body*, warped in

*mind*, untrained in *spirit*, and that she must care for every part of them, and that it will be laid to her door if through any negligence of hers—

(THE HUNGRY SHEEP)

"The hungry sheep look up and are not fed,  
But, swollen with wind and the rank mist, they draw  
Rot inwardly, and foul contagion spread !"

I.—It is rather to His second order that I would, if I may, call the attention of the Congress to-day, "*Make the men sit down*;" and they sat down *παρσια παρσια* "as in garden-beds;" they were broken up into *manageable groups*.

Now, of course, one knows that the parochial system is a noble effort to carry out this order; up and down the country, the Church does her best to feed the hungry crowd in her "garden-beds," and as head of an extra-parochial organization, I should like to be one of the first to say that nothing should be done to ignore or erase the lines of demarcation which have existed so long.

But can the parochial system in these densely populated quarters of our cities be *supplemented* without being *supplanted*? Is there any way of getting into manageable groups that great mass, especially that great mass of working-men who will not come near the parish church, or who, partly in consequence of their overwhelming numbers, are not in touch with the parish clergy? And in answer to that question I wish to suggest, with all the modesty due to the suggestion of a comparatively young experiment, the establishment of what may be called *people's homes*; places, that is to say, where the tired population may come in every night and find a home; places which are not palaces too large for the people to be known, but yet large enough and bright enough to out-bid the public-house; places which do not cut up the home life by ignoring the wife, and still less forget the next generation by excluding the children.

Let me describe one, as a sample of the others. Picture a large building about three times the size of an ordinary public-house, with a hall which will hold about 800; at the other side of the square another house, and at some little distance a tall building looking like a factory. The whole taken together makes a people's home. Once a week, from six to seven, the children come for a talk, and hymns and songs and recitations; in that tall building like a factory the lads of the family come every night after their work; in the house at the other end of the square the girls have a club, and classes which are taught by ladies; the wife may use the rooms any afternoon, and comes on Saturday to the great hall for entertainment with her husband, and on Sunday evening to a Mission service; the men crowd the large building every night, and smoke and read and play games; and those who are neither men nor boys, from eighteen to twenty-one, have a separate division of the building for themselves.

But not only does this people's home seek to cover the whole family, but it also seeks to cover the whole human nature of each; there is in each division recreation for the tired *body*, instruction for the *mind*, and Bible-classes or services for the *spirit*.

Moreover, they pay towards this home. With 1,000 members at 1d. a week, it pays its own rent, and gas, and cleaning; they feel it is their own; they largely manage it; they are free to it so long as they bring no drink into it, and are content with the temperance drinks and the refreshments which can there be bought. "*Make the men sit down*." That is the first point. Make them feel at home. They are not forced to a lecture if they do not want to come, or buttonholed to a Bible-class against their will.

II.—Do we see our way to a second?

What did our Lord next do? "He gave," we are told, "to the disciples, and the disciples to the multitude."

Yes! for that home to be of any good, Christ must be there. "There must be One

among them Whom they know not ;” and He must be there in the persons of His disciples. None would take the responsibility of having anything to do with such homes as these, if they were not grouped, however unconsciously to themselves, round Christ.

What, then, is the second step ?

Send men among them. We must go and live among them ; and not only clergy, but laymen—laymen who are Christians ; laymen who have received gifts from Christ must go and use them for their brothers.

And I would have you notice three points about this :—

(a) There is nothing *unnatural* about doing this. It is the present state of things which is unnatural ; it is unnatural that class should be divided from class, and that men should live “in shoals like fish.” You are only sending back the culture, and refinement, and religion which ought to have never come away.

(b) Secondly, there is nothing very *difficult* about it. Each man gives what he has ; the man with physical powers finds his sphere in the gymnasium and on the football ground ; the man with mental power lectures and teaches ; the man with spiritual power does spiritual work ; and all are held together by daily prayer together and by their one common aim.

(c) Nor is there much real *hardship* in it. It need not be considered now the exceptional thing which once it was. If you could see the keenness and the pleasure with which the laymen who work at the Oxford House do their work, if you could see the friendship and affection which spring up between them and those for whom they work, you would see, I think, in lay *settlements on a religious basis*, planted in every poor district of our great cities, working all the voluntary organizations, such as the Charity Organization, the Children’s Country Holiday Fund, the Sanitary Aid Committee, the newly started Church Lads’ Brigade, supplying Sunday school teachers to the clergy and managers to the day schools, but especially working every evening in those people’s homes, one true way to stop the waste of human love and human sympathy in our educated and well-to-do—a waste of power which can move the world—and to break down that deariness, that ignorance, that indifference to anything except the public-house, which otherwise turns our poor into animals, and deadens and degrades the children of God.

III.—Once more, and I have done. There is one more characteristic lesson our Lord teaches us : He breaks them up into groups, He sends others to feed them, but He seems to have sent them away Himself *one by one*.

We must never forget that institutions are tested by the individual, the individual in his relations to others as well as to himself, but still the individual ; *character is the test of work*.

Intercourse with those who use these homes must not end at the door ; each life must be followed, if it is permitted, to the little narrow home of which this big one is a part ; one by one friends are made, and one by one friends tell one another their anxieties and their troubles ; and I would specially point out that there need be no collision with the parish clergy—I speak with a happy experience of nearly three years in Bethnal Green—they on their part gladly give leave that those belonging to these homes may be followed to what part of their parishes the individual members may belong, while it is your highest pleasure to lead them, if so it may be, to the parish altar, and see them bound in bonds of confidence and trust to their parish priest.

But what this work does need is—

(1) To be *natural*, to be a man among men, to honour every true human instinct, and feel with every phase of human life.



(2) To be *supernatural*, to recognize that in and through all lower longings the hungry crowd really hunger for God, and "Their heart is restless till it rest in Him."

(3) And, lastly, to be *patient* with the patience of God. Can we hope to roll back in a few short years traditions and habits which are the growth of centuries? We have not only to offer truth, but—a far harder task—to *prepare character for the reception of truth*. We must not look, then, for quick results; results, it was well said the other day, are the "miasma of work;" rather must we be content with the prayer of the Psalmist, "Show Thy servants Thy work, and their children Thy glory." Whether it be in our time or not we care not, only at the last "prosper Thou the work of our hands upon us, O prosper Thou our handiwork."

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The Rev. HARRY JONES, Vicar of S. Philip's, Regent Street, W., and Prebendary of S. Paul's.

THE second half of the subject set before us now appears, virtually, in the shape of a question—a double question. And it is in reply to the latter part of it that I venture to offer a few words. "How the Church may extend her work in connection with Voluntary Organizations."

To answer this it seems to me that we should realize what we here mean by the "work of the Church," and what we include under the term "voluntary organizations." In apprehending the first, we immediately discard the aims of mere proselytism. We are not canvassers. We do not aspire at the counting of heads, but the touching of hearts. We desire so to make known the wisdom of God, and the Spirit of Christ, that those whom we teach, or with whom we are brought into contact, may perceive our devout honesty, be moved to apprehend the divine laws of life, and seek to follow truth and righteousness in all they have to do. That is the work of the Church, that is our aim, whatever question may be set before the people, whatever purpose they may set their hearts upon. Thus, and thus alone, can the Church rightly exercise her influence and extend her true work.

The next question is, what do we understand by voluntary organizations? They are (speaking roughly) of two sorts. Some are local. They arise and exercise their influence within the borders of a parish. If they are born and have their proceedings conducted in concert with the parson of the place, the course to be pursued by him is comparatively simple. He has to show Christian wisdom in helping them to live or (may be) to die aright. But it is when some society arises within the sphere of a parson's proper work, having distinct philanthropical or religious aims, pursued with corporate zeal, that he has to consider how he may best extend the work of the Church in connection with voluntary organizations. A wise man will show his sympathy with all who honestly try to benefit their neighbours, and yet be in no hurry to associate himself with them. He will not meddle. Let them do their own work in their own way. Much mischief has been done by the parson seeking to mix himself up in proceedings to which he has not been invited; and when a man gets the character of being meddlesome, some bees will always be flying out of the swarm to sting him. Let him be glad to see honey made, though it be not hived within the hedge of his own garden. If he is seen to be quietly and effectively doing his own work, without prying into that of others, or officiously proclaiming his (suspected) good will towards them, they are likely enough to invite his co-operation, and at any rate will recognize the presence of a righteous man, and, however imperceptibly, be the better for the influence of the Church.

It is, however, when we come to voluntary organizations which are not local, but large, that we have most, perhaps, to consider our ways. There are some, spread over the whole country, or world, which are likely to have a branch or twig in every man's parish, and it is in dealing with these that he has to ask how the work and influence of the Church will be affected. I do not refer to such, for instance, as the great missionary societies, for with one or other of these he will most probably be in accord, but rather to those which seem to lie outside the precise work of the Church, and yet in some way aim at the bettering of human conditions. Several of these are full of aggressive life, such as that great voluntary organization the Salvation Army, and trade unions. Take the first of these two. I hold no brief for the Salvation Army. But nothing of its kind, it seems to me, is more to be regretted than the persistency with which some clergymen, bishops, priests, and deacons throw stones or pebbles at the military Booth. Why can't they let the man alone? If the Church is not exactly a glass-house, it has windows which can be, and are, sometimes broken. The pelting of a great voluntary religious organization does not extend the work or influence of the Church, however accurately some of its flaws may be hit.

Then take trade unions. The vague traditional relationship between the rich and the poor has taken new shapes. And each is full of present and future life. Will they eventually be marked by the spirit of antagonism, or co-operation, which is the true union between capital and labour? Surely here is an opening for the Church to extend her work in connection with voluntary organizations. One great feature of her mission is to break down middle walls of partition, to bring together into the light of God's truth those who are anywise divided, to promote agreement between justice and mercy. To remove misunderstandings by helping people to know one another better. This is a work of the Church which knows, or ought to know, no differences but those between right and wrong.

The Church, represented by her individual ministers, is on her trial in face of the great present question between capital and labour, each of which is represented by voluntary organizations. One minister is but a unit in the multitude which is moved, one way or another, in this matter. But the influence of the Church, for good or evil, is marked by the mind, example, attitude, voice, or pen of each. And there is no man, however limited the sphere of his work may seem to be, who has not a place to fill and part to play, or rather duty to do, in affecting the great social issues of to-day.

In country villages and city streets, wherever men are gathered together, there is watch for, to comment on, the attitude of the parson; and each small social centre contributes more or less to the corporate influence of the Church. Sometimes the petulance or thoughtlessness of one man may go far to neutralize the wise and kindly influence of many. He is, with provoking readiness, taken as a true sample of his class. Thus incalculable mischief may be done, and the work of the Church in connection with those voluntary organizations in which the bulk of the people are most keenly interested is crippled, and her true purposes obscured. Every soldier in an army should believe that the issue of the battle depends upon himself.

Thus, whether in dealing with widely extended or local organizations which have no ecclesiastical origin, but with which the official representative of the Church is brought into inevitable contact, I would humbly venture to plead that in every case, however secular, the highest aim of Divine law and purpose must needs be regarded. Nothing is insignificant; and nothing is so large and important as to stop any man in having a share in determining its character and course.

But the wise parson will be in no hurry to sweep small independent societies into

his own labour-yard ; and in dealing with the great, he will not meddle with details of which he is ignorant, but use the help of God to import into them, so far as he may, that Divine Spirit which alone supports the work, and extends the influence of the Church.

### EDWARD CLIFFORD, Esq., Treasurer of the Church Army.

I TRUST I may be pardoned for trying to focus your attention principally on the desirability of the Church's consideration of *one* voluntary organization, and that you will excuse my not speaking, except briefly, of State agencies, and of the many admirable voluntary organizations which claim our co-operation as Churchmen ; the more so because I have, in fact, been asked to deal specially with certain facts connected with the work of the Church Army, which—as you are doubtless aware—only claims to touch the criminal and working-classes. I do not, however, want to over-estimate the importance of the Church Army, or even to assert that the classes it reaches are the most difficult or the most important to deal with, though nobody will deny that they *are* both difficult and important, and that we have long been culpably neglectful of them.

But, as Churchmen, we are probably tempted to equal remorse when we consider the comparative powerlessness of the Church in dealing with the self-indulgence, the unworthy pleasures, and the impurity of a large section of the upper classes, and with the practical defection from its ranks of a large proportion of educated, thoughtful men, who have chosen to read reviews which are often, at any rate, courageous and interesting, rather than to listen to sermons which are sometimes timid and dull. It is to give help in such matters as these that such admirable societies as the Church Parochial Mission Society and the Christian Evidence Society exist. Their object is to bring fresh life and zest by parochial missions, and by lectures and retreats, to the routine of parochial life. All honour to those clergy, valiant for the truth, who make it their business not only to preach telling sermons, but also to face and overcome the difficulties of faith to which the educated male part of our population so often yields. It is easier to please a hundred respectable ladies than to keep as a worker in God's vineyard one intelligent, thoughtful young man, who requires an answer to the questions as to inspiration, eschatology, and biblical criticism which are in the air all around him. To deal with such subjects is not only difficult and arduous, but, strange to say, it often even hinders advancement. The Kingsleys, the Maurices, the Robertsons (and may I not also say the Aitkens?) of our generation are not too much honoured during their lifetime by the powers that be, and are seldom the recipients of titles and dignities ; but they have saved, as workers in the great harvest-field, many men who without them would have been the unhappy prey of infidelity.

Nor can we over-estimate the influence over our land of those great foreign missionary societies, whose agents may in every parish be called in to kindle into unselfish fervour the interest in far away countries which is too apt to languish, and yet which is so necessary if a real, Christ-like type of Christian is to be produced. The importance of such voluntary organizations can scarcely be overrated, for it must be admitted that our parochial clergy are often over-worked, and that sermons are not seldom adapted more to gratify the large and excellent part of a congregation which prefers to listen to addresses which it hopes will benefit, not itself but others—others (too often absent, alas !) who are more irreligious and wicked, or at any rate younger than itself. That "youth is the time for being preached to" is the almost *univer* dictum of persons who are middle-aged and old, and there certainly is no

lack of books, and papers, and sermons for young men and young women, though I am inclined to think that the dangers of older people are no less real. There is no doubt a tacit flattery in preaching about other people's faults and dangers to those who are conscious of being themselves all right so far. As an illustration of this, in a different plane, I have often observed the peculiar sigh of satisfaction with which an audience will listen for the hundredth time to a description of the horrors of leprosy—a disease to which our country is happily not exposed, when a discourse on the nearer home dangers of influenza or cancer would produce an agitation entirely without gratification. A clergyman may easily be tempted to dwell on evils to which the larger and more paying part of his congregation are not greatly disposed; such as particular doctrinal errors, the sin of schism, and other mischiefs, while touching only lightly on such matters as dishonesty in business, cold selfishness, unjust will making, carelessness as to paying bills, and culpable thoughtlessness as to the spiritual and physical welfare of servants. But these evils are very great, and I would, therefore, urge the desirability of the Church making the most of all voluntary societies within its fold which strengthen their hands, either by thorough fearless preaching and lecturing, by care for the fallen and the falling, or by strengthening the hands of God's workers, as is done by the Church Pastoral Aid Society and the Additional Curates Society.

This preamble will, I hope, sufficiently prove my desire not to underrate their immense importance; and having said thus much, may I now claim your sympathy for the modest work which the Church Army attempts, not altogether unsuccessfully, to effect? Its object is, as you know, to win the criminal and working-classes to God and to the Church of England by the agency of working-men who are evangelists, parochial workers, and Churchmen, and of women who are mission nurses and general helpers; and I must begin by regretting that our operations are much restricted by the difficulty of obtaining a sufficiently large staff of officers. That staff has, however, steadily increased, and we can now number on it about one hundred and seventy men and about fifty women. These persons have been sought for in all directions with much labour, and have been selected from thousands of applicants. Our form of application contains such searching questions that it is in itself a test; there is a further sifting while the candidate is placed under one of our officers in the field, and again during the period of training at headquarters. May I say that as to our staff we have been repeatedly wounded in the house of our friends, and that vicars have in several instances, with more selfishness than honour, used their efforts to induce our officers to give up their connection with the Church Army and belong to them in the private capacity of parochial workers? This conduct makes us very sore, and is the more sad because our officers are under a written agreement not to work in parishes where we have placed them till two years have elapsed, and this agreement has been accepted by the vicars. Our heavy outlay in training and general expenses makes such treatment peculiarly unjust and dishonourable, and I feel that nothing can justify such a form of breaking the eighth commandment. I mention it here for obvious reasons. We may safely claim that in the large majority of cases, our officers and our mission nurses give great satisfaction, and gradually win the good opinion of those in the congregation who were originally hostile to the rougher kinds of mission work.

It is rather late in the day to describe the principles of the Church Army, and I think I shall better meet your wishes if, after a brief summary of its general work—passing over its important beginnings in India—I go on to describe its Labour Homes, which, as you are aware, have only been in operation a year and three quarters. The Church Army, then, consists, firstly—of a band of officers who give

their whole time to parochial work, preaching, visiting, and selling books, under the direction of their vicar, and sending every week to headquarters a report of their work, countersigned by him. They are sent to a parish only at the solicitation of its vicar, and are, when practicable, licensed by the bishop of the diocese. Their stay in a place varies from six months to two years, and their salary, which ranges from 19s. to 30s., is more or less collected at their meetings, our experience being that the working classes give a generous support to their officers; indeed £14,500 is now annually subscribed—chiefly in pence—by the poor for this purpose. Our men wear a plain uniform and are called captains, it being repeatedly proved to us that the semblance of military discipline is a great protection against slovenliness and uprightness. I need scarcely say that we value our men highly, and that we are on terms of mutual affection, confidence, and respect at headquarters.

Secondly—we have a band of about fifty mission nurses, who are as acceptable as the men to their employers. They also wear a plain uniform, and their business is to be generally useful in the parish by nursing, taking small meetings, and assisting in mothers' meetings.

Thirdly—the Church Army numbers now many thousands of members, who wear a red cord, if they wish to do so, as a badge of membership, and who are all teetotalers and communicants.

Each year we may fairly claim to have produced, by God's grace, between two and three thousand adult confirmation candidates, and we can generally show in our stations respectable men and women who five or ten years ago were drunkards or jail-birds.

Our demand for officers is always in excess of our supply, but we seldom neglect a really good opening. What I mean by a good opening is a parish in town or country where there is a considerable number of *bona fide* working-people, and where there is a possible mission hall—the school-room is often thus utilized—in a thoroughfare, not up a dark, uninviting by-street.

Our ideal vicar may be high, low or broad, but he must be in earnest about the conversion and godliness of his people, and must not employ the Church Army merely as a counter attraction to dissent and the Salvation Army. His first object is not to see his church filled with an only half-willing congregation, but patiently to win the new converts to trust him and to appreciate the Church services. A large increase of eight o'clock communicants is invariably a result of successful Church Army work.

Our unideal vicar is happily scarce, though some of his traits are apt to crop up in the best of men. Sometimes he is jealous of his officer, and sometimes he fidgets and depresses him; sometimes he spoils him, and sometimes he neglects him. He is a cold blanket on a meeting, or he neglects it entirely, and then wonders that the people do not attach themselves to him. He frets if his best workers are sometimes absent for Church Army work on Sunday evening, and he grumbles at headquarters on all occasions about men, money, and manners. Of such vicars, however, we have experienced but few, and they are getting rarer and rarer. We have cause to thank God that He has prospered the work beyond our highest hopes.

I now come to what is called the Social Scheme of the Church Army, or its methods for succouring the destitute, and relieving their physical needs. In spiritual work the difficulty of doing this is continually before us all. Probably most of us have often groaned in spirit when confronted in missions and in other kinds of religious work with men and women whose *souls* seemed out of reach of help, because the poor, hungry, houseless, ill-clothed *body* was so clamorous to have its

needs supplied. Who has not felt helpless with such cases, knowing that drink is probably the cause of the wretchedness, and yet finding it almost impossible not to give a dole for the night's food and lodging for charity's sake? These poor people do not *want* religious advice, however much they may *need* it; they want food and clothes, and rest and warmth—as we should if we were in their place; and they are scarcely chargeable with hypocrisy if they appeal for such necessities to our religious principles.

The plan for helping the destitute poor which has been begun by Mr. Carlile and his staff of workers is simple, but difficult; thank God it has been successful. I ought to say that in originating it and in carrying it out, Mr. Carlile is thankful to acknowledge his indebtedness to Mr. Francis Peek for most important suggestions and for generous help, and also to four clerical co-workers, Mr. Chambers, Mr. Hunt, Mr. Ward, and Mr. Parr, and to his whole staff of invaluable working-men officers. Nor must I omit to say that Mr. Booth's work has brought us in a considerable amount of money help.

The scheme for bettering the condition of the destitute is to open Labour Homes in a large number of parishes all over England. They are not mere shelters for a few nights, but homes; in which spiritual influence, cleanliness, decency, and honest labour shall have time to effect their work. At present, six only are open—at Whitechapel, Marylebone, Holloway, Derby, Bath, and Stockport. Others are to be opened shortly at Manchester, Oxford, Cambridge, Stafford, and Hull, and a house in the Euston Road has just been taken for a Women's Labour Home. They are worked—as all our other departments are worked—entirely parochially, and by the request of the clergy. Twenty-five tramps is the maximum number which we find it desirable to receive at once in each home; larger numbers are too much for one officer to control, and too risky as to concentration of mischievous, weak, or evil people. Each person admitted signs an agreement to remain in the home for two months, and to duly submit to authority. Eighty per cent. keep this agreement, though all are free to go in and out, and to spend most of their evenings abroad.

On entering the home, the incomer has a hot bath with carbolic soap, and his clothes are baked with sulphur to destroy vermin. The difficulty of filth is a serious one, for in exceptionally bad cases even a hot carbolic bath is not sufficient to destroy the germs which are incubating inside the skin of the wretched tramp, and days after his entrance we have found mischief needing much time and labour to eradicate. Such cases, however, are exceptional. We lend each man on his entrance a clean shirt and some well-worn clothes, and his bed has clean sheets. Then he goes to work; wood chopping, mat making, and directing envelopes are the chief industries with which we start them, and thus far we have had no lack of orders for such work. The men earn enough to pay for their food and to put something by for clothes, often 4d. or 6d. a day; and if they work sufficiently they are allowed a maximum of 2d. a day for pocket-money, as a test of their principles, for being free to go out in the evenings they may break their pledge and buy beer if they choose. They are paid by the piece for their work. Each man has a cash book, in which his pecuniary position is made clear. Attendance at a certain number of religious services is required, and at morning and evening family prayers in the home. We have found that the last-named exercises have been specially blessed. We consider that over fifty per cent. of the cases which have passed through our Homes have been successfully dealt with; and for some considerable time our office at headquarters has been—if we except our clerical staff and one supervisor of the cash department—entirely manned by reformed tramps.

Stories of downfalls into sin, of drunkenness, wife-kicking, and other crimes,

ending with conversion and reformation, are so often recounted, and in their main features are so similar, that it has become somewhat wearisome to listen to them ; and I will not bore you with the recital of such tales, though to deal with such cases in real life is, as you know, intensely interesting.

The following questions may probably suggest themselves to you as requiring answers :—

I.—How do we select our men ?

As a rule we take those who are recommended by our Church Army officers of different corps, for we find that a sensible, experienced working-man is often the best judge of tramps. We desire to take the cases which are at once the neediest and the most hopeful. Alas ! we have many more applicants than we can possibly receive. We often recommend a man who is a likely case to take refuge in the casual ward till we are able to receive him ; there the work of cleansing begins. We do not take loafers ; the men who hang about public-houses and appear unemployed are often bullies supported by prostitutes, but eking out their living by following unwary men into houses of ill-fame, and then extorting money from them by threats of violence or exposure.

II.—What class of men do we chiefly receive ?

Not many agriculturists come to us. Many clerks, mechanics, workmen, labourers, and some professional men. Often their fall has come through gambling or domestic troubles, nearly always followed by that arch-destroyer, drink. One man was the other day forcibly dragged away from our home by two wives, who together claimed him as their own. When a man has lost employment, the downward steps are easy, to drink, rags, filth, and despair. The filth is almost unavoidable, for how can a man wash his shirt if he has no change ? And a man with dirty, ragged clothes is in a *cul de sac* as far as getting work goes ; of course no one will employ him. Our tramps become respectable-looking almost immediately after reception. Clean clothes, a clean body, sympathy, the sight of others who have travelled a step further towards restoration, and, above all, Divine influences, have all begun their blessed work before the man has been many hours with us.

III.—Are these Homes expensive ?

The men's work pays for their food and clothing, but the rent must be found, and the salary of the officer. The rent, of course, varies as to place ; the salary of the officer and his wife is about 30s. a week. It is necessary that his wife should be a real help in the work.

IV.—What are the chief differences between the Social Schemes of the Church Army and the Salvation Army ?

Ours differs—(1st) In being Church Parochial Work. (2nd) In dealing with *cases* rather than *masses* of people. (3rd) In establishing *Homes* rather than *Shelters*. (4th) Our plan has had the approval of important members of the Charity Organization Society, and has never been condemned by that society. The Poor Law Guardians have given us money help after much careful inquiry, and their grants have been confirmed by the Local Government Board.

V.—What are the difficulties ?

Wear and tear, and bitter sorrow of the officers in charge over many disappointing cases, are great difficulties ; it is hard work for body and soul. Also money responsibility is a difficulty, though it will generally be found that a Labour Home is heartily approved by an average congregation of kindly, well-meaning people—a congregation often prejudiced against the ordinary mission work of the Church Army.

VI.—What is there that is new in all this ?

The newness lies in the plan of working four things together which require each

other, and are apt to fail if worked singly. The four things are—cleanliness, work, teetotalism, and religion. Cleanliness and hard labour are tried at prisons and work-houses with no great success, I fear, to reformation; so is teetotalism, which is also tried by many excellent societies with varying results. Preaching and religious work are, thank God, largely in operation. But when these four good things are brought to bear on a man *together*, then there is good hope that, by God's grace, he will soon be won from the far country, the diet of husks and the companionship of swine-like creatures, to the peace, and joy, and goodness of his Father's house and kingdom.

## DISCUSSION.

The Rev. A. C. THYNNE, Hon. Canon of Truro, Rector of Kilkhampton; Warden of S. James's Home.

DARKEST London is not the only dark spot which stains the Christianity of England. The many agencies by which God's servants have striven to relieve the misery of the outcast, the criminal, and the most unfortunate, from the heroic self-surrender of Charles Lowder, down to the latest efforts of the Church Army, and the last proposal of Mr. Booth, can hardly be said to cover all the ground, even for London, and London's needs are not the only needs in England. It has been a slur cast unjustly, now for many years past, on the Church of England, that she is the Church of the rich, and not of the working-man. The standard, too, of education required for the clergy, and the position which they hold, are not infrequently urged against their usefulness and ability to meet the wants of the "submerged tenth." There is need of working women of the middle class to work among and help the toiling poor. There is a class, nay there is a *mass*, of the daughters of England which has not yet been organized by the Church for works of mercy among the poor. And yet the very lines would seem to be suggested, and more than suggested, by the Master who called the fishermen of Galilee to stem the evils of the Great Roman Empire, and convert the world. In France and elsewhere, "the Little Sisters of the Poor" are this day helping 30,000 of the old, infirm, and miserable; rescuing them from the jail and the workhouse. Shall the Church in England seek, and fail to find, among her poorer daughters, amongst those who have *nothing to give but themselves*, a band of workers who will go out into the misery and destitution and sin of the darkest spots of our land, and carry with them Christ and light? I think not.

Already a beginning has been made, the safest of all beginnings—a small, a slow, a natural growth.

Let me, in a few words, tell of the way by which God has, as we believe, prepared an opening by which an organized effort can be made to bring this new cruse of salt to heal the deathful waters of this barren land. It is now a matter of history how, some fifty years ago, the Church of England awoke to her needs and her responsibilities; she taught, with renewed power, the absolute necessity of conversion to God; proclaimed afresh the faith once delivered to the saints, and insisted on practical work for the bodies and souls of the brethren for whom Christ died. The women of England answered to this call. Communities of sisters, whose hearts burned within them with love to the poor and sinful, arose. The best in our land freely offered themselves for the work, and spent their lives in ministering to those whom the world calls outcasts. I need not now dwell upon their numbers, nor the extent and scope of their work. I come to my point. Eleven years ago, one of these sisters, who had worked for years in East London, was sent by the Father of her Community to Cornwall, and by the orders of Edward, first Bishop of Truro, was placed at the



head of an Orphanage in our moorland parish on the Atlantic coast. Here a little community came into being—how, we scarcely know; each step seemed forced upon us by a power beyond ourselves—a community differing from all other English communities in being essentially of the working-class, working-women working amongst the poor. We have gone on our way quietly and steadily; tried here, and well-nigh suppressed there, with frequent failures; strengthened by mistakes rectified, hardships borne, and opposition conquered.

And now, after years of waiting, a call has come, through the voice of one of the Church's best qualified sons, to enlarge our borders and enter the lists against evil in its darkest haunts. The Dean of Lincoln has said to us: "You cannot exist as an ordinary community; there is a wealth of piety and holy self-sacrifice among poor women ready to devote themselves to the service of Christ; use this. Extend your community on the lines of the French Little Sisters of the Poor, and you will undertake a deeply-needed work." Our time of waiting and preparation seems to be over. Our sisters have been trained to the wants of the children of the poor in their Orphanages, and to alleviate those of the sick and poor in their homes. True, they are few in number—only six—but strong in devotion to the Master's cause, and ready to undertake wider and more trying work. Thousands in London, in Liverpool, Manchester, Birmingham, and elsewhere, are perishing for lack of help. Christ looks down and says, "Who will go for Me?" and we gladly answer, "Here am I, send me."

Our proposal is to take a house at once in London, from which to commence a fresh work. We need working-women whose hearts God has filled with love to His dear Son, and to the poor and sick, the old and wretched of His flock. They desire to live and to die in loving Him and serving them. And we need the help of the rich to support those who, in giving to others, give all they have when they give themselves. Our sisters hope to work *freely* in any poor parish where their help is required—to visit, to nurse, to instruct, and to tend the old, the ignorant, the sick, and the poor; giving all they can, and asking nothing in return from them but their love, and liberty to suffer for and with them. They aim at giving them, not shelters, but homes; not temporary aid, but permanent rescue from lowest haunts of vice, from the jail, and from the hopeless misery of the workhouse. To start this scheme we need at once £1,000. Will you not give it, or part of it, for Christ's sake? Or, better still, if you are poor, give yourself.

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ARTHUR BAKER, Esq., Drayton Green Road, Ealing Dean,  
London.

It seems somewhat strange to me that after an existence of nearly eighteen centuries the Church should have greater difficulty in dealing with all sorts and conditions of men than was experienced by the Apostles, or those holy men who founded the Church in Wales, and those names are still in evidence as the patron saints of almost the whole of the parishes which existed in your lordship's diocese at the beginning of this century; or, to come to this time, of the missionaries who, in heathen countries, are bringing to the foot of the Cross both the ruler and his slave. Christ gave to His Apostles a perfect example of life, a perfect teaching, and a perfect method of applying this life and doctrine to the needs of a world lying in wickedness. This Apostolic method directly derived from Christ, we, as Christians, claim to possess; but does the Church now fully follow the practice of our Saviour in His personal intercourse with publicans and sinners, in His seeking out the sin-stained controversialist at the well of Samaria, or in His personal coming to those to whom He said: "Come unto Me all ye that are weary and heavy laden?" In every large and poor parish, a large proportion of both men and women never come into personal

contact with their vicar, except when they may come to be married, or to have their children christened, or when they summon him to their deathbeds. Not that they are uncared for. The church bells are rung, attractive services are performed, the holy table spread, and every other means of grace and instruction provided, and even the most pressing invitation may be brought to their doors, but without avail; for they are either at work or in the public-house from one end of the week to the other. And what are they doing there? Drinking, of course; and may be, as I know from experience, discussing the parson, and acknowledging his use as a relieving officer; but abusing him for what they consider his imperfect or partial performance of his duty, looking upon him in other respects, as far as they are concerned, as a useless person and a burden on the country, and maintained simply to provide a luxury for the rich for which they ought to pay out of their own pockets. Or the conversation may be turning on the Divine origin of the Scripture and its teaching, every imaginable form of scepticism and atheism discussed, in a spirit in which blasphemy is only exceeded by ignorance. Go into a public-house, and it will not be long before you are assailed with questions. I will not shock you with examples of blasphemy, but I will just give two instances of ignorance which I heard in a few minutes conversation outside a public-house:—(1) A man said to me, "I like the Bible." (2) Another man seriously asked me "if I thought it possible that anyone could be killed by a thorn piercing the head," and I found out that he thought our Lord was killed by the crown of thorns. Are these men ignorant and blasphemous because they have definitely and of intent rejected the teaching of the Church and the ministrations of its ministers? Some doubtless have, but I do not think a very large proportion. It is simply because after leaving Sunday School the evil home influence and example, being ever present, has prevailed, and they have lost all personal touch with Christian people, and have drifted down to the low level of public-house theology and morals. As a man said to me the other day:—"I used to go to church, etc., etc. But the Salvation Army got hold of me and taught me to worship, and now I could worship anywhere; but if ever I leave the Army, I shall go back to the Church of England, for their teaching is far before ours." It was the getting hold that turned this man. And until both our clergymen and laymen do the work of laying hold of the people wherever they are to be found, either in the public-house, or outside the public-house, or at the street corner, this class will never be reached, and the question of how to reach the masses must remain unsolved. I hope you will not credit me with the thought that, in pressing the need of this personal dealing, that I am saying anything new; but I have witnessed such excellent results that I feel it cannot be too strongly urged, or too persistently acted upon.

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**The Rev. MICHAEL PRYOR, Vicar of Langley,  
Birmingham.**

WE have heard to-day of various levers by which we may elevate certain communities among our working-classes. But there is a class that has not been mentioned this morning which we find very difficult to influence for good. We have many industries in our parish, but those employed at the brickworks are the most exposed to temptation. There are two difficulties which we have to contend with—the first is that the boys are taken away from school before they arrive at the age to receive instruction for confirmation, and the company they form weans them from Church at an early age; the second is the greatest difficulty that we have to contend with—and that is the employment of female labour. This has a demoralizing and degrading effect. Female employment in cotton factories, etc., is quite different from that at brickworks. In the first place, the atmosphere and surroundings are quite different. Girls and lads work together in sheds, being under less strict supervision than that observed at factories, and, moreover, the work is of too laborious a character for women. All this tends to degrade and weaken the true dignity of womanhood. And I do not think that we shall be able to remedy in any very satisfactory manner the present state of things without abolishing altogether female employment. If Lord Shaftesbury found it necessary and possible, by means of legislation, to abolish female labour in mines, it is, I am certain, equally necessary and possible to do the same for women who are now employed at brickmaking. This is a subject, I am sure, that should receive the attention of our legislators, and those who are interested in the welfare of the working-women in our land. When the girls commence work at these brick kilns, they are as

impressionable and as good as others ; it is not they themselves that are of lower type than other women, but it is their work that has a demoralizing influence. There are those who will tell us that to meet the wants of this class, we need new organizations and new agencies that the Church cannot supply. I firmly believe that what we want in these days, are not new theories or organizations, which divorce the working-classes from our Church, but what we do want is more vitality and life, to work and put existing machinery into operation. All new schemes and theories may well be described by a sentence used by the Right Rev. Lord Bishop of Ripon in his sermon to the Congress on Tuesday morning last :—"They are but a shade of a shadow." Men and women who are living careless and wretched lives need something more than a theory to help them, they need a power to change their purposeless lives into lives that have such a divine object as is contained in the following lines :—

"I live for those who love me,  
For those who know me true ;  
For the heaven that smiles above me,  
And awaits my spirit too ;  
For the wrong that needs resistance,  
For the good that needs assistance,  
For the future in a distance,  
And the good that I can do."

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The Rev. W. BARKER, Prebendary of S. Paul's ;  
Rector of S. Marylebone, London, W.

I WOULD venture to suggest that those gentlemen who do us the honour to speak by the card should not be permitted to deliver a written speech, and I am very glad I have the assent of some of the Congress to that proposition. My object in venturing to address this Congress is to make one or two suggestions. And I would ask, firstly, whether it may not be considered a very important part of the Church's work, not merely to try to deal with the symptoms, which have been described so eloquently, and which some of the speakers have said may be met by certain organizations, but whether it might not be the duty of the Church to consider the working and efficient causes which produce the poverty and misery around us ? It appears to me that if the Church was to devote its mind to the consideration of the influences that produce the poverty and misery, that poverty and misery would very soon be reduced a hundredfold. There are one or two preventable causes, but there are others over which we have no control. One of the causes we can influence is the great ignorance which prevails with regard to political economy. This great labour question turns upon political economy, and it does seem to me that the Church and the clergy, with their superior education and intelligence, as well as acquaintance with practical problems, might do a great deal towards the solution of the differences between capital and labour, by explaining to hundreds and thousands of working-men, in whose midst they are, sound principles of political economy. By so doing they would perform an immense amount of educational work, and thereby benefit the community. I shall never forget when a number of persons calling themselves Socialists visited my church and interrupted the proceedings. I thought the best way would be to invite some of those extreme reformers to my own house. And when I got them there, I asked them what were the grievances under which they groaned, and what propositions they would put forward for the amelioration of their condition. And I can assure you some of their propositions would most likely have produced greater mischief than any of the existing grievances of which they complained. Of the two hours of most interesting conversation and discussion with these men, who were running their heads against a brick wall, the result was that they were not sorry to find their propositions upset, but were extremely grateful for having had pointed out to them that their propositions were absurd in themselves, and sure to be disastrous in their results. My proposition is, that the Church should use its influence in the way of teaching people on such subjects. I believe ignorance on great questions, such as the fundamental bases of political and social life, leads to disputes and strikes, often disastrous in their results. Another prevailing cause of mischief which may be prevented are imprudent and too early marriages. I believe if the age of marriage was raised amongst the poorest part of the population, there would be a marked difference in a few years in their material condition. Another point is, that

we should improve the social condition of the people and their social relations. We should make their homes and houses to be places fit to live in. A great deal has been done in that direction. But it is impossible, morally and spiritually, to improve mankind so long as they have to herd together like brute beasts. I say it is the duty of the clergy to agitate in such matters, and bring well authenticated cases before our vestries—unfortunately we have no other department to appeal to just now—until the authorities pull down houses which are unfit for human habitation, and which are a pest, a centre of pestilence, and fruitful causes of immorality. But the last cause has hardly been referred to to-day, and I make bold to say that there is no single cause in the world like the cause I am going to mention, or that produces one hundredth part of the mischief. And what is it? It is the existence of that public enemy, in the multiplication and numerical preponderance of public-houses. If the Church of England and the clergy of the Church of England take up the temperance cause, heart and soul, with spirit and energy, and bring all their tremendous influence to bear on the lessening of the number of public-houses, and eventually in dispersing them, nine-tenths of the poverty and misery of the country would be done away with in twenty years. I humbly suggest to the Congress that it is the duty of an educated clergy, who are competent to form an opinion, who are well-informed, to study social symptoms, to study the causes of present disorders. And if that is taken in hand by the clergy, I am sure, before we have ten more Congresses, we shall not need one half of the organizations we have to-day for the amelioration of evils which should never have existed at all, since, to a large extent, they are entirely preventable.

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THE REV. THOMAS WALTERS, D.D., Vicar of Llansamlet,  
Glamorganshire, and Canon of S. David's.

I WISH to say a few words with respect to the industrial classes, especially in mining districts; and having lived the forty-five best years of my life among the mining and manufacturing districts of South Wales and Monmouthshire, I claim to know something about those classes. I was very much struck with what the Bishop of Wakefield said during his speech. His description of the people of Yorkshire may be applied to the districts of South Wales and Monmouthshire, of which I speak. He said the Church's work was the same everywhere, and I believe there is a great deal of affinity between the people of Yorkshire and the people of Wales generally. He said "there was much of human nature in man," and, that being the case, it fully confirms what I have to say. It is only a short time ago since Buffalo Bill, with his Wild West Show, was in Cardiff, and I read in one of the local papers at the time, that the Indians had been exciting curious interest every night in walking about the streets of Cardiff after the performances were over. One night a crowd had collected around two of them in one of the streets of the town, when a woman suddenly exclaimed, "Why, they're like men!" She had evidently not associated Indians with human beings before. And I think you will find men, whatever station they occupy in life, will be much alike, whether among the gentry, or the mining and industrial classes of the Principality. There are two things which are required amongst the uneducated and inexperienced industrial classes in the mining districts with regard to the Church. First of all, you want more simple and plain services, and then you want very faithful and earnest preaching. Who does not like to hear a good sermon? As a rule, everybody tries to go to hear the best available preacher—the Congress itself tries to get the most popular and able bishops and clergymen to preach on the opening day of Congress. Therefore we have a good deal of fellow-feeling in this respect. Those able and earnest sermons appeal to their hearts, and they help to secure the sympathy and co-operation of the people. I believe the Liturgy in its present form is for most people too complicated; they are unable to follow the present order of service; and this is true of a great many besides the working-classes. Educated men who have been accustomed to the Liturgy do not require this. But we must not forget that there is a great gap existing between the lines of thought entertained by the working-classes and by the educated people who are unable to think on the same lines with them; there is a lack of union and thought, lack of sympathy and sentiment, existing between them. It may be said we ought to teach them the Prayer-book, but by the time you have done this in the mining districts you have lost your men. They are very unsettled in their habits; they are migratory in their character, they go from one

place to another—their place of residence is uncertain ; therefore, we ought to provide for this, and to have simple continuous services which they could easily follow, such as are prepared for mission services, and services adapted for their use and requirements. The next thing I have to observe is that our preaching is not earnest and faithful enough. The Bishop of Wakefield said with respect to the temperance cause, that the Church was very far back in this respect, too far back. I think if we only look around us, we must admit that we shall find there is a lack of preaching power as a rule among many of the clergy. This applies in a special manner to what was said by *The Guardian* last week on the “use and usages of cathedrals.” *The Guardian* said that “one need of our cathedrals is in the direction of effective preaching.” And I think if we could only secure effective preaching, we should also secure the sympathy, co-operation, and love of the people, especially among the mining and manufacturing classes. He who can arouse the feelings, arrest the attention, and enlist the sympathy of his fellow-men for good, possesses the happiest influences over them. The colliers of South Wales are like the colliers and artisans of Yorkshire mentioned by the Bishop of Wakefield, “keen, shrewd, earnest, and faithful men ;” they are thrown much together, and the clergy as well as their sermons are subjected to the severest criticism at their ordinary informal meetings, both above and underground. Good, earnest sermons are therefore equally as important as efficient pastoral oversight. Like all the Celtic races, the Welsh people are more or less influenced by emotions ; a good, stirring sermon is in my opinion equally as effective to produce a spirit of devotion as a hearty good service. The two form parts of but one whole. We know by experience that, as a rule, good, earnest pastors and efficient preachers have flourishing churches among the industrial and mining districts, as well as everywhere else.

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STEPHEN BOURNE, Esq., Abberley, Wallington, Surrey.

THE respected prelate under whom it is my privilege and happiness to serve in co-operation on several movements, alluded to two subjects which I think specially commend themselves to the lay element of our Church, and in which I will say that the lay help of the Church is indispensable. One question on which he spoke was the progress of the temperance movement. Although myself a staunch abstainer, I have no sympathy with those who advocate compulsory teetotalism under the guise of “local option ;” I am yet in full sympathy with the speakers to the Congress who wish to reduce the number of public-houses. I think there is an organization which ought to be turned to securing the lessening of this evil, by the diminution of the licensed houses that exist, in order that it may be minimised. And the proper agents to carry out this work are the laymen of the Church. It should be in the hands of the laymen, because the clergy have already their work to do of a higher and more important character than this, which laymen may properly carry out. Another allusion made was to stemming the progress of impurity. As a member of the Church of England Purity Society, and also of the White Cross Movement, I thoroughly endorse the efforts which the laity, as well as the clergy, are making to instruct our young people in the principles of purity, and to enrol them together for mutual strength and assistance. But there is another branch of the work too often neglected—the repression of the causes of evil in the multitude of a certain class of houses in our big towns. This is a work which lay Churchmen ought to throw their energies into, because, by so doing, they remove sources of temptation out of the reach of many of those who might be led away by the evil around them, but who might, under other circumstances, be led to employ the lawful passions of human nature in an innocent way. The welfare of our young people very much depends upon the work that those who are brought in contact with the keepers or inhabitants of houses of an improper character may do for them with a view to their rescue. Only last week, in the prosecution of a house in London, we had the happiness of rescuing a boy twelve years of age, and of having him sent to an industrial school on board the “Shaftesbury” training ship. Let me commend this subject to the careful consideration of all the lay members of the Church, that they may be the means of helping on this great movement, and so promote the welfare of the people of our land, and the advancement of true religion in our midst.

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**The Rev. MALCOLM GRAHAM, Vicar of S. Paul's, Burslem.**

I WOULD like to bring before you an experiment which is taking place in the diocese of Lichfield. I would first say that this experiment has been tried for more than a year and a half in one of the parishes of the Potteries district. Don't you think the way to get at the working people is to get to know them? It seems to me that all those grand schemes we talk so much about want something very practical—heart to heart intercourse, as well as head to head intercourse, with the men with whom we have to deal. We want to know the way in which they live, the way in which they think; we want to stand on their platform, and to look at things as they look at them. And this is being done by a young man—Henry Venn Stuart—who has been working for the last year and a half in a somewhat novel manner. He has felt the absolute necessity of becoming one with those amongst whom he works, and he has lived with them in every sense of the word. He has reduced his stipend to the amount of their wages, he has become thoroughly acquainted with them in every way, and has gained such an influence over them as it is impossible for me to explain to you. I should just like to say with regard to this matter, we must not be prejudiced with regard to it. There has been a great deal of talk about it in one place and another; some have said it lowers the clergyman, whilst others say it is bad for those amongst whom he lives. But the experience we have had shows that it is neither the one nor the other. We are well aware of the danger of clumsy and ill-digested schemes, but we must judge of such things by their success. You have all heard, I daresay, of the kind-hearted elephant, who in his morning walk trod upon a partridge and put an end to its existence. But on seeing the mischief he had done the elephant became greatly concerned about the eggs which were left unhatched. They must be hatched at any cost, and he resolved to try and hatch them himself. The experiment failed, and those eggs have not yet been hatched. But had the experiment been successful, there would not have been much fault found with the elephant. The experiment now tried has been found thoroughly successful. We want other young men to come forward. We have two now working in this line. The Archbishop of York has sent the pioneer of this system—the Rev. Henry Venn Stuart—to work in a parish of Wolverhampton. And I merely stand up now to let it be known that there are devoted men in the Church of England willing to give themselves up to the interests of the working-classes, and that we seek others to join them in that work.

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**HENRY BONSALE, Esq., Cwm, Aberystwith.**

I AM glad to be allowed to say a few words on the subject of boys' clubs. I feel if the Church would only realize the great good that she can do by means of boys' clubs, she would go in for those organizations more fully. I am sure my experience will be borne out by others as to the best way of getting hold of boys. When you get hold of the boy you get hold of the man, and then you need not trouble about anybody else, because in all probability the woman will follow. If you do that, you make a good start. But how is the Church to get hold of the boy? It is not enough to ask him to come to the Sunday school; he wants fun, he wants to enjoy himself, he must have a club, not only for religious exercises, but a club in which he can play draughts and dominoes, and enjoy himself at the billiard table. What is wanted is to win his heart. And, remember, if you win a boy's heart, he will tell you things he would never tell a man whom he does not know or does not like. And, having won the heart of the boy, you will be able to help him in his future career, and for helping him *now* he will thank you all his life. I would have the Church do what is done in many places, and in my own native town of Aberystwith—viz., establish small clubs to which boys could go, instead of loafing at street corners and running into the public-houses, where they go simply for fun, as that is all they want. If you provide places where they can go, and through the influence of which you can win the hearts of the boys, you will have taken the first step towards influencing the most important factor of the next generation. And, after all, there is no absolute necessity why you should bring the religious element into these clubs. I know the Church is a religious institution, but I know this also, that you can be religious without religious literature. You do not want it; it is sufficient if you in taking care of the boy make him enjoy himself. He knows very well what your motives are, but never mind that. He

knows your motive apart from that religious literature ; he knows the man who loves him, and he will do anything for the man who will come to him with an open hand and cheery face ready to sympathize with his little troubles.

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The Rev. J. HOLFORD SCOTT-TUCKER, Vicar of Headington,  
Oxford.

I SHOULD like to say a few words upon the working of country parishes, for I could not help thinking that in the discussion of to-day the country parishes were kept in the background. I listened to speech after speech, and found that the case of the country parishes had been entirely neglected. Under these circumstances, I could not refrain from rising to say a few words upon a very important question, in fact, almost the most important question we have had before us. Why do I say this? Because, as has been well said, the battle of the future between the Church and her foes will be fought in the country parishes. It is very difficult to get a hold of the men in a country parish. I know well—though my ministerial experience is limited to the past two or three years in an agricultural parish near Oxford of 2,500 inhabitants—I know that men who enter a country parish full of ardent enthusiasm, are apt to be disappointed, simply because there is not sufficient sympathy brought to bear upon them by their town or country neighbours. What we specially want to have is amalgamation more and more amongst the country parishes. We want the rector of one parish to feel himself in touch with the rector of the next parish. And in all great social questions I believe there ought to be a common ground and platform of action in country parishes on which the vicars and rectors could exchange ideas, centres of co-operation for the advancement of Church work amongst the people. I could not help feeling to-day that a great cause had been left in the background. If the Church is to get hold of the working-classes, she must look at the temperance cause in the light in which the working-classes look at it. I am no bigot on the temperance question. I simply say that the Church should take it up. I say over and over again in my own parish, that the Church has been too apathetic about many things ; that we have been losing our hold on the working-classes. I do hope the whole Church will take up this question and other social questions with a great deal more enthusiasm in the future than she has done in the past. May I also touch upon voluntary organizations, which are doing so much good. In our own parish, through the influence of certain organizations, thrift is now occupying a prominent position. We have meetings of the Oddfellows' Society, including meetings of the juvenile branch, and I think it is our duty as clergy to throw in our lot with all the different philanthropic institutions, so that their members may feel that we have enlisted upon their side, that we are doing our utmost for them, and striving our best to prove ourselves their friends. They have asked me to preside at their annual gatherings on several occasions. I am quite sure the influence of the Church will be spread by such means, and that the working-classes will be attracted by our throwing in our lot with them, and by our going down—though I consider it an ascension—to the level which they occupy. Then, as to services for men, I have tried that experiment, and I believe that one way of getting hold of men in our country parishes is to have special services organized for them. And we have had as many as eighty or ninety attending services at which you can speak to them plainly upon their duties towards their wives and families and to the Church, and have quiet chats with them upon their difficulties. In that way you may win back to the Church of England the great bulk of the working-classes, a large proportion of whom, I do not hesitate to say, are at this day alienated from us. By doing so, we shall be doing the work of the Church in our country parishes. It is our duty to do everything in our power for the welfare of the country parishes. And it would be much better in grappling with the great work of the Church that we should not feel isolated, but remember we are bound in one by the Spirit of our Lord and Master, which permeates every single piece of work which the Church undertakes in the remotest corner of the vineyard.

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## CONGRESS HALL.

WEDNESDAY AFTERNOON, OCTOBER 7TH, 1891.

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 The Right Rev. the PRESIDENT in the Chair.
 

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CRITICISM OF HOLY SCRIPTURE, AND THE  
CHURCH'S GAINS THEREBY.

- (a) CONFIRMATION OF HER WITNESS.
- (b) JUSTER STATEMENTS OF TRUTH.
- (c) CONFRONTING NEW PROBLEMS.

## PAPERS.

The Rev. J. J. LIAS, Vicar of S. Edward's, Cambridge, and  
formerly Lady Margaret Professor of Divinity in  
the Univesity.

It is only very lately indeed that people have come to see the paramount importance of the question with which we are called upon this afternoon to deal. It is well for us that this importance has at last been recognized. Differences among patriotic citizens are always composed when the enemy is thundering at the gates; and the mutual discussions among Christians on minor points should surely be hushed when we are called upon to contend for the title-deeds of our Faith. For the question involved is nothing less than this: Has man received a revelation from God? If so, in what does it consist, and in what way has it come down to us? No more fundamental question can possibly be conceived. Nor is the point at issue simply whether there be a revelation or not. There are those who are fully convinced that we have such a revelation, who are, nevertheless, of opinion that our traditional beliefs as to the manner in which it was made require revision. Men have been accustomed, they say, to hold to the Bible, the *whole* Bible, and nothing but the Bible, as the infallible depository of Divine truth, either because they have received it at the hands of the Church, or because they feel that its overpowering influence on men's hearts and consciences stamps it as nothing short of Divine. Such persons have been trained either to disbelieve or practically to ignore the human element in it; and they have failed to discern the fact that our acceptance of it must rest, like our acceptance of other facts, on rigid historical demonstration. The question of the day for Christians, therefore—and it is a vital one—is this: How far can our belief in inspiration co-exist with the admission that a large human element is present in the Scriptures as they stand?

Time was when men of education and culture very generally supposed that sufficient historical evidence of genuineness was lacking, even in the case of the New Testament. Mr. Matthew Arnold was never tired of assuring his readers, with a confidence at which most of us would now be disposed to smile, how it had been conclusively proved that the Gospels are not the work of those whose names they bear, and that the



fourth Gospel, in particular, is a compilation dating from the second half of the second century. The author of "Supernatural Religion" advanced to complete the discomfiture of the traditional school, expecting to play the part of the Prussians at Waterloo, and to turn their retreat into a rout. The result of the encounter was as unexpected as it was unwelcome to those who sympathized with him. Bishop Lightfoot's masterly papers in the *Contemporary Review* showed that the defenders of the genuineness of the New Testament had by no means said their last word upon the subject. It was the new criticism, not its opponents, which proved to have received a decisive check in the controversy. The supporters of the mythical theory of Strauss and the "tendency" school of Baur were alike driven back in confusion. Men of this stamp no longer go about as they did five-and-twenty years ago, proclaiming that the field is won; and the latest assault on the fourth Gospel, that of Professor Schürer, in the *Contemporary Review* for last month, displays none of the arrogant confidence so frequently to be met with among its predecessors.

But the controversy has only shifted its ground. Beaten back on the field of the New Testament, the destructive criticism has betaken itself to the Old, and here the conflict is likely to rage far longer. We cannot appeal, in the case of the Old Testament, to the large body of contemporary or all but contemporary literature, by means of which, in the case of the New, we can bring our analytic critics to book; and therefore pure criticism, in the inquiry into the sources of the Old Testament, for the present reigns supreme. Even the wildest theories cannot possibly be shattered by such an array of facts as we are able to marshal in defence of the New Testament. If such theories fall to pieces, it must be by their own intrinsic unreasonableness. That in the end the substantial accuracy of Old Testament history will be maintained we need not fear; but for the present we cannot expect such a decisive vindication of it as many of us could wish.

It is here, and only here, that there is ground for the anxiety so many are at present feeling. So long as the authority of any part of the Bible is questioned, a feeling of uneasiness will continue to pervade the Christian Church. When the new criticism so positively asserted the later date of the Gospels, the confidence of many earnest-minded Christians in the authenticity of the Gospel record was visibly shaken; and while the fate of the Old Testament appears to hang in the balance, it is useless to expect anything but a similar result. In estimating the Church's gains from recent criticism, we cannot ignore this patent fact; we must take possible losses into the account. While the contest rages, the influence of the Bible must suffer; and the depreciation, even though it be but for the moment, of the moral weight we have been accustomed to attach to the Bible as a whole is a very serious loss indeed. For the Christian Church has ever believed, and one of her first duties was to uphold her belief against the heretic Marcion, that Divine revelation did not commence with the Christian scheme. "The Law was our schoolmaster to bring us to Christ;" and any derogation to that Law as a Divine revelation must produce a one-sided view of the Gospel, and of our obligations in connection with it.

Are there, then, any considerations which may tend to reassure us while the present analytic criticism of the Old Testament is in the

ascendant? It seems to me there are several. First of all—as Dr. Pusey reminded us in days gone by—a great many critics approach the question under the influence of a foregone conclusion. As Knobel, an eminent member of the critical school, puts it: "Wherever, in the Hebrew Scriptures, there are numerous myths and legends, as in the history of the Patriarchs, of Moses, Balaam, Samson, Elijah, there we have uniformly relations not committed to writing until long after the events recorded." \* In other words, wherever we meet with miracles, we must deny the narrative to be contemporaneous. Now, in the first place, we may observe that this is a pure assumption, and an assumption which many trained historical and theological critics will not admit; and next, we see that when applied to New Testament history it cannot be sustained. It has been demonstrated in this last case that narratives bristling with the miraculous are the work of men whose lives were contemporaneous with the events recorded. This consideration must necessarily detract very much from the force of the argument derived from the general consent of critics, a point on which considerable stress has been laid. Next, we find that a great many of the arguments against the genuineness of this or that particular passage, rest upon mere unsupported assertion. In other words, the assailants of the authenticity of Holy Scripture, quite as much as its defenders, are accustomed to start with a theory. Now, theological science, like any other branch of science, must be distrustful of all theories, save those that are directly and clearly derivable from the facts. Again, the question of the relative date of documents and portions of documents is a very large one, and has hitherto been very far indeed from being treated on a scale proportionate to its greatness. It is not sufficient to deal with it as a question of pure criticism of documents. There are wide historical considerations, linguistic considerations, literary considerations, psychological considerations involved, the fringes of which, so far, have hardly been touched. And the problem is, to a great extent, comparative. A comparison of Jewish history, language, literature, psychology, with those of other races is imperatively demanded. The relation of its literature to the moral and social condition of a nation, the origin of historical illusions, and the circumstances under which these come to be accepted as facts, are points which require to be illustrated from the history of other peoples beside the Jewish. The exigencies of exact science, moreover, demand some means of testing and verifying the supposed results of criticism. It is hardly too much to say that no such means have as yet been discovered. But in the present case it is impossible to dispense with them, for we are required to accept theories of Jewish history which apply to no other history or literature under the sun. We are told, for instance, that Israelitish institutions came to their perfection after the close of Israel's career as an independent nation. It were almost as reasonable to hold, with a recent author,† that Christ and Christianity were myths dating from the eighth century of the Christian era. Again, there are not wanting signs that the new criticism is breaking down, even in the land of its birth. The notion of a narrative constructed out of fragments taken bodily from an Elohistic and a Jehovistic author has lately,

\* Knobel. "Prophetismus der Hebräer," ii. 401.

† "The Rise of Christendom," by Edwin Johnson, p. 39.

I believe, been given up by Klostermann, a German critic of repute, on the grounds of its intrinsic absurdity, which, as he says, exposes it to ridicule. And certainly a work put forth lately by two German critics does seem to some extent to justify the statement. It professes, without a shadow of proof, to assign authoritatively each sentence and part of a sentence in the book of Genesis to one of six or seven separate sources.\* By its calm dogmatism on a subject of so much difficulty, it certainly appears to suggest a doubt whether its authors are serious. Nor does the theory itself, demanding, as has been long pointed out, the dissection of the Pentateuch, not only into paragraphs, but into verses and even fragments of verses, commend itself to the mind as the only possible solution of the difficulties confessed on all sides. The fact is, that the analytic method, however powerful in destroying illusions, is seldom, if ever, successful in establishing facts. The latest theory of the composition of the Old Testament is almost certain, if we wait long enough, to be destroyed by a new competitor. Each theory successively succumbs to the very method which brought it into being.

There is, therefore, no real cause to fear that the authority of Scripture is likely to be weakened by the present spirit of inquiry. Nothing has as yet been discovered which should make an Englishman distrust his Bible. On the other hand, let not the humble and devout student of Scripture be afraid of what is going on, or stumble if some of the beliefs he has cherished in an age of less searching investigation should prove to be ill-founded. As one great critic of the day warns us, we must not allow our faith in the inspiration of Holy Scripture to be indissolubly bound up with any particular theory on the way in which it has come down to us.† And, as another distinguished critical scholar reminds us, "true reverence does not consist in shutting one's eyes to plain facts, or in dealing with the Bible in a way in which we should be ashamed to deal with secular writings." And, again, "facts are God's work. Criticism has its legitimate province; it is one of God's methods of teaching us. It may be a powerful instrument, if rightly used, for the discovery of large fields of truth."‡ There can be no doubt of it. Reason and faith have both a place in determining the relations of man to God, and if each be properly used, neither of them can conflict with the other. Critical science may modify our belief in the date of this or that part of God's Word. It may discover traces of composite authorship in a work we have hitherto considered homogeneous. It may call upon us to recognize signs of later editing in a book, the whole of which we had believed to be of vast antiquity. It may point out to us interpolations where we had been taught to admit nothing of the kind. We may find that some portions of Scripture stand on a higher moral and religious plane than others. But these discoveries do not in the least affect the claim of the Bible to be our authoritative teacher on the question of God's dealings with His creatures. There is one caution, however, to be added. We must deal with such a subject with modesty and reverence, as befits a theme so high and so holy. We have

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\* "Die Genesis, mit äusserer unterscheidung der Quellschriften,"  
by E. Kautsch & A. Socin.

† Bp Westcott. "Epistle to the Hebrews," p. 493.

‡ "The Relationship of Old Testament Criticism to the Christian Faith."  
Sermon by the Bishop of Worcester, p. 15.

no right to disturb the convictions of our neighbours, either by jumping to conclusions ourselves, or by publishing the conclusions to which others have jumped as the final results of modern criticism. And we must also remember that there *are* conclusions which, if reached, would compel us to abandon our belief in revelation altogether. As believers in Christianity, we can only integrate—to use a mathematical expression—between limits. There are theories as destructive of the form of revelation as a narrow literalism is of its spirit. It may not be necessary to declare that every word or sentence in the Bible rests on exactly the same basis of absolute and unquestionable infallibility. But it is surely impossible to predicate inspiration of a volume which is not only grossly inaccurate in its facts, but which seriously misrepresents the truth in its account of God's dealings with mankind. The Old Testament, as the Bishop of Durham reminds us, "is the record of the *way in which* God trained a people for Christ."\* It was no doubt "in many parts and in many modes." But the record is either substantially true, or we must cease to regard it as inspired, in any but a non-natural sense of the word.

We have been compelled, in the vast multitude of new avenues of thought opened out to us by recent scientific discovery, to reconsider a great many theological problems which were supposed to have been settled. Among them is the question of inspiration. We can hardly expect other than that during the present period of unsettlement, much may be said which a more mature consideration will tend to correct. But we may rest in the conviction that criticism of the Old, as of the New Testament, will ultimately be a material help to us in the understanding of the Sacred Volume, as well as in making up our minds concerning the nature and limits of inspiration itself. If critics are busy suggesting doubt as to the *form* of the Old Testament, confirmations of the trustworthiness of its *matter* are continually being unearthed from the monuments of the past. Criticism, moreover, has already added an hundredfold—and it will yet add far more—to the vividness of our apprehension of the conditions under which the Scriptures came into being; the moral and intellectual attitude of the writers, the objects for which they wrote. We have learned to discriminate more clearly between the Divine and human element in them. We have for some time ceased to insist on their infallibility in questions outside their province; we may ultimately come to find that even in questions which are within their province, there are degrees of authority and importance in their various contents. Even in a less critical age than ours there were Fathers of the Church who placed the recorded words and deeds of the Son of God on a higher level than any other portion of the inspired volume.† Next to them, we may not irreverently believe, came the utterances of those whom the Lord commissioned to be the first preachers of His truth. After these we may rank the majestic ceremonial law, the sublime utterances of the Prophets, the rapt devotional outpourings of the poetic books, and last of all would come the historical Scriptures, and the more every-day regulations for the conduct of the Jewish people. We shall be vastly helped in applying Christian

\* L. C. The Italics are mine.

† Augustine. De Consens. Ev. c. I.

principles to the perplexing problems which press upon us daily for solution, if we thus learn to "prophecy according to the proportion of faith." The Apostle has told how "the letter killeth, but the Spirit giveth life," and has set us the example of the spiritualization of the ancient Law by the aid of the higher life revealed in Jesus Christ. We are still in need of his warning, "how turn ye back again to the weak and beggarly rudiments whereunto ye desire again to be in bondage?" We should reverence the Law, but we must view it as illuminated by the Gospel. And while, on the one hand, there is, doubtless, danger of evaporating the Spirit by neglecting the form, on the other it is quite possible, by a slavish literalism, to miss the guidance of the Holy Ghost, sent to lead the Church by degrees into a full comprehension of the truths enshrined in the Divine humanity of Jesus Christ.

And if we ask, as many are anxiously doing at the present time, how are we to know what is the truth? I reply that God will guide His Church into all the truth. Not by the decisions of councils, pronounced by the mouth of a mere majority, and before the question has been half discussed. Not by making the "rule" of such councils "absolute," so as to preclude re-consideration in the light of further information and a higher intellectual, and, above all, spiritual development. But by the Spirit of God working freely in the Church, producing conviction in the heart, by the innate persuasiveness of the truth itself. No doubt this result must be looked for rather in the future than in the present. The Church must be content to wait God's time before she can fully comprehend Divine mysteries. Still more must the individual member of the Church abandon all expectation of being able to arrive at a satisfactory solution of all the theological problems of the hour. But while the Church is advancing daily on her path of spiritual discovery, we may remember, for our comfort, that each one of us has sufficient light for his own personal and practical needs. The main truths of our holy religion, as they stand summarised in the Catholic Creeds, are handed down unchanged from age to age. By their light even the Scriptures themselves are to be interpreted. And I may venture, in conclusion, to affirm my conviction that the fullest and freest criticism, so long as it is carried on according to the lines they lay down, will issue, not only in an increased respect for the Bible as a moral, religious, and devotional teacher, but will demonstrate it to be, in all essential particulars, a true account, inspired by the Eternal Spirit, of the dealings of God with His people, from the Creation to His final Revelation of Himself in the Person of the Incarnate Word.

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(b) *JUSTER STATEMENT OF TRUTH.*

Rev. HERBERT EDWARD RYLE, Hulsean Professor of Divinity  
in the University, Cambridge.

FOR one reason or another, which I need not here particularize, the subject of Old Testament criticism, to which I am requested to confine the present paper, has recently attracted especial attention. There is the more need, therefore, of approaching it in a spirit of meekness and reverence. There is the more need of prayer, that the interests of

Christian truth, and not the cause of one opinion or another, may be promoted by discussion ; above all, that Holy Scripture may, with every increase of our knowledge, be more fully recognized by the Church as the embodiment of Divine revelation, and as the only complete rule of faith and doctrine.

Men ask for clear and candid statements of what seems to be truth, in regard to the books of the Old Testament. They are impatient, and rightly so, of any attempt to "protect" Holy Scripture from methods of criticism applied to other literature. They will not tolerate anything like a return to that mockery of interpretation which was determined at all costs to harmonize every variation, and to overleap every obstacle.

Men ask for candour ; but they have the right instinct, also, which demands complete reverence. Men ask for plainness of speech : but they have the right instinct, also, which turns in disgust from the terms of patronage on the one side, of condemnation on the other, in which Scripture is sometimes referred to in the present day.

They think they have good reason to expect a "juster statement of truth" respecting the books of the Old Testament from modern study. For, undoubtedly, the present generation is endowed, in a peculiar degree, with privileges and gifts, that should enable it to fulfil the duty of fearless investigation with more thoroughness than has ever before been possible.

A far superior knowledge of the Semitic languages in general, and of the Hebrew language in particular ; a far more extensive acquaintance with the history, the religion, and the institutions of the great Semitic powers of Assyria and Babylonia, of Phœnicia and Arabia ; a great expansion of knowledge through the comparative study of religion ; the skilful exercise of the more scientific methods of historical and of textual criticism, which the scholarship of the last thirty years has perfected into weapons of unrivalled precision ; such are some of the new forces which, having been applied to Biblical exegesis, have produced an alteration in study comparable, perhaps, only to the revolution effected by the employment of steam and electricity in investigations and pursuits of a very different order. It would be strange, indeed, if the application of modern methods and the use of new tools did not lead men to expect a modification of some opinions, or, at least, of those that rest on the inadequate basis of untrustworthy tradition or popular assumption.

In some quarters, of course, the advance of new opinions will always be welcomed with inconsiderate rashness ; in others, retarded by ill-concealed prejudice. But the advance of new, or of modified, opinion, if slow, has been very steady. The points on which the best scholars now differ from one another are trifling and minute in comparison with those on which they are agreed.

It is to the points on which there seems to be so general an agreement, on the part of the best scholars, that I propose to direct attention this afternoon.

The conclusions to which we seem to have been brought, by the continuous critical study of the Old Testament throughout this century, I shall group under three heads—the structure of the books ; the human origin of their contents ; and the recognition of their authority. In other words, we consider the "juster statement of the truth," as it is derived from the application of modern methods of study to (1) the manner of

the composition of the books, (2) the character of their contents, and (3) the history of their admission into the Canon.

I.—It is under the first head,\* that of the literary structure, that some of the most startling results have been obtained. Not so very long ago the theory that the Pentateuch consisted of distinct component elements was objected to, on the ground that the very improbability of a phenomenon so unique in literature afforded a strong presumption against its correctness. Since that time, the whole aspect of the question has changed. The composite structure of the narrative books is now recognized as the rule, and not the exception, in the Old Testament. All the narrative books from Genesis to Chronicles, and several of the prophetic, notably Isaiah, Jeremiah, Micah, and Zechariah, are pronounced to owe their literary form to the process of compilation. This is no hasty theory, but the conclusion slowly arrived at by the minute observation of phenomena, which, to use Professor Driver's words, "constitute a cumulative argument incompatible with the unity of authorship of the books in which they are observed."—(*Contemporary Review*, Feb., 1890.)

Now we ask ourselves, what does the frank recognition of the extensive presence of compilation imply? Does it essentially alter our view of Holy Scripture?

It does not appear to me to do more than bring into comparatively clear light the manner of the composition of the books, concerning which we were previously in utter darkness.

Negatively, we learn, at least, how the books were *not* composed, neither mechanically, nor continuously, nor without conscious intellectual effort.

Positively, we learn, two things, as to how they *were* composed; (1) that their present structure is the result of long and laborious human effort, and (2) that it answers to a definite purpose in the mind of the compiler. (1) It is the result of long and laborious human effort. For their composite shape has only been reached by complex processes, which, from first to last, must represent a period of many centuries. (2) It answers to a definite purpose in the mind of the compiler. The composite structure testifies to the unity of plan. Every careful reader can detect the presence of a plan in every book of Scripture; viewed as a literary whole, he will see it yet more clearly in the use which has been made of a great variety of materials. The writings have been selected and grouped together in conformity with the one supreme purpose of their compilation, that of appealing most directly to the heart and conscience of the people.

II.—Turning now to the second division of our subject, the human (as distinct from the Divine) origin and character of the contents of the books, it will be evident that, in many instances, the recognition of their composite structure throws much light upon it. For it is seen that, humanly speaking, their origin is not separable from that of the national

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\* Professor Driver's new work, "Introduction to the Literature of the Old Testament" (T. and T. Clark, Edinburgh, 1891), deals especially with this subject. It is a masterpiece of condensation. For its profound learning, its perfect reverence of tone, its sober and dispassionate reasoning, it may confidently be recommended as the best book on Old Testament criticism that has appeared in English.

literature generally ; that the sacred books comprise material borrowed, often wholesale, from the most miscellaneous sources ; that in their variety they correspond to the whole range of Hebrew literature. Primitive tradition, codes of law, official chronicles, prophetic utterances, oral tradition, formal history, religious poetry, practical maxims, philosophical speculation, apocalyptic vision, all are represented in the writings of the Old Testament.

*As literature*, they must, of course, be judged by the ordinary standards of literary criticism. The results of recent investigation illustrate the extraordinary variety of their merely human origin. They warn us against assuming (except where a special revelation is recorded) that the various materials, thus incorporated in the books of Scripture, were elevated, either in historical accuracy or scientific conception, above the intellectual standard of their day. In other words, it would appear that the Revelation, of which they were the appointed channel, did not, in any new and supernatural way, communicate a knowledge of facts that were ascertainable by human powers, but conveyed, through the medium of Israelitish literature, Divine teaching concerning God and man, and the appointed way of salvation from the dominion of sin. The letter was the means by which the spirit could be apprehended ; but it was the spirit and not the letter that conveyed the quickening life. And yet the letter itself was purified and consecrated for the purpose of conveying the message of Jehovah.

Two or three examples will serve to illustrate my meaning.

(a) The story of the creation, as illustrated by Assyrian and Babylonian discoveries, is now seen to be the Hebrew version of one of the primitive legends common to the Semitic races, as much on a level with them, indeed, in their imperfect standard of physical science as infinitely superior to them in religious teaching, in purity and holiness, in freedom from the grotesque features which disfigure the other versions. The teaching is the teaching of the Spirit ; the narrative a purified form of a Semitic legend.

(b) The ceremonial laws of the Pentateuch are now known to have close affinity with the regulations for worship and cleanliness observed by Assyrians and Babylonians, by Phœnicians and the early Arabians. Long before the days of Moses many of the rules now embodied in the Pentateuch must have been observed by his Hebrew forefathers in the land where Abraham received his Divine call. The laws of the Mosaic legislation, and those added at a later time, sanctioned national customs, but did not, in the majority of instances, originate them. The revelation, that is to say, lay not in the externals of the ritual, but in the spiritual teaching which they symbolized, the holiness of the covenant relation, the need of the perfect sacrifice, and the promise of complete atonement.

(c) To take a very different instance, the book of Job is declared by scholars to have been composed at the period of the exile, and to be an imaginative work based on a Hebrew story respecting the patriarch and his misfortunes. Yet who would say that this account of its literary origin impairs the power or reduces the value of its religious teaching ?

The verdict of literary criticism must be accepted with absolute impartiality. And if, as criticism may tell us, the books of Chronicles are, in some details, irreconcilable, upon any candid principle of



interpretation, with the books of Samuel and Kings ; if, again, the book of Esther prove to be, in the main, unhistorical, we shrink not from resolutely accepting results which affect our view of the literary history of the books. Our faith need not waver in the spiritual teaching, which, through works of imagination as well as of reason, by tradition as well as by chronicle, was ordained for the training of the Jewish and the teaching of the Christian Church. We may be sure of this, that in the Scripture of that nation, which out of all the nations in the world was chosen to be the one from which the Son of God should come, everything is good and "nothing to be rejected, if it be received with thanksgiving: for it is sanctified through the word of God and prayer." (1 Tim. iv. 4, 5.)

III.—Lastly, a juster statement of truth is put forward respecting the formation of the Old Testament canon. It is now recognized that there is no ground for supposing the books to have been regarded as sacred from the time of their composition, nor even for supposing that they were composed for the purpose of contributing to form an authoritative canon. The history of the canon of the Old Testament presents, in many respects, resemblances to the history of the canon of the New Testament, which are even more striking than the features of their difference. It was formed, not by a single person, like Ezra, nor by a single generation ; but by slow and gradual growth, in conformity with the religious needs of the Jewish Church.

There is no time now to enlarge upon this aspect of our subject. But the point to which attention is specially called is this : that the admission of the various books of the Old Testament into the sacred canon was determined by no outward supernatural manifestation, but by the declaration of the Spirit made known through the needs and demands of the Church. The books that at first, probably, were studied for purposes of private religious edification, were then separated for public use from all other writings, and finally declared, on the warrant of their spiritual power, to be worthy of a place above all books, as "the Writings," "the Holy Scriptures," "the Word of God."

Under each head, therefore, which we have considered—the structure of the books, their human (as distinct from their divine) origin, and their canonicity, modern studies have supplied us with a "juster statement of truth." The result is perhaps at first somewhat disenchanting. We seem to have passed out of that charmed atmosphere of happy and holy fancy respecting the structure, origin, and recognition of Scripture, in which imagination first took advantage of our want of exact knowledge, and then peopled the vacant region with creations of our own desire.

We are tempted to seek for an outward sign of the presence of the Kingdom of God. But it will never be discerned, save in answer to the prayer of faith, that the eyes of our spiritual vision may be opened. The fuller recognition of the human handiwork in no way detracts from the spiritual conception of Divine Inspiration in the case of the Old Testament any more than in that of the New. The more complete understanding of the human nature of our blessed Lord does not diminish our belief in His Divinity. The more complete understanding of the personal character and local surroundings of the Apostles does not diminish our belief in the inspired nature of the message which they preached.

It will always be the case, if we rest content with matters of merely external interest ; loss, and not gain, will seem to result from the juster statement of truth. Our clear conception of Inspiration fades in proportion as we look for it as some magical mark to be recognized by all on the surface of the structure, instead of searching for it in the teaching of the Spirit. The latter is the harder task ; but it is the one to which we are led by every analogy of our Christian life. The recognition of the truly sacramental character of Scripture enables us to perceive the presence of its spiritual power as well as the beauty of its outward form.

To conclude, we may find for the books of the Old Testament, according to the juster statement of facts relating to them, an instructive analogy in the sacred office of the ministry. Influences which the world regards as purely human, at home, at school and college, have helped to form the character, to mould and educate the powers of one who is destined to be the means of unspeakable blessing, it may be, to hundreds of his fellow-creatures. The purpose of his life, the dedication of it to a sacred vocation, result, in the judgment of the world, from the formation of a merely human resolve. Finally, that which appears to the world a merely human, outward function, sets him apart from other men, and confers on him the right of fulfilling a sacred duty. Yes, to the outward vision, the human element is everywhere conspicuous, the human influences of education and discipline, human purposes in the decisive determination of a career, human authority in the official ratification of it.

And, yet, which of us believes not, that at every stage the true minister of Christ has been guided and overruled by the power and presence of the Holy Spirit? It was that power, we believe, which directed the gradual education of the spiritual man, which hallowed his choice and overruled his resolve, which finally made efficacious the seal of authoritative delegation committed to him.

Imperfect this, as all analogies are. And yet it may be helpful, if the teaching of it be transferred to the sphere of Holy Scripture (structure, selection, purpose of compilation, and dedication) ; if it warn us at least not to attempt to draw too closely the line of demarcation between that which is divine and that which is human in the realm of a spiritual dispensation ; if it teach us not to expect solely a visible sign of the supernatural presence in a revelation of which the Great Master is one who is Perfect Man as well as Perfect God.

We look upward from earth to heaven. We argue from the known to the unknown. Faith leaps from the sight of the nail-prints to the confession of the Divinity.

And as we look on the human record of Scripture, the eye of faith discerns its Divine Message.

Each "juster statement of truth" bids us take higher and holier ground, bids us see in the Inspiration of the Spirit the breath of life infused into—and not an outward vesture separable from—the earthly form.

According to the riches of the knowledge that have been given us in Christ, may we learn, with each juster statement of the outward verities, more and more of the heavenly language, in which the Spirit has written to the Churches through the words of the Old Testament !

(c) CONFRONTING NEW PROBLEMS.

The Ven. JAMES MAURICE WILSON, Vicar of Rochdale, and Archdeacon of Manchester.

[Whose Paper was read in his unavoidable absence, through illness, by the Rev. H. EDWARDS.]

I AM invited by the Subjects Committee to speak specially on the third of these subjects. The title of the paper is necessarily brief, and needs a few words of explanation.

In the first place, then, I wish to say that it is impossible at present, in my judgment, to estimate the final results of criticism, and especially that of the New Testament. If anything is said at all, it must either be an attempt to select some well-established results, and to give illustrations how to use them; or it must be a general estimate of the tendencies of criticism, and surmises and hopes as to its beneficial effects in transforming or modifying Christian thought and life. Of the two I choose the latter; and as in Manchester in 1888 I was called on to speak of the Old Testament, now I think we ought to turn our thoughts chiefly to the New.

What is this criticism of the New Testament? What are its methods, its scope, its results, and its tendency? Do not let us trifle with the subject. Its methods and scope are, in the first instance, a complete examination of the documents of which the New Testament consists, a discussion of their authorship, date, sources, purpose; the historical value of the statements, and the philosophic value of the opinions therein expressed, with complete liberty to regard them, prior to examination, in the same light as any other literature. Modern criticism assumes in its students a literary faculty to discriminate between the modes of expression of one age and country and another; a perception of the reciprocal influence, and the gradual growth, of language and thought. It is not baldly and crudely prosaic; it assumes an acquaintance with the fact that natural phenomena present themselves in certain stages of the human mind as supernatural; that the supernatural is not, in that stage, the exception, but the rule, and that its sphere is steadily narrowed as the years go on, and as the forms of thought change. Modern criticism of the New Testament includes an examination of everything that throws light on the social, moral, religious, and philosophical condition, as well as on the modes of thought and expression, of the people in the ages in which Christ and His apostles lived, in order that we may see them in their surroundings, and enter into their ways of thinking. It includes an examination of post-apostolic and non-canonical literature in a precisely similar spirit. It aims at understanding the growth of early Catholic Christianity, and later dogmatic systems, out of Christ's teaching, combined with the strong influences of Judaism, Hellenism, and Paulinism, acting on the varied Græco-Roman world; and it is aided to take this survey in a scientific spirit by the historical and comparative study of the rise of other religions, by a conviction of the continuity of history, and, in general, by what is now called evolutionary philosophy.

These being its methods, let us ask what may be taken as the results.

As regards the documents, it must be regarded as impossible, with our present materials, to trace with certainty the origin, relationship, and

dates of the Gospels ; but the oral and written traditions are of very early date, and our synoptic Gospels probably existed in nearly their present form some decades before the close of the first century, and truly represent the apostolic teaching about our Lord, and truly represent the substance and method of His teaching, if not the very words He used. The pendulum has swung far away from the Tübingen School, and the substantive historic character of all the Gospels is more firmly established than before.

As regards the miraculous framework of the narrative, however, modern criticism is practically unanimous in saying that a non-historical element, no longer separable, has mixed with the narrative ; and that in this respect the sacred books of Christianity are like those of Mosaism, or Buddhism, or Islam, or other religions. Modern criticism is practically unanimous in saying that an atmosphere of the miraculous in a certain stage of the human mind is an inseparable accompaniment of the profound reverence with which a great teacher, and prophet, and saint is regarded by his followers, and the necessary literary form in which such a reverence would express itself. It is impossible, therefore, that such an atmosphere should not have gathered round the memory of Christ, and especially when there is firm historic ground for believing that even S. Paul exercised powers that were extraordinary and seemed supernatural, and certainly not less ground for believing that Christ exercised the same powers. Additions to such facts, and alterations of their form, were inevitable, and, while their truth was unquestioned, they embodied and they expressed, in the most natural way, faith in Christ—the difference is one of literary form rather than of credulity or unveracity. But when the truths which the miracles were supposed to attest have been absorbed by the world or the individual, and I mean especially the general truth that Christ truly revealed the will of God for man and man's relation to God, then criticism suggests that the belief in miracles has done its work, and we can afford to acknowledge some halo of legend round a nucleus of fact. The form of literature has changed ; we are scientific, our fathers were poetical. Our fathers represented spiritual truths by physical statements, the accuracy of which we doubt. The illustrations which helped them hinder us. The letter killeth, the spirit giveth life, as ever.

Criticism, in a word, insists that the development of Christian faith in the mind of man was, as a matter of history, subject to the universal law, that all permanent movements must pass through such stages of immaturity. The miraculous circumstances, as related, of the promulgation of Christianity are not, therefore, to the best modern philosophical criticism an argument for the credulity or the unveracity of the narrators, and they rest on a basis of fact.

I have stated in summary what are the postulates, the methods, the results of modern criticism on the documents of the New Testament, and its attitude towards their miraculous element, with some explicitness, because it is of vital importance that this should be stated here. For this is what the outer world of scholars, clerical and lay, nay, what the so-called general reader will expect us to deal with here to-day ; and I cannot doubt that this is what the Subjects Committee meant by "*Criticism of Holy Scripture*," and I assume that this is what we all mean.

But "The gain to the Church." What do we mean precisely? These illusory abstractions! What is it that gains from criticism? What do we mean by the Church?

If we think of the Church as an ecclesiastical institution, and expect criticism to give us increased power of defending it, then I think we are mistaken in talking of the gains of the Church from criticism. But if the Church is conceived as a living organization for handing down the teaching of a Divine Christ as to the ideal of manhood, man's sonship to God, and the way of salvation for each and all of us, and as a Society which tries to live in Christ's spirit, then the gain is vast. If, again, the Church is conceived from a slightly different point of view as the depository and exponent of the truths of Christ's death and return to life, and of all that follows therefrom, and as an undying association of which Christ is the living Head, bound together by the sacraments, for living in love and imitation of our Master, even then the gain is great, though not so obvious.

But, someone may say, is it not sheer nonsense to sketch a range of learning so vast as I have done, which it would take ten lives to master, and talk of the gain therefrom to common men and women? No, it is not nonsense. It would take any ordinary person five years, or perhaps ten, to master the lunar theory and astronomy sufficiently to solve for himself the every day problem of finding the longitude at sea; but it is the common sailor who gets the benefit of the learning. Learning is required from someone, profound and clear learning; but it soon becomes useful to all, and even familiar, in its results. It is the duty of at any rate some clergy to take the lead in learning; and it is the duty of all the clergy to approach criticism with a sincere desire to get fresh light, fresh materials for the benefit of our people, to add life and reality to our teaching, not to approach it with anxiety as to how little we need admit. It is our duty to believe in the light, and to come to it.

The special points in which the Church will gain shall be dealt with presently. I wish it first to be made clear what we mean by the Church, and through what process the results of criticism will reach it. We mean that living organization I spoke of, all who are trying or shall try to live in the world in the spirit in which Christ lived, and in the society which He founded; and the results of criticism will reach them in such forms as they can use them, by the same slow processes by which all knowledge filters through a community.

Let me try now to briefly enumerate some of the present difficulties or problems which criticism helps us to confront, and then go on to speak of the positive gains to faith which have been already won by criticism, and its temper of calmness and confidence in truth.

The first difficulty, as every one knows, that educated and thoughtful people feel about the Bible, is to express the nature and limits of its inspiration. It is impossible now to accept its mechanical inspiration and guaranteed historical and scientific correctness. Criticism has led to a spiritual theory of inspiration, which replaces that literal theory, and thus makes it possible for educated people to be honest in their faith. But it does more than this. There are certain beliefs which, when expressed in materialistic language, become untenable to the thoughtful and religious mind. Criticism explains that the spiritualization of such beliefs is not an abnegation of them, but the crown and

perfect fulfilment of them ; the materialization being but an imperfect form, accompanying an earlier stage of literary and scientific development. As a friend writes in comment on the first draft of this paper:—"By emphasizing the inadequacy of the record, criticism frees us from the terrible dilemma of accepting what we find incredible, or rejecting the whole as mythical, and it throws us back on the broad historic fact that from Jesus of Nazareth did spring the regeneration of society, and forces us to find in Him some explanation of this."

There is a sense of insecurity as to intellectual foundations which prevails among thoughtful clergy, as well as among thoughtful laity. I know it by correspondence, often with entire strangers, and by conversation with men of all classes, as well as from the press. Principles have been accepted, but we refuse to admit their consequences. Men are afraid of what they will be led to if they once begin to reason and criticise. Men talk of the "downward grade ;" they ask, "Where will you stop? Where is the final authority?" A young clergyman told me lately he knew he should be an infidel if he allowed himself to think ; another said that he shut his eyes, and swallowed certain things without examination, and intended never to examine them. There are older men in exactly the same case. I do not blame them, except when from their fortress of unassailable conviction, formed prior to thought and knowledge, they launch their bitter words at those who do not find faith incompatible with reason and knowledge. But it is an alarming condition, and men are afraid of the one thing that will relieve that condition—more knowledge and light. There is a skeleton in our cupboards, it is feared. Uneasiness will continue until the cupboard is thrown open, and then we shall see that it contains no skeleton at all.

Further, there is a difficulty which is perhaps new, in its extent if not in its nature. It must become possible in the Christian Church to do more than tolerate, to recognize, to honour those who have grown in goodness and wisdom, and have attained a deeper insight into the nature of religion than can, for the present, be reached by the majority even of educated people. Thus alone will it be possible for the ablest, the best, the truest spirits, to enlist themselves as active workers in the Church of Christ. If the Church encourages the intolerant ignorance of its least-educated members, such men and women must be reduced to silence, or, what is worse, to hypocrisy. Criticism will, I trust, convince the Church of this, and save us from the deadly stagnation which follows when the Many prescribe the limits of thought and expression to the Few. But even they are gradually taught to see that the same truth may be presented in different lights, that the permanent spirit is more than the transitory form. There is the other class who go into the other extreme, and rebel against all phrases and all forms. Yet these also can be reached, by the preaching of such fundamentals as criticism disinters from the mass that conceals them, by transparent truthfulness, and by showing that forms and symbols are as necessary to spiritual faith to make it a religion, as is a body to a soul to give it individual life. Criticism may help us to touch the hard traditionalism of the one, and the aloofness of the other ; it may help to reconcile the religion of instinct and that of reason.

There is another urgent need confronting us. Religion needs to be correlated with philosophy: it may be much affected by current philosophy. We know what was the effect of the philosophy of the eighteenth century on Christianity. Christianity was pronounced useful, certainly in this world, probably also in the next, if there was a next. We may know something of the effect of Mansel: scepticism the foundation of an immoral, because unbelieving, dogmatism. We still suffer from this way of thinking, though we scarcely trace it to its origin. And now in the presence of such philosophy as that of Green and E. Caird, which might inspire and strengthen the religion of our age, deliver us from the fear of Herbert Spencer and his limitations and negations, assure us that the spiritual and the ideal is not, therefore, the imaginary and the unreal; we are powerless to absorb it because we have not yet learnt the A B C of criticism. Criticism may herald a revival of philosophy, and bring new forces to the aid of religion.

But in my judgment the gain is not so much in enabling us to confront specifically new or old problems, as in giving a new impulse to spiritual life and to Church enthusiasm—and I mean what I say—an impulse to spiritual life and Church enthusiasm. Naturally, all of us do not know the impulse which comes from the stronger light which criticism throws on Christ; or see how it brings out His purpose, His example, and the true path to the kingdom of God. Naturally some people will still talk of criticism as cold and negative and sceptical: and shake their heads over men of learning, and quote S. Paul. Criticism does not diminish personal piety, nor deprive a man of his joy and peace in Christ, or of the warmth of his love for men. This is what the critics of the critics find so hard to believe. The critics of the critics seem disposed to estimate the value of a man's faith by its volume, not by its intensity; by its "damnatory clauses," not by its motive power in producing the Christian type of character.

I hold that the movement towards the recognition of criticism may inaugurate a revival of religious feeling not less timely than the Evangelical or the Anglican, and in its permanent and wide-spread effects may be destined to far transcend them both: and this movement will probably be effected in England and in America, though it originated in Germany.

It was lately remarked to me that while in Germany the theological professors were always in advance of ours, their Churches were not so. In England we all move on together: our divinity professors publish with a view to edification as well as from pure research; and all that they publish is soon accepted as orthodox, and is assimilated. We move on together. There is a growing demand for critical research. The movement, therefore, will be slow, but it will be, and indeed it is, the movement of a Church, indeed, of a nation, and not of a school. It is a movement of the Church of England.

It is no sudden movement. To go no further back than the last fifty years, the way for it in England has been prepared in different ways by Arnold and Whately and Milman, by Thirlwall and Hare, by Robertson and McLeod Campbell, by Jowett and Stanley, by Robertson Smith and Hatch, by Westcott and Lightfoot and Moorhouse, by Driver and Sanday and Cheyne. These men and others have "in divers portions" absorbed what is best in German criticism, filled it with the reverence

and devotional spirit without which English Churchmen could not assimilate it, added to it of their own stores, and now at length their labours are bearing fruit.

And what is the sum and substance of the change, in our point of view? It is not only that we shake off an illusion, an error, but that we see something clearly that we only saw before dimly and doubtfully; we come closer to the inspiring and enkindling centre of our faith. Criticism, in a word, is enabling us to understand the religion of Jesus Christ, by exhibiting to us the process by which there grew up, from the mixture of temporary philosophy "another gospel," the religion which has passed under His name. It teaches us to regard the Pauline and post-Pauline teaching historically, as helpful approximations and appreciations of the truth, rather than as authoritative dogma, for ever binding on human souls. It teaches us to regard the Christian centuries, not as mistaken, but only as preparatory. If S. Paul regarded the Law, and the past of his nation, as a discipline that prepared the world for Christ, so we may regard our Christian past as a similar and necessary discipline of preparation. If for 2,000 years the Jews could not enter into the largeness of the promises made to Abraham, and the simplicity of his faith, it may well be that for 2,000 years Christians have been unable to embrace all the fulness of Christ. Dare any man say that he does so? that the Church yet does so? or ever did? or dare any man say that we may not trust God's Holy Spirit to lead the world into more truth?

It is only by the analytical historical process of showing the world how the past and present Christian systems of thought and institutions have grown up—that is to say, it is only by criticism—that it is possible to get behind them and show Christ Himself; show Him not only to the pious and holy souls, from whom no system conceals Him, but to a world which cannot see Him any longer in those forms. We shall be helped by criticism to see that the final and ideal form of religion is the religion of Jesus Christ; to recur to those simple principles in which He revealed the duty of man and his relation to God; those simple convictions about Him which forced themselves on the actual witnesses of His life, His death, and His resurrection; those simple forms in which those truths first became a living and life-giving power. Simplicity of faith, let us remember, is not the beginning but the end; Christ was simple because He was Divine: but the law of our human mental growth is to pass to simplicity through complexity. We are very far yet from the simplicity of Christ, and criticism is conferring on us no greater boon than in making simplicity of faith possible. It is not the simplicity of the child, but of the man; not of ignorance, not of despair, not of Agnosticism; but the simplicity of knowledge, and the simplicity of Christ—that is the goal of our faith. But the theologian, if he is hampered by uncritical and immature views of the Bible, cannot be simple; he must harmonize, he must systematize, he must dogmatize; he must make a mosaic of texts to construct a system; he must repudiate all other mosaics by which all other systems are constructed. The pages of history are full of the ruins of such mosaics of Christianity, which to us of to-day are as profitless for spiritual nurture as is the Talmud, and no more reveal the living Word of Christ than does the Talmud breathe the spirit of an Isaiah or a David.



Criticism will remove "those things that are shaken as things that have been made, that those things which are not shaken may remain." This we may be certain of, but we cannot yet possibly precisely foresee what will be removed, what will remain. Of this only I feel convinced, that intelligent study will not shake, but only illuminate, the truth that Christ did come to regenerate humanity; that He did, by revealing God in the form of man, teach men that they too are the children of God, and place before the world the goal of humanity. I believe that it does establish the facts of our Lord's life, and death, and resurrection, and that it does establish what was wanting, a credible and impregnable basis of faith, on which the most honest and clear-headed men can stand, and from which they can preach Jesus Christ with unimpeachable honesty in such forms or phrases as will, in each age, and at each level of education, best bring light to the intellect and conviction to the heart. I believe this because I believe in the Holy Ghost and the Holy Catholic Church.

Criticism is enabling us to place religious teaching and authority on an indisputable footing. It compels us to appeal to the witness of God in each human heart, and to the immense authority which that witness receives from the age-long testimony of the Church. It averts our eyes from the temporary and individual to the eternal and the universal. We see proofs of Christ's Divine mission and His Divinity, which need no clever apologist to marshal or to defend. It is not belief in a mechanical inspiration of a volume, differencing it from all besides, that will now control and guide men; it must be the recognition that God spake to our fathers as He speaks to us, and that His directive and ever present Spirit has guided, and is guiding, men to select that which is the best. It is the conviction that there is a God, by whom the education of humanity is being effected through His Spirit living in the hearts of men. Criticism assures us that the Gospel of Christ is imperishable. The Gospel is of the nature of things. Criticism brings out most clearly the historic Christ as the fulfilment of the longings and aspirations of all the world. It points to Him as a Living Person set forth in written records, witnessed to by the active life of a Society—however unworthy of Him—and by institutions more than eighteen centuries old. It brings out His teaching as the absolute philosophy and religion, His example as the absolute ideal to which, in the depths of the heart, the noblest men have aspired, and which shall never be superseded. It assures us that religious faith is rooted in the nature of man's soul, and in his need of God, and is safe, even though its outer forms from time to time naturally change with growing knowledge. If we dare look at the origin and growth of our own individual faith, we shall see that it springs, not from any intellectual conviction, but from the secrets of our Being; and we learn that the older we grow the simpler becomes our faith. We all really know that it is in the soul itself that ever springs up the living fountain of faith in God. To those who really believe that Christ is the light of the world, the light that lighteth every man, this is no stumbling block, but a truism—Christ is the everlasting fountain of spiritual life in all men. The banks that confine the stream are determined by the accidents of age and nationality. The stream is the same. Here is the centre of religious certainty, and this is what criticism and philosophy assert. Where men cannot trust their

direct relation to God, then they use leading strings and are driven to select external authorities; to choose Pope, or Bible, or Church, or Sect, or even the Reverend Mr. This, or the Reverend Dr. That. They loudly assert the infallibility of their chosen authority, and, perhaps, secretly doubt it. Criticism acknowledges the need of such leading strings at certain stages, but it proclaims to all men a more excellent way as the religion of Christ, the ideal religion of the kingdom of God.

In a word, I cannot see that criticism touches anything that is vital in our faith, and I think I see that it clears away much that obscured our faith. A man can accept the results of criticism and feel that his conviction is all the stronger that Christ was the revelation of the Father, and that His Spirit is still with us, enlightening the world by an ever progressive revelation of Himself. His conviction will be all the stronger, that while science is forcing on us the continuity of nature from man downwards as the embodiment of the Divine, showing us the chain that reaches down till its lower end is lost in molecular forces, the chain also reaches on till its upper end is lost in the glory of the throne of God, and in the Divine Person of Jesus Christ who has shown us the perfection of God. Let no one think that criticism will herald a gospel of despair, or pave the way for materialism. I believe its result, though perhaps not its immediate result, will be a gospel of hope, and faith, and trust, and love.

Who can venture to predict what a power for national regeneration may spring from such a faith in our direct relationship to God, the deeper sense that comes with it of our inheritance of the past, our trusteeship for the future, of the dignity that comes with the professed service of Christ. At present the religious life of our nation, with its sects and Churches and its jealous watchfulness, is isolated from our national life. Politicians take account of our obstructive prejudices; but when dare they appeal to our faith and our magnanimity?

Who can venture to predict what unity may not spring up among Christians, when, in the slow working of all things human, criticism has borne its perfect fruit? The very roots of sectarian feeling are cut off, and the tree will at last wither. Differences lose their bitterness; they are seen to be merely the framework in which men from time to time think it best to protect the picture of Christ. We shall no longer stare at the frame and dispute whether it is of gold, or of plaster gilt, and even destroy the frame in order to be sure, but be rapt in adoration of the picture it enshrines, and fired by the enthusiasm for duty and love which it inspires.

Who can venture to predict the accession of religious force and enthusiasm to the Christian Church from those who now cannot honestly embrace our formularies as the expression of absolute truth, and to whom we do not as yet candidly say, "These formularies are provisional, historical, approximate, and it is in that sense we hold them." That there is an earnest, devout, and philanthropic zeal apart from our Church, or loosely affiliated to it, who can doubt? To deny to these men the title of Christian is to declare ourselves un-Christian, to deny them that of Churchmen is to make the Church sectarian. They possess the one central principle of Christianity as taught by Christ Himself, that true righteousness is self-renunciation, showing itself of necessity in love to

God and love to man, in holiness and charity, in the spirit of Christ Himself.

When the historian of the future describes the development of English Christianity in this century, he will not fail to appreciate the vast impulse towards holiness and towards Christ that came with the Evangelical movement, or the growth of Church feeling and responsibility, and the wider sense of historic continuity that came with the Oxford movement; but he will also see how in God's good providence that shapes our ends, both of these movements were but preliminaries to the greater reformation that is already dawning upon us, to be, I trust, the glory of the next century, the opening of the windows of our Church to all the light of heaven, and revealing the Christ as He was, and as He still is, the Divine ideal and Saviour of the world.

## ADDRESSES.

### (a) CONFIRMATION OF HER WITNESS.

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IN these days of unbelief and what has been called destructive criticism, from which nothing, and least of all the Bible, seems to be free, the Church cannot afford to let any evidence which might uphold the authority of the Sacred Volume pass unnoticed. I have, therefore, decided to make "Confirmations of Holy Scripture" the subject of my remarks to-day, and to bring forward a few facts tending to show that the Old Testament may be regarded as practically historically accurate, and that the more discoveries are made in the East, the land of its origin, the greater confirmation does its historical portion receive, and the less occasion has the unbeliever to cavil at its witness. It can hardly be looked on as otherwise than gratifying that we are able to say that the Old Testament, the groundwork of our Faith, from the world's point of view, may be regarded as standing on a firmer footing than fifty years ago. It is the Church's duty to win souls to Christianity, and the brilliant support which the Old Testament has of late years received is of such a nature that every well-balanced mind must not only be led to take it into consideration, but must naturally be drawn towards that Book, whose historical accuracy is thus vindicated, and to the Church, the guardian of the Book.

My first argument is a negative one, and may be regarded as scoring a point on account of dissimilarity. We all know what the Bible teaches us about the creation, with its seven days and special events for each day, and many have probably read and compared the translations of the Babylonian creation legend published by George Smith, and commented upon by others, notably Sayce, Schrader, and Jensen. Notwithstanding the comparisons which have been made, however, the Bible story remains unique in its arrangement and form. The Babylonian story, as presented to us by the tablets from Assyria and Babylonia, can hardly be said to agree with the Bible version more than roughly, for the Babylonian story is much longer, and, though it may be regarded as divided into periods, yet it is doubtful whether they agree or not, because we do not know the true order of all the tablets, and because there are so many gaps.

An addition, however, to the Babylonian story has lately been published, restoring a very important word in the first (and probably the most interesting) tablet, and showing what tablet followed the first of the series. From the former passage we

learn that the word for "earth" in the second line is *ammatum*, and that] the translation :—

"When on high the heavens proclaimed not,  
Beneath the *earth* recorded not a name,"

may be allowed to stand without change.

After stating that the abyss was the producer of all things existing, and that *mummu-tiamat* was their mother, it goes on, as many will doubtless remember, to speak of the creation of the gods, and this is where the break comes in. The new duplicate shows, however, that the next, or a very closely following event, was the fight between Bel (Merodach) and the dragon (*Bisbis-tiamtu*), which extended over several tablets, and is told with much minuteness of detail. This portion, the remote original, probably, of the similar stories of the war in heaven in Avitus, and our own Cædmon and Milton, has no parallel in the first chapter of Genesis. It is true that, at the end of this new section, someone is spoken of as having eaten the fruit in the garden, but such comparisons as these are unimportant—the broad outlines are widely different, and speak for a different origin for the two accounts.

The same may be said for yet another story of the creation, which I published a short time ago; indeed, it is even more dissimilar. It is a crude and uncouth account—simply an introduction to an incantation, and, as such, just what one would expect from the land of a "city of witchcrafts." The first ten lines tell of things that at the beginning of the world (as we may suppose) did not exist—the "glorious house" of the gods, plants, trees, cities, houses, foundations even; the cities Niffer and Erech, and their well-known temples; the abyss and Eridu (the "good city," or paradise), the lands and the sea. Then is described the making of all things—the city of Babylon, the gods, etc., and, lastly, mankind, by Merodach and a goddess named Aruru. After the creation of mankind come the animals, the Tigris and the Euphrates, trees and plants, and, lastly, dwellings of men, and the cities Niffer and Erech. If there is any philosophical teaching or genius about this account, it is not by any means visible on the surface. Like the other, it acts as a foil to show off the superior teaching of the Biblical account, with which the one first found has little or nothing, the last found certainly nothing, to do.

From this negative testimony, witness to the independence, more or less complete, of the Biblical account of the origin of things, we turn to the evidences illustrating and confirming the historical accuracy of the Book.

In the winter of 1887, there was discovered at Tell-al-Amarna, near Siout, in Egypt, a number of clay tablets, similar to those found in Assyria and Babylonia, covered, like them, with writing in the cuneiform character. These documents were found to be letters, dispatches, and other communications from the kings and governors of Babylonia, Assyria, Syria, Eastern Cappadocia, Phœnicia, and Palestine. The majority of them are written in the Babylonian language and script, and reveal to us how extended the use of that ancient language was; indeed, it must have been studied as a means of intercourse, and sufficient proficiency was certainly gained in it, not only to enable them to read it easily, but also to speak and write the Assyro-Babylonian language with considerable fluency. It was, in fact, as has been already pointed out, the language of diplomacy at the time, and had probably been long in use as such.

There was no inkling as to how this extensive use of the Babylonian language arose until a few months ago, when I came across a small inscription of an early Babylonian king named Ammi-satana, who reigned about 2,100 years before Christ. This ruler explains the circumstance very satisfactorily, by calling himself not only king of Babylon, but also *king of the vast land of Phœnicia*.

This fact is of itself of sufficient importance to warrant a few words being devoted to it here; and the reason of its importance is, that it offers a plausible explanation of how, as recorded in the eleventh chapter of Genesis, the earth could be "of one language, and of one speech;" in fact, the cuneiform records explain very well the whole question of the confusion of tongues, but, it must be confessed, hardly in the way which the words of the sacred narrative seem to imply. Still, it *is* an explanation, and *may* recommend itself to the judgment of many. Babylon, as we know from the native inscriptions, was one of the places where confusion in the matter of language was most rife. Semitic Babylonian, Aramaic, and Chaldee; Sumerian, Akkadian, and Kassite, with probably other languages and dialects, were all to be heard there.

These are facts, but, whilst presenting an explanation of a very difficult part of sacred history, they present also difficulties; for, on the other side, it can easily be said that the whole story is the invention of a Jew of old times visiting Babylon; and who, knowing of the universal use of the Babylonian language, seeing an unfinished tower (for Nebuchadnezzar speaks of towers at Babylon being unfinished from very ancient times), and hearing the babel of languages, put the three things together, and explained them in his own way, namely, that at the time when the language of the world was one, they tried to build a tower which should reach to heaven, that thereupon the Almighty became offended, and, by confounding their language, caused the work to be stopped.

Nevertheless, the one language of the world and the confusion of tongues are, in a way, provable facts. How long the use of the cuneiform script lasted in the extreme west of Asia Minor is not known, but it seems not to have been entirely out of use at Tyre as late as the reign of Nebuchadnezzar.

Equally important, however, are the *contents* of the tablets from Tell-al-Amarna, for they give us an idea of the state of Palestine and the western part of Asia Minor generally before the entry of the Israelites into the Holy Land. We see there a number of states more or less under Egyptian influence or dominion, and mostly in alliance with that power, during the reigns of Amenophis III. and his son, Amenophis IV., and of these the Holy Land formed part. Indeed, this tract seems to have been more under the dominion of Egypt than the others, for the official, Abdu-hiba (or Ebed-khiba), who writes concerning the affairs of this part of the country, addresses the king of Egypt as a servant and subject giving his report. We here find ourselves on familiar ground, for he speaks of the men of Gezer, Gath, and Keilah; Gaza, Karmel (so Sayce), Goath, Beth-shan, Jerusalem (so Sayce), and the mountains of Seir. Many other names of countries and cities also occur and remain to be identified when we have more material (for the English portion of the Tell-al-Amarna find is not published yet), and when they have been more thoroughly studied.

I translate here the beginning of one of the more important of these tablets:—

"To the king my lord say then thus" (the writer apparently invokes the tablet): "I, Abdu-hiba, thy servant, fall to the feet of the king my lord seven times and seven times. [This is the account ?] of what they have done. Milkilu (Malchiel) and Su-ardatu<sup>m</sup> are advancing to the land of the king my lord. The men of Gezer, the men of Gath, and the men of Keilah, have been captured. The land of the city of Rubute (? Rabbah—Sayce) has been invaded. The land of the king is for the confederates, and therefore the city of the mountain of Jerusalem—its name is the city of the temple of Ninip—the royal city, has been greatly invaded. May the chief (?) of the men of Keilah hear—the king\* is for Abdu-hiba, thy servant, may the men of evil (?) depart, and may the country of the king return to the king. . . ."

\* Apparently the King of Keilah is intended.

It is only a glimpse, but it will do. We see two parties in the country—one national, the other for Egypt. The confederates belonged to the former, Abdu-hiba to the latter. These two parties were constantly at war, and in this case fortune seems to have been going against the Egyptian party, the result being that Jerusalem (as Professor Sayce reads) was *invaded* (the impregnability of the citadel itself will doubtless be remembered).

But there is still another thing to be noted. Jerusalem is here represented as the place where there was a temple; indeed, it was called the city of the temple of Ninip. This is important. Ninip was an Assyro-Babylonian god much worshipped by these two nations, and by his worshippers was endowed with various attributes, most, if not all of them, of a high and beneficent nature. In addition to this, he was identified by them with the deities Anu and Anatu, the male and female personifications of the heavens, and with Nebo, the "prophet" or "teacher." This, then, is certainly the deity with whom the Babylonians and the early inhabitants of Asia Minor identified "the most high God," of whom Melchizedek, king of Salem, was priest, and whom the sacred writer identified with the Hebrew Jehovah. Whether any degradation of the worship at Jerusalem took place between the time of Melchizedek and the capture of the city by the Israelites it is impossible to say.

These tablets also prove that during the period preceding the rise of the Pharaoh "who knew not Joseph," there were two rulers, Amenophis III. and IV., in Egypt, who had decided Semitic sympathies. Both of them were connected by marriage with the royal house of the land of Mitanni, and it is supposed to be owing to this fact that the worship of the sun (practically monotheistic) gained such ascendancy during this period, producing the heresy of the "Disk worshippers."

The next point is in connection with the murder of Sennacherib and the flight of the parricides to Armenia.

Whatever may have been Sennacherib's faults as a ruler of men, he seems to have been not only a dutiful son in his way, but also kind as a father. When young, he was made by his father, Sargon, governor or royal representative (viceroy) in Armenia, which Sargon had partly conquered, and he used to write to his father reports of the progress of the Assyrian generals in that country. It is not improbable that his latent severity began to show itself at this time, as it certainly did after he became king, when he also tried again to conquer the land. The district of which he first had charge, and in which he afterwards fought, was called Uku or Ukku.

The Armenians, therefore, must have had no great love for him, and there is just the possibility that this may have had something to do with his being murdered. In any case, his murderers seem to have been sure of an asylum in Armenia.

The following is the Babylonian official account of the murder:—"On the 20th day of Tebet (Jan., 680 B.C.), the son of Sennacherib, king of Assyria, killed him in a revolt. Sennacherib had ruled Assyria for [25] years. From the 20th of Tebet (January) to the 2nd of Adar (February) the revolt in Assyria continued. On the 18th day of Adar, Esarhaddon, his son, sat on the throne in Assyria."

There is no mention here of the flight into Armenia; indeed, the record is very scanty indeed, for not only is there this omission, but it would seem, from the wording, almost as if Esarhaddon were the son who had killed Sennacherib. This, however, is set right by the sacred narrative. The only hitherto known confirmation, on the other side, of the flight into Armenia, is the opening part of Esarhaddon's broken cylinder, which represents him as warring on the north or north-west of Assyria, in the land of Hani-galbat.

To this, however, I am now able to add another fragment of evidence. Like all

the heathen kings, Esarhaddon seems to have been a consulter of oracles; and it would seem that, before this expedition against his brothers, he did so, and received a number of favourable, but rather guarded, replies. One of them, the first on the list, is important. It tells Esarhaddon, king of Assyria, not to fear, for Istar, the great lady, goddess of Arbela (Istar as goddess of war), would turn aside his enemies, which enemies are implied to be the people of Uku or Ukku, the very ones among whom Sennacherib had acted as governor, and against whom he had afterwards fought. The evidence therefore points, notwithstanding the silence of the Babylonian chronicle, to the perfect accuracy of the Bible story. So much for the fate of the would-be destroyer of Jerusalem and his sons.

We all know how hopeless the book of Daniel has been of late years regarded. The fact that Belshazzar does not seem to have reigned, that Darius the Mede is elsewhere unmentioned, and certainly did not become king, added to the exceedingly loose chronology of the book, have caused in themselves a great deal of controversy concerning it. The "cuneiform records," however, give some information which is well worth taking into consideration.

Belshazzar's name occurs on a large number of documents, all of the reign of Nabonidus, and in every case he is called "the son of the king." Nevertheless, it is pretty certain that he was, in a great measure, endowed with royal powers, being apparently (as we learn from the Babylonian chronicle) chief of "the army in Akkad"—in itself a sufficiently influential post. He had also ingratiated himself with the priesthood, and, therefore, with the people, by his gifts to the temples. Perhaps his position is best indicated, however, by the fact that he once paid tithe for his sister, Ina-E-sagila-râmat, to the temple of the sungod at Sippara, out of the royal treasury, two months before his violent death. Belshazzar had, therefore, at this time, control of the royal finances.

But it is the manner of his death which is the most interesting. The details are given by the Babylonian chronicle, and are due to a careful examination which I gave to the text some time ago, and to an improved translation, both of which have been well received by my fellow-specialists. The paragraph states that in the month Marcheswan (October), the night of the 11th day, Gobryas (went) against (some person or place of which the name is lost, but which was probably a part of Babylon), and the son of the king died.\* From the 27th day of Adar to the 3rd of Nisan (six days in February or March—four months after) there was weeping in Akkad—all the people bowed their head, and Cambyzes, son of Cyrus, performed ceremonies in one of the great Babylonian temples.

The sequence of events would be as follows :—

Tammuz (June—July) 16th. Gobryas, general of Cyrus, goes down to Babylon.

Marcheswan (Oct.—Nov.) 3rd. Cyrus arrives at Babylon, and promises peace to the city. *Gobryas appoints governors there.*

Marcheswan 11th. Action of Gobryas, and death of Belshazzar during the night.

Adar 27th—Nisan 3rd (Feb.—March). Mourning for Belshazzar.

From the above we may infer that :—

Belshazzar was practically king when Babylon was taken.

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\* My first translation (*Transactions of the Society of Biblical Archaeology*, vol. vii., p. 167) was "and the king died," and this may be the correct reading. As, however, Nabonidus had fled on the 14th of Tammuz (4 months earlier), and Belshazzar was *de jure* king, the historical fact here recorded would remain unaltered. Josephus's statement (*Antiquities*, x., xi., 2), "Baltasar, who by the Babylonians was called Naboandelus," is, however, worthy of notice in connection with this.

The final action took place, and Belshazzar was killed during the night.

The city was taken by Gobryas, and not by Cyrus.

Moreover :—

Gobryas appointed governors in Babylon.

With the above we have to place parallel the following :—

“ In that *night* Belshazzar the Chaldean *king* was slain ” (Dan. v. 30).

“ And Darius the Mede received the kingdom, being about threescore and two years old ” (Dan. v. 31).

“ It pleased Darius to set over the kingdom an hundred and twenty satraps ” (Dan. vi. 1).

It can hardly be regarded, therefore, as unreasonable to identify Gobryas and Darius the Mede as being one and the same person. Apparently the Hebrew scribes, editors, or copyists, confused Gobryas with Darius Hystaspis, and it is not impossible that the loose chronology, with many other inconsistencies, may be due to repeated copying, editing, and interpolating. Enough has, however, I trust, been said to show that the book of Daniel is not by any means so unreconcilable as has during late years been supposed.

We have thus passed briefly in review the principal points of Old Testament history on which Assyrian research has of late thrown light. The independence of the Biblical account of the Creation is implied by the two Mesopotamian versions. The “one language” of the earth is explained by the tablets from Tell-al-Amarna, which also throw valuable side-lights upon Israel in Egypt, the state of the Holy Land during that period, and “the most high God” of Salem. The murder of Sennacherib by his sons also receives confirmation; but the additional light thrown on the historical portion of the book of Daniel will probably attract the attention of students the most. On the whole, we have reason to be very thankful for all this new material, so wonderfully preserved to us; and it is to be hoped that future explorations may bring us yet more “light from the East.”

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WHAT are the gains which the Church may be said to derive from criticisms of Holy Scripture? How do these help her towards a juster statement of the truth, and, in particular, the truth about the Old Testament? It is my task to attempt a brief answer to these questions. I cannot hope to do more than suggest a few general principles which will determine our attitude and underlie our teaching.

Guided, then, by the results of criticism, the Church, in her presentation of Old Testament truth, will be led to insist on the *historical* character of the revelation, and the *progressive* nature of its theology; while the statement of her belief in its *inspiration* will be framed in accordance with these far-reaching facts. My few remarks will fall under these three heads. But before going further, let me state at once that the basis of all really fruitful criticism of Holy Scripture is a living grasp and a wide application of the fundamental truth of the Incarnation. This is at once our safeguard and our urgent motive for deeper study. God “emptied,” “beggared” \* Himself, to associate Himself with man’s weakness, ignorance, insufficiency, mercifully condescending to meet man’s partial knowledge of the truth and imperfect moral

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\* Phil. ii. 7; 2 Cor. viii. 9.



development ; and, on the other hand, He has once and for ever " taken manhood into God," thereby vindicating in the Oneness of His adorable Person the part that human instruments, historical agencies, have to play in the divine economy. It is these two glorious truths—the condescension of Godhead and the lifting up of Manhood, both united in the blessed Person of Christ—which at once justify the method of God's dealings in the past, and give the true explanation of all that criticism tells us of the gradual growth of Israel's religion, and of the large human element to be found in its records.

(1) In the first place, for a juster statement of the truth we must emphasize the *historical* character of the Revelation. It was intimately bound up with the history of the nation—the two grew up together ; they cannot be understood apart. Epoch-making events in the history correspond to epoch-making stages in the revelation. It is generally at some crisis in the national fortunes, when the current theology seems inadequate to solve the difficulty, that a prophet comes forward with a fresh message direct from Jehovah, containing fuller truths about His Will and Nature, or developing, with fresh appeals, those principles that were latent or half-understood before. Hence it is of the highest importance to appreciate the *occasional* character of the prophecies for example, and as far as possible of the Psalms too. We must transport ourselves by an effort of the imagination into the times of the writers, and find out what their words meant to them and their contemporaries. No doubt very often their utterances are capable of a higher, a New Testament sense ; but this must come later. Our first duty is to make clear to ourselves, and to those whom we may have to teach, what the message meant at the time it was uttered. Thus the prophecies of Amos, Hosea, Micah, for instance, derive their whole point and meaning from their historical occasions. And take the prophecies of the first Isaiah, group them round the great crises of his life—his call, the Syro-Ephraimitish War, the Assyrian invasion ; follow his bold statesmanship, his attitude towards the nations round—his words will live again with a fresh vividness : it is the only way to understand them.

Indeed, the true starting-point and basis of the religion of Israel is the teaching of the prophets, not the Law of Moses. The former is present throughout, in an unbroken sequence, as the Divine instrument of Israel's religious education ; the Law as a whole, in its present form, stands at the end, not at the beginning, of the period covered by the prophets. The evidence of the historical books points in this direction. It shows that the ordinary practice knew nothing, for instance, of the strict command to offer sacrifice in one place only, and that by ordained priests, of the Day of Atonement, the Levitical cities, the elaborate system of sacrifice. We must suppose that either these things were deliberately ignored, or were developed at a later time. So, principally on historical grounds, we are compelled to bring down the main body of the Pentateuch, at least in its existing literary form, to the Exilic or early post-exilic period, though most critics are agreed that this Priestly Code, as it is called, embodies some customs and ceremonial institutions which in their origin are of great antiquity, and had been long in existence before they were written down and elaborated in the time of Ezra.\* Thus we must alter to some extent our conception of Moses and his work. He is Israel's first great general and judge, the heroic founder of the Jewish nation. We have to picture him wielding " the ruler's staff," rather than the two tables of stone.

One more point before we leave this division of our subject. Turning to the

\* See Prof. Driver's " Introduction to the literature of the Old Testament," p. 135. (Just published.)

historical books, we find in them the best illustration of the fact that a large *human element* enters into the revelation. The historians have to collect their materials from all available sources—oral traditions, state annals, temple records, and they often transcribe these entire. Moreover, the compilers look back upon the past from their own point of view. Unconsciously, perhaps, they transfer ideas and institutions from their own to an earlier age; and, in accordance with the literary methods of their day, they feel themselves at liberty to put speeches into the mouth of historical persons, such as would be suitable to the character of the speaker and the occasion when he spoke.

Accepting, then, the revelation as historical, what are the Church's gains here? Surely, an added freshness, reality, and interest. The familiar stories are quickened with a more vivid life; a more satisfactory reasonableness informs the whole, and makes it all the richer for spiritual uses.

(2) The transition to our next point is natural. If the revelation is historical, it is also *progressive*: in a juster statement of the truth the Church will recognize this.

It was only by degrees that Israel's religion was developed. Looked at from the human side, this gradual growth in the knowledge of God's truth may be called psychological; from the Divine side, we may trace in it an evidence of the fact that the Word "was all along coming into the world." Criticism helps us to determine the various stages of this development with a fair amount of precision.

Let us take a couple of illustrations: the doctrine of the Being and attributes of Jehovah, and the belief in a future life. With regard to the first, we find that in the earliest times Jehovah is a national or tribal Deity, and Israel's attitude towards Him is one of joyous and childlike trust, the free confidence of children in the love and protection of their Father. It was not denied that the gods of the nations round were real divinities, but Jehovah was the greatest and most powerful among them, and—here lay the chief distinction—of an essentially spiritual nature, holy, jealous, and righteous. Then, when Israel came to be formed into a nation, He is called Jehovah Sabaoth, the God of Israel's armies, Who leads them to battle and victory. The manner in which He was worshipped on the various high places was not so different from the practice of the neighbouring tribes, but that the less spiritually-minded Israelites easily lapsed into the lower cults of the Canaanite Baal. But the prophets vigorously resist this tendency. Amos asserts the spiritual nature of Jehovah's claim, His absolute requirement of civil morality,\* His supreme sovereignty, which disposes of nations as He wills.† Hosea declares His love and devotion to His people;‡ Israel is His son, Ephraim His spouse;§ Isaiah of Jerusalem proclaims His majesty and holiness.|| Then comes Deuteronomy, transforming the religion of daily life by its law of the one sanctuary, and insisting on the oneness and uniqueness of the Godhead; to Whom Israel owes a service, not of elaborate ritual, but of love and obedience.¶ Jeremiah follows in the same direction, and develops the doctrine of the covenant which binds Jehovah to His people.\*\* Then, when Babylonian exile had widened the horizon, and supplanted the ideal of a nation by that of a Church, and at the same time deepened a sense of sin, the Second Isaiah insists on the incomparable and incommunicable Godhead of Jehovah, His exalted and universal sway.†† He is the God, not of Israel only, but of all nations. The Gentiles will hasten to own His allegiance, and bring their offerings to His shrine.‡‡

\* Amos v. 14, 15, 24. † Amos ix. 5, 6; i. 3; ii. 6; iii. 2; vi. 14; ix. 7.

‡ Hosea xiv. 4, 5. § Hosea xi. 1; ii.

|| Isaiah vi. 3; v. 16, 19; ii. 10 ff, etc. ¶ Deut. vi. 4; x. 12.

\*\* Jer. xxxi. 31-34; xxxii. 37-40. †† Isaiah xl. 18, 25; xliii. 10; xlv. 6, 8; xlv. 5, 6, 14, 21, 22; xlv. 9. ‡‡ Isaiah lx.

The Genius of Israel finds its expression and embodiment in the Servant of Jehovah, now suffering, now endowed with missionary functions.\* And then, in the later Psalms, we find the belief expressed that though Jehovah has taken His high seat as King,† yet He condescends to dwell lowly with the humble and afflicted.‡ He is regarded as the Shepherd,§ as the Teacher of His people, instructing them in the precepts of His law.|| You will see how the doctrine has gained in spiritual depth and tenderness, and what a real difference there is between this stage and the first.

Take, again, the belief in a future life. To the ordinary Israelite believer, the future was a hopeless blank. In Sheol, the underworld, real life ceased; its inmates were "the weak ones," mere ghosts of their former selves. It was a land of darkness and gloominess,¶ where neither praise nor remembrance of Jehovah were possible.\*\* But as faith advanced in depth and spirituality, two things combined, under God's guidance, to light up this cheerless prospect with a ray of hope. The more advanced saints, who had realised most vividly the sense of fellowship with God, became convinced that this, the supreme reality of their lives, could not possibly come to an end; it must survive even physical death;†† the stories of Enoch and Elijah came to be invested with a new meaning.‡‡ And the other thing was the ever-present problem of the suffering righteous. The only solution that seemed possible to the saints in their affliction was, that a time would come when the retribution, which seemed so far off now, would be accomplished in God's hereafter. This conviction as to the future, sometimes leading to a belief in the resurrection of the righteous,§§ never took the shape of a formulated doctrine. It was a bold postulate of faith, but stated with greater certainty as time went on; and the Old Testament canon does not close until it can be said in Daniel: "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."||| The slow discovery of this truth, or rather God's revelation of it, may have been suggested by the religion of Babylon, and, as some think, was much assisted by the influence of Persian belief; but it is clear that it belongs to the period after the Exile. So then, from these two inadequately sketched illustrations, we may arrive at the general principle that the revelation is progressive. And what does the Church gain by accepting it? More than it is possible to enumerate now; but we may reckon among our gains a clearer conception of the way in which God revealed Himself, greater theological accuracy, not to say a more complete harmony with the laws of spiritual development.

The very fact that the revelation is progressive is the clearest evidence of its being Divine. God was all along preparing men by degrees for the full and satisfying revelation of Himself in Christ. And so we are led naturally to (3) our last point—viz., that the revelation is *inspired*. In a juster statement of her belief in the inspiration of the Old Testament, the Church will be guided by the principles already laid down. We may be thoroughly scientific and critical, and at the same time absolutely convinced of the reality of the Holy Spirit's influence and presence with the fathers of old time. And we would say that their inspiration lies, not in the actual

\* Isaiah 1. 4-9; lii. 13-14. 12; lxi. 1-3; xlii. 1 ff; xlix. 1-5.

† Psalms xciii., xciv.-c.

‡ Psalms cxiii. 6; cxxxviii. 6.

§ Psalms xxiii. 1; lxxvii. 20; lxxviii. 53; lxxx. 1.

|| Psalms xxv. 8, 9; xxxii. 8; xciv. 12; cxix., etc. ¶ Job x. 21, 22.

\*\* Psalms vi. 6; xxx. 9; lxxviii. 10-12; cxv. 17. Isaiah xxxviii. 18.

†† Psalms xvi. 8-11; xvii. 15; cxviii. 17. ‡‡ Psalms xlix. 16; lxxiii. 24.

§§ Ezek. xxxvii. 1-14; Isaiah xxvi. 19; cf. Hosea xiii. 14.

||| Daniel xii. 2, 3.

words of the writers, but in the way they look at things. Their attitude, their habit of mind, is inspired. What strikes one most throughout the whole of the Old Testament is its profoundly religious tone, its intrinsically religious character and purpose; this is the product of its inspiration. And, lastly, it is in their *aim* and *tendency* that prophet and psalmist, lawgiver and historian, are inspired. The revelation of which they were the instruments led on to the revelation vouchsafed in Christ. This is the goal towards which, whether they knew it or not, they were all travelling; and it is in their united direction towards this end that we see the effect of the operation of the same Spirit by Whom Jesus our Lord was conceived, and led, and raised up—the eternal Word and the final Revelation of the Father.

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THE subject specially allotted to me is the gain to the Church resulting from Juster Statements of Truth, as the outcome of recent criticism of Holy Scripture. Taking a broad view of the course of criticism on the Old Testament in late years, it seems to me that while there is much in it which appears to be arbitrary and unsatisfactory, two things at least are forced upon us: (1) The conviction that the position of Israel can no longer be *isolated* as it was formerly; and (2) The fact that *the principle of development* must be recognized as revolutionizing many of our old conceptions.

I.—The position of Israel is no longer so *isolated* as formerly; you see this in regard to its literature, and also its institutions. (a) The spade of the explorer has been at work. It has unearthed a literature which furnishes remarkable parallels to the early traditions of Israel. It has revealed documents which are surprisingly similar to those which lie at the basis of the book of Genesis. We point, and rightly point, to the no less surprising differences between the two, and the transformation which the records have undergone before they find a place in the Bible is hailed, and rightly hailed, as evidence that at least the inspiration of selection has been at work. But still the fact that such parallels as those contained in the "Chaldean Genesis," and other books, can be produced is most significant, and must be taken into account in any theory of the origin of the early books of the Old Testament. Again, the *methods* of literary composition in vogue among the ancients are called in to explain and illustrate the books of the Bible. We have learnt to allow for the "Oriental" breadth of style and conception leading to statements which, if found in a Western writer accustomed to precision and mathematical exactness, could only be termed the grossest exaggerations. Apologue and dramatic personification are everywhere else recognized as allowable in literature, and, therefore, we are called upon now to recognize and allow for them in the literature of the Hebrews. So, as we go on, we find the writers of the Old Testament acting like early writers in other nations, combining, selecting, arranging, harmonizing, and adapting their material; and thus by means of the comparative method, aided by the fresh light contributed by the monuments of Egypt, Palestine, Assyria, and Babylonia, our conception of the character and meaning of much of the Old Testament has been silently but surely revolutionized.

(b) As with the literature, so with the institutions of Israel. In his masterly work on "The Religion of the Semites," Dr. W. Robertson Smith has recently shown us how much the Mosaic law, or the system of religion which prevailed in Israel, had in common with that of the nations nearest of kin to it. The Hebrew race was but one branch of a great family, with rites and religious ideas to which striking parallels

may be found in the rites and religious ideas of the Arabians and other Semitic peoples. "The common element," we are told, "included, not only such things as ritual and temple furniture, or the details of priestly organization, but even the titles and many of the attributes of God, and especially the forms of the covenant in which He drew near to men."

II.—Again, the criticism of the last few years has taught us that the principle of development holds good in religion as well as nature. The literary analysis of the Pentateuch has been greatly aided by the application of the law that the simpler precedes the more complex. This is very clearly seen in the "layers" of laws of varying age, which we are now told by sober critics, such as Delitzsch, can be recognized in the Pentateuch. We are now able to trace, as in former days was impossible, the origin, development, and growth of religious ideas, hopes, and aspirations among the Jews. The old order, "The Law and the Prophets," is, to a great extent, reversed, and we are bidden to accustom ourselves to speak of "The Prophets and the Law."

III.—The facts thus hastily indicated are well known and acknowledged by thoughtful students of different schools of criticism, but I doubt whether we have all sufficiently recognized how they must affect our whole conception of the history of Israel and its position in the world. It appears now as one among the nations, with institutions and laws which can be compared with the institutions and laws of those nations nearest of kin to it; with a literature which bears striking affinities in many parts to that of Babylon and Assyria, and which, in the view of many, is indebted to the literature of those nations, and even, it is now said, to that of Persia, for much that was formerly considered unique and special. Thus the fence that marked off Israel from the rest of the world seems to be broken down. It stands before us with a history alike in its broad features and main outlines to that of the nations around it, for one result of this complete revolution in our conception of Israel's position as regards other nations is this: it has now become possible, as it never was possible before, for a hostile critic to write a plausible history of Israel from a purely naturalistic standpoint, explaining and accounting for the whole course of events, without having recourse to the Divine interposition. The early narratives are brought into line with the early traditions and myths of other nations. Allowance is made for Eastern modes of thought and figures of speech, and for tendencies which are recognized as at work outside the Bible. Thus hostile critics can without difficulty explain as perfectly "natural" much that was formerly considered to be "miraculous," or due to a special intervention of God on behalf of His chosen people. Take, for instance, the restoration of the Jews from the Babylonish captivity. What a different complexion it can be made to wear now from any which it could wear formerly. The startling character of the coincidence of the event with prophecy disappears when Isaiah xl.—lxvi. is no longer the work of Isaiah of Jerusalem, but of an unknown prophet, living on the very verge of the restoration, when the victorious career of Cyrus was already beginning; and its special and providential character may easily be got rid of when we discover from the cylinder inscription of Cyrus himself that the blessing was not peculiar to the chosen people, but was shared by them in common with other nationalities, for Cyrus "deliberately reversed the old policy of the Assyrian and Babylonian kings, which consisted in transporting the larger portion of a conquered population to another country, and sought instead to win their gratitude and affection by allowing them to return to their native land."

IV.—This danger of eliminating God and His providence from the history is one which has to be met and fairly faced. But even at the cost of some risk I venture to

think that it is an immense blessing to have gained the *greater sense of reality* which the study of the Old Testament in the light of modern criticism brings with it. There was something unreal and artificial in a good many of the explanations and reconciliations of the older commentaries ; and there was a very real danger lest the characters of the Old Testament should appear as puppets pulled by strings, instead of real, living men and women. All this is changed now. One result of the way in which the history of Israel is brought into line with that of other nations is that the incidents gain immensely in reality, and the history touches us far more closely than it ever did before. No one can read such a book as Mr. G. A. Smith's "Isaiah" in the "Expositor's Bible," without feeling that Isaiah *lives* for him as he probably never did before. The gain in *reality and human interest* is immense.

V.—This, however, is by no means the only or the greatest gain. Of far greater importance is it to have brought home to us a deeper sense of the ultimate unity of all things in God, and of the "one increasing purpose" which runs through the ages, as God gradually reveals Himself to man. The time is coming, if, indeed, it has not already come, for a new "Analogy of Religion to the constitution and course of nature" to be written. Development has revolutionized our conception of the method of God's working in nature. Is it too much to say that it has revolutionized our conception of the method of His working in religion as well? Under the old view there was great danger, not only of reading back the whole of the New Testament revelation into the Old, thereby losing our sense of the gradual and progressive character of revelation, but also of coming to think that there was only one nation which God cared about ; one sphere in which He was working, and one only, as if all the rest of the world was left to itself ; and, practically, only too many seemed to imagine that, although formerly God had manifested Himself in the world and done great wonders for His people, yet since the ascension He had left the world to get on as best it could by itself. Such a notion has now become an impossibility for anyone who reflects at all. We still say that there was one sphere in which God was manifesting Himself and making Himself known in a special manner ; but we dare not confine His working to that nation, and we are forced to admit that externally that nation bore a striking resemblance to those around it, and that things may have happened formerly very much as they happen to-day. Well, what follows from this? Two courses are open to you. You may either (1) deny God's interposition *throughout* ; banish Him from the Old Testament as from the history of to-day, as the rationalist does ; or (2) you may accept the view of history, which the Hebrew prophets were always struggling to set before their people. You may see in all things, *now as then*, the Hand of Him without Whom not a sparrow falleth to the ground. You may consider Him, not as an absentee God, or sitting apart in a remote position of general superintendence, but as present with all that is, and holding Sovereign sway over all things now as in the days when Psalmist and Prophet wrote. Let us learn to see God everywhere, in history as well as in nature to-day, and trace even the commonest and most ordinary events to His providence and governance as Israel did, and then I do not think that the new reading of Israel's history will disturb us much ; and surely to those who believe in the promise, "Lo, I am with you alway," it ought not to be difficult to do this. The Jew, outwardly so much like those around him, with the same sort of things happening to him as to them, with so much that was common in his institutions and ideas, yet *knew* that he possessed a key to the meaning of things which was not granted to others. He could see the hand of God everywhere, could believe that there was the Personal Will behind all phenomena, shaping, controlling, and directing ; could recognize this in whatever happened, and could claim to be the chosen race through

whom God would specially reveal and work out His purposes to the world at large. Only let the Christian Church—the inheritor of the promises—learn boldly to take up the very same position *to-day*, and the result will be a gain that will far more than counterbalance any loss that has come to us; for it will *bring back God into the world*, and bring Him closer than ever into our daily lives.

Earth's crammed with heaven,  
And every common bush afire with God;  
But only he who *sees* takes off his shoes,  
The rest sit round it and pluck blackberries.

Let us read the Old Testament with this thought in our mind, and we shall find that its lessons are fresher and more fruitful than ever. We shall learn that God is working and acting and manifesting Himself to those who have eyes to see as truly to-day as He ever was in Israel of old; and the result of this will be that, although in the minds of some who have written on the history and brought forward illustrations and parallels from neighbouring nations, there may have lurked the hope that God would be banished from the world, the weapons will be wrested from their hands, and, to borrow a striking phrase which I have somewhere read, "the battle-guns which have been pointed against the Church in one generation shall be melted down into church bells for the next." Yes, "into church bells," for the criticism which in the hands of some has seemed to be destructive of all that we hold most dear, shall end in the hands of others by summoning back to the Church our children and our children's children in the generations that are yet to come.

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I AM asked to speak on the confronting of new problems in criticism, especially in reference to the New Testament, and, what is really inseparable from the New Testament, the beginnings of Church history. And I believe that I shall discharge this commission best by saying a few words on the way in which, as a matter of fact, these problems are being confronted.

I must premise that the criticism of the New Testament, unlike that of the Old, is at present in fairly quiet waters. As to the legitimacy of such criticism as has been or is being exercised, I believe that we are all practically agreed. The controversies which have come to us have come rather from without than from within. Of course this is a happy state of things. At the same time I do not deprecate controversy, because it has been generally found to be an incentive to study.

Broadly speaking, there are two main lines of enquiry corresponding to the common distinction between what is often called higher criticism, which is concerned with questions of authorship and historical construction, and lower criticism, or the editing of texts.

At the present moment, in the English universities, so far as the New Testament and its allied subjects are concerned, the lower criticism is in the ascendant. I may point to the series of "Texts and Studies" so brilliantly inaugurated, and so actively prosecuted, at Cambridge. It is not often given to scholars to come before the world with the recovery of a new piece of primitive Christian literature such as fell to the lot of Mr. Rendel Harris and Mr. Armitage Robinson with their publication of the "Apology of Aristides." [This apology was addressed by Aristides, a philosopher of Athens, as it would now seem, not to the Emperor Hadrian, but to Antoninus Pius (138-161 A.D., and probably in the early years of his reign)]. The series has been

worthily continued by Mr. Armitage Robinson with an edition based on some fresh manuscript authority, to which a Greek version had recently been added by Mr. Rendel Harris of that beautiful narrative, the "Acts of St. Perpetua." The authorship of these acts Mr. Robinson is inclined to vindicate for Tertullian himself, and I confess that I think with much probability. An appendix followed, containing in a purer form than hitherto the Latin text (with Usener's Greek, published in 1881) of another of these precious documents, the "Acts of the Scillitan Martyrs" (now clearly dated, 180 A.D.). The next part was an interesting study on the history of the "Lord's Prayer in the early Church," by Mr. F. H. Chase, the head of the Clergy School at Cambridge. Only last month there appeared a fourth part, completing the volume, a careful edition of the extant fragments of the first known commentary upon a book of the New Testament, that of the Gnostic Heracleon, upon S. John, dating from about the year 170 A.D.

In addition, we hear of as well advanced a study on the "Codex Bezae," by Mr. Rendel Harris. I anticipate from this matter of no slight moment, as Mr. Rendel Harris is approaching the burning point of a question, the solution of which I believe will throw light on much that is now obscure. Besides this, there are announced as forthcoming an apocryphal work, the "Testament of Abraham," by Mr. M. R. James, with whose work I first became acquainted through a grateful reference to his help by a foreign scholar, and a contribution on the "Witness of Hermas to the Four Gospels," by Dr. C. Taylor, Master of S. John's, whose name alone will be a guarantee for its value. Mention should also be specially made of the edition of the "Psalms of Solomon" by Prof. Ryle and Mr. James, excellently done, and with important bearings on the New Testament.

At Oxford, our corresponding publication to "Texts and Studies," in which, thanks to the initiative of Bishop Wordsworth, we were a few years earlier in the field, is entitled, "Studia Biblica," or at length, "Studia Biblica et Ecclesiastica" ("Essays in Biblical and Patristic Criticism"). In the third volume, which has lately appeared, I cannot help particularizing a most praiseworthy piece of work by a young scholar, Mr. R. B. Rackham, on the "Text of the Canons of Ancyra," which involved the examination of over fifty MSS., most of them in Continental libraries. At Oxford, there are besides, as will be known, certain large works on hand, the edition of the "Vulgate New Testament," which is being brought out by the Bishop of Salisbury, with the help of Mr. H. J. White; the series begun by the same editor, and, I am glad to say, not yet closed, of "Old Latin Biblical Texts"; the edition of the Peshitto Syriac, by Mr. G. H. Gwilliam, partly based upon materials left by the late Mr. P. E. Pusey; and, I think I may add, important work on the Armenian Version, by Mr. F. C. Conybeare. I keep to my proper subject, or I should, of course, have to mention the Cambridge text of the "Septuagint," a great work, proceeding upon admirable lines, and the Oxford "Concordance" to the Septuagint, delayed, but I am glad to think not stopped, by the death of Dr. Hatch.

At Dublin there is the same activity, in part taking the same form of detailed critical investigation. The natural place for the results of this is, of course, the Dublin journal, "Hermathena," in which Dr. Gwynn first published the recovered fragments of Hippolytus' "Heads against Caius," and in which he has also published from time to time instalments of his work upon the Syriac Version of the Minor Catholic Epistles and Apocalypse. Other recent work would be Professor Hemphill's on the "Diatessaron" of Tatian, and of a more distinctly popular character, a volume of joint essays on the "Literature of the Second Century." The indefatigable Provost still continues to combine detailed research with broader criticism in the successive editions of his "Introduction."



Of this broader or "higher" criticism we have not so much to show. Most of it either went into the "Dictionary of Christian Biography," or is still hidden in the work which has been done for the new edition of the "Dictionary of the Bible." It has been my privilege to see some of the articles prepared for this edition; and I do not hesitate to say that they will mark a great advance upon the last. Under the same head would come the *Prolegomena* to Commentaries like Bishop Westcott's on the Gospels and Epistles of S. John, and on the Epistle to the Hebrews. In the field of early Church history, the most notable recent work was either done by or had its impulse from Dr. Hatch. In the history of criticism we have Archdeacon Watkins' Bampton Lectures on the Fourth Gospel.

Between the higher and the lower criticism comes the work of popularizing and diffusing the results obtained in introduction and exegesis; and in that no one has been more active or more successful than my old Durham colleague, Dr. Plummer.

Looking over our record, such as it is, for the higher and the lower criticism, I admit that there is a disproportion. I admit that the lower criticism rather largely preponderates. But for my own part, I confess that I am not at all sorry for this. It seems to me that it is a healthy disproportion; and it is one which for the present at least, whatever may be the case in the future, I believe to be right as a matter of deliberate policy.

You may wish me to give my reasons. They are these.

(1) Most of our workers at Oxford and Cambridge at least, I am glad to think, are young men, with, I hope, a long future before them. For such I cannot but think that it is far better as a matter of mental discipline to begin with a close study of texts. Otherwise the temptation is great to take conclusions ready made, often from Germany, without thoroughly testing them, and without that long steeping of the mind in the facts which is the best preparation for generalisation and theory. It is better to work round and up to a great subject and to make sure of all the approaches to it than to attack it directly, at once. Nearly all the work I have mentioned converges ultimately upon the New Testament.

I think (2) that as a mental training the methods of the lower criticism are, in most cases, the best to begin with. They are, I believe, the most truly scientific; and I have myself the best hopes of the higher criticism when it begins in, and goes hand in hand with, the lower.

(3) I perfectly admit that the kind of works I mentioned at the outset have not the attractions of a magazine article; but neither a magazine article nor higher criticism in a more substantial form can proceed without them. More hangs on these minute and apparently dry researches than is easily realized.

(4) Not only is this true in a general sense, but it is true in a particular and special sense of the New Testament. The difficulty which meets us in regard to this turns on the *blank spaces in the history*, especially that long and comparatively blank space, say from the year ninety to one hundred and eighty, or from S. John to Irenæus. Every grain of additional fact bearing on this period is golden. Now not only is that space gradually being filled up by the discovery of documents like the "Didaché"—which for this most critical moment in the history is of primary importance—and again, by the recovery of the "Apology of Aristides;" but there is more behind still. You ask me where the history of the New Testament in that dark but critical period is written. I answer that it is written in the *apparatus criticus*, at the foot of a great edition like that of Tischendorf or Tregelles. The problem is to make that *apparatus criticus* speak, to elicit from it the story which it has to tell. Only give us time, and a little steady, undistracted work, and I believe that it will be done.

Of course I would not for a moment discourage broad constructive work in those

who have the capacity and the preparation for it. There is one book in particular which cries out for a large and independent handling—the Acts of the Apostles. Some day, if it is not done before, I should much like to attempt this myself. All that I am anxious for is that our English criticism should be a solid and stable structure, with its foundation, not the weakest, but the strongest part, and all its courses firmly cemented together, massive and four-square to the winds.

As to the spirit in which the work has been done, I can only say that I have but one hope—that it may not be any other than it has been. No novelty merely for the sake of novelty; facts stated as truthfully as possible; but conclusions drawn slowly and cautiously, with a full sense that no conclusion of this kind is isolated, but that it involves adjustment to other conclusions all over the critical field; and behind and beneath all this surface movement, the firm conviction, which I think would be justified in one who held in his hand the four central Epistles of S. Paul alone, that whatever its outward form of presentation, nothing that is really fundamental in our Faith can be shaken.

Criticism, it should be remembered, is not so much an end as a means to an end. That end is to get at the very truth of the circumstances under which our Faith first grew and spread amongst men, in the hope that we may so penetrate through the husk to the kernel, and be brought into closer, more vital, and more inspiring contact with the Faith itself.

I cannot help adding one word. It is hard to judge of what one only hears and has had no opportunity of reading in print, but I feel obliged to say that there were points in the paper read for Archdeacon Wilson to which I could not assent; points which exemplify my reasons for the line which I have just been taking. I do not think that the time for summing up, exactly as was done in this paper, has yet come. I do deprecate taking as “results” and “conclusions” all that is sometimes so called; and it is for this very reason that I have commended the patient study of facts which seem remote, but are not really so remote as they seem. I think that we should aim at settling the small questions before we settle the great. If we do that, our settlement of the great questions will be all the sounder.

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## DISCUSSION.

The Rev. HENRY HAYMAN, D.D., Hon. Canon of Carlisle,  
Rector of Aldingham.

WITH reference to the theory of a first and a second Isaiah, I venture to say that between the two sections of the Book of Isaiah there is a closer resemblance, a closer analogy, and a greater sympathy than there is between either section and the writings of any other Prophet, whether contemporary or subsequent, such as Amos, Hosea, Micah, and especially Jeremiah and Ezekiel. The critical motive upon which the theory of there being two Isaiahs is founded is that the so-called second Isaiah speaks of the destruction of Jerusalem, of the house where the fathers worshipped being burnt with fire, and of Cyrus as the appointed agent to lay again the foundations of that house; the object being to bring Cyrus within the visible horizon of contemporary facts. We contend that the prophet Isaiah spoke of these things by prophetic foresight. Between the productions of what are called “the first Isaiah” and “the second Isaiah,” there is not more difference than exists between the calm philosophic style in which Burke discussed the sublime and beautiful, and the flowery and indignant passages in his pamphlet on the French Revolution. With regard to the Levitical cities, which have been spoken of as a doubtful item in the Pentateuch, it has come to pass that we have lately acquired a list of the conquests of King Shishak who made war on Rehoboam, King of Judah. The list of conquered cities included

a number within the territory of the ten tribes, but they were found to be Levitical cities. That fact exactly accounts for Shishak regarding them as hostile. Jeroboam was not his enemy. Rehoboam was his enemy. He would have spared the territory of Jeroboam, but these cities were so many hostile settlements, as it were, in the midst of the land, cherishing the priestly and Levitical spirit, and therefore conducing to the centrality of worship. Had they not borne that character, we could not account for Shishak's attacking them. His attack therefore confirms that character, and hence the list of Shishak's conquests is a recently acquired testimony to the truth of the Pentateuch in that particular. "Composites" is a word which has often been used. I would ask whether, if an account is genuine and trustworthy, it is to be objected to because it is composite. I will suppose that I had half-a-dozen letters from Paris giving me an account of some conflagration, and that I proceeded to dovetail them together and make a narrative out of them all. If all the accounts were authentic and trustworthy the result would be no less so. The position of Moses was absolutely unique. He was the recipient lake into which all the rivulets of earlier tradition descended, and he became the source from which all the traditions from his time took their rise; and even though Moses put "this and that" together, he was not for that reason less natural, less credible, or less inspired. The pillar argument of those who might be called the "composite" theorists was the Jehovist and Elohist theory of the Book of Genesis. Resorting to an analogy in aid of my contention, I refer to the Homeric poem of the *Iliad*. In many sections of that poem one of the best known Greek deities is called Phœbus; in other sections the same deity is called Apollo; and in a large number of sections he is called Phœbus Apollo. So in the Book of Genesis we have God spoken of as Jehovah, as Elohim, and as Jehovah-Elohim. There were in ancient times, as well as modern, critics who favoured a "composite" Homer, but they never stooped to such a feeble argument as this to support their view, which yet is closely parallel to that urged for a composite Pentateuch.

### The Rev. WALTER LOCK, Sub-Warden of Keble College.

WE are trying to estimate to-day the Church's gains from the Criticism of Holy Scripture, and I should like to mention two of these. First, there is one which has not been mentioned yet: *we are gaining the critics*; critics, who handle the Bible freely, are yet able to feel at home with us. M. Renan, when he thought that criticism would not allow him to hold the traditional view of the Book of Daniel, felt that he could not be at home in the Roman Church, and he left it, with the results which we know. Now there is a good deal of human nature even in critics; and if we can honestly show them sympathy, and they can feel at home with us, then the Church is able to throw over them the shadow of its own deep sense of the responsibility of truth, of the need of reverence, and the need of combining the results of the intellect with the claims of righteousness and of worship. This is one gain: we are gaining the critics, and securing their allegiance to the Church. But, secondly, we are gaining also a clearer sense of the exact position which criticism holds. We see that it does not touch the very vitals of our Faith. We look at it, as it were, outside us. After a great literary conflict, we are as much alive as ever; we can look around us and count our losses and gains, and that implies that our life remains untouched. We have come to see that the Church is one great continuous historic body, carrying down through the ages a life of righteousness and a standard of worship; and I would venture to make the bold statement that if even the fourth Gospel was proved not to have been written by S. John, the Church would continue to live that life, and uphold that standard of worship. This confidence may give us patience in dealing with critics. We shall be able to say to the critics, "Criticism quite freely, quite thoroughly, quite boldly; we shall listen to your results; we shall not be in a hurry to accept every result until it is well tested; but when it is, we shall welcome it, and be grateful for it." These are two great gains which we are gradually reaping; and yet, sure as we may feel of them, we cannot look at the present discussion with a light heart. This biblical criticism will cause strain and distress to many, and that from different points of view. To some it will seem that the Church is compromised, and that it becomes difficult to yield a loyal allegiance to a Church which seems to have committed itself to certain views of authorship and date. To those who feel thus, I would say that we must fall back upon the Creeds;

it is to them, and to them alone, that the Church is committed as to the statements of what is vital. They are our bulwarks, and as long as we feel that the truths expressed in them are not touched, we are quite free to accept all criticism. To others the stress will come from their faith in the Bible ; it will seem difficult to hold to that as God's Word, when not only our previous ideas of date and authorship are upset—that is comparatively unimportant—but when it seems to sanction methods of dealing with documents and forms of the representation of truth which do not correspond with our modern ideas of a high literary morality. I would ask those who feel thus to remember (1) that we have come honestly to recognize a progressive growth of morality in the Bible ; we believe that the moral law is eternal and immutable, and yet its contents have differed ; and we are willing to acknowledge that certain things done at one period would not have been right at a later period. May there not have been a similar growth in literary morality ? May it not be that while the truth is eternal and immutable, it may have been conveyed in forms which would not be right or fitting in later days, and that the wrongness lies in our judgment of them by a later standard ? (2) Again, we must take into account the difference of the Oriental mind, with its imaginativeness and simplicity ; it may quite well be that truths were embodied in an historical form which were never meant to be thought of as actual history, but only as figurative illustrations. If so, again the fault may be with our interpretation. But lastly, let us remember that the Bible must in its essence remain the same ; what it has been, that it will be ; criticism may shift and re-arrange its materials, but they will ever be there. Nothing worse can happen to it than happened to the flowers of the field, when the Linnæan system was supplanted by that of the natural order. We came then to understand a little more of the structure and the life of plants ; but the flowers were as beautiful before as afterwards and afterwards as before. So is it with the Bible ; criticism may re-arrange, may explain, may interpret, but we need not fear ; the flowers that bear witness to God's consecration of history and His care for the individual soul will be there still, as beautiful hereafter as they are now.

### CONGRESS HALL.

WEDNESDAY EVENING, OCTOBER 7th, 1891.

The Right Rev. the PRESIDENT, and subsequently the  
BISHOP OF SALISBURY, in the Chair.

### FOREIGN MISSIONS.

#### PAPERS.

- (a) QUALIFICATION OF MISSIONARY AGENTS, AND THE BEST  
MEANS OF OBTAINING THEM.
- (b) REFLEX BENEFITS ON CHURCH AT HOME.
- (c) THE SOCIETY SYSTEM, AND ITS IMPROVEMENT.

ATHELSTAN RILEY, Esq.

THE subject of the Foreign Missions of the Church is one which is bound to be of the highest interest to all true Christians. It is a subject which both warms our sympathy and kindles our enthusiasm, as it bids us remember that love we are bound to have towards our brethren perishing in darkness and ignorance, for the sake of that Divine Master and Redeemer, Who, having loved His own which were in the world, loved them unto the end.

How best to carry out the injunction to preach the Gospel to every creature is the matter for our consideration this evening. One paper is to be devoted to the grave, and, if I may say so, pressing question of

organization of missionary effort; another to the blessing which appertains to a Church which is zealous for the advancement of the Kingdom of Jesus Christ; and I have been asked to read a paper on the *Qualifications of Missionary Agents, and the best means of obtaining them.*

We may divide Missionary Agents into two classes: the man who accepts the missionary career as his life's work, and the man who goes out to the mission field for a comparatively short period, without the intention of becoming a permanent missionary. The few remarks I offer this evening refer primarily to the former; but perhaps I may be allowed to say in passing, that, given a mission station with a staff of permanent missionaries, a welcome may be fitly extended to the latter. If a young priest or deacon desire to devote a few years of his ministerial life to missionary work, we surely ought not to discourage him. This period may be the means of showing him that God has called him to labour permanently in the mission field; in any case the time spent abroad will not be thrown away, and the gain both in experience and sympathy will be of the highest value to him in his work at home. Within certain limits, too, the infusion of fresh blood into the *personnel* of a missionary establishment, such as is caused by the temporary sojourn of a new brother, is of no little value to the life of a mission; promoting the vigour and the activity which are so apt to decay under the twin influences of isolation and a hot or unhealthy climate.

But to return to the missionary proper—the man who deliberately adopts the missionary career as a life-work—what manner of man should he be?

Before we begin, let us clear the ground by an important statement. The missionary's career is too often treated as a mere *profession*, whereas it should be regarded as a *vocation*. This is the very root of the whole matter. How shall a man preach unless he be sent? On the other hand, if he be sent, called of God, how can he refuse to go? In considering, then, the qualifications of a missionary, we must ever bear this in mind, that there are diversities of gifts, but the same Spirit; and that the one sole, supreme, and absolute qualification for a missionary is *vocation*; without which, talents, zeal, nay, even personal saintliness, are of no avail.

Herein lies the chief danger of missionary colleges and seminaries, indispensable as these institutions are to the work of the mission field. It is so easy for a young man to enter such a college from unworthy or mixed motives, or from mistaking fervour and zeal for the call of God; and of all the duties of missionary college authorities, none is so important as that of detecting the absence or presence of vocation in those under their charge. The consideration, therefore, of the qualifications of missionaries, though useful in setting forth the qualities to be fostered in those having a missionary vocation, is chiefly to be valued as a means of detecting a vocation in others or in one's self. But we must remember that the Spirit of God is not bound, and that God now, as in the past, often chooses the weak of this world to confound the strong.

Let us take, first, the age at which a missionary should enter upon his career. Is a youthful missionary a mistake? I assume that our

Lord's injunction is respected, that in every mission station there are at least two labourers, and I unhesitatingly reply that any man who is old enough to receive Holy Orders is old enough to be a missionary, provided he has the grace of modesty to temper his inexperience. To a young man the acquisition of languages is comparatively easy; and whilst his physical constitution readily adapts itself to change of climate, his mental character is comparatively pliant, and he is better able to place himself in touch with those he has come to instruct than if he were of maturer years. The importance of this sympathy with those who are the objects of missionary labour cannot be exaggerated, and it is a virtue not altogether easy of acquisition. The gulf between civilization and barbarism, or between two civilizations so different as the Eastern and the Western, is not lightly passed.

A missionary should be a man of wide and liberal views. All things being equal, the man who has been at a public school and a university makes the best missionary agent; such an education is many-sided, and fits a man for the various relations of missionary life. For it must be remembered that a missionary is not merely a preacher of the Gospel; the illustration on the missionary-box of an evangelist standing under a palm-tree, bible in hand, before a group of attentive natives seated on the ground, gives but a very imperfect picture of missionary life. True, the preaching of the Gospel is his primary duty, and amid the pressure of secular or semi-secular work this must never be forgotten; but still, the missionary is in many cases called upon to fill in turn the office of judge, ruler, and diplomatist; it is obvious that narrowness of thought and mental vision is incompatible with such a position. The African potentate's well-known *dictum*: "First come missionaries, then come armies," is a sad comment on the emissaries of the Prince of Peace; would that we could say that the charge was without foundation. If you want to hear hard things said about missionaries, talk with the representatives of our country in foreign lands. I wish I could believe that the notorious unpopularity of missionaries with our ambassadors, ministers, governors, and consuls, was undeserved. Narrowness and ignorance of the world are too often the characteristics of the missionary; and they are grave hindrances to missionary work.

But whilst the ideal missionary is broad in his sympathies, he is very definite in his religion. A man who has no clear and settled convictions, whose grasp of the Faith is uncertain, and whose theological lines are not distinct, will never make an efficient evangelist. A firm hold of the dogmas of the Christian Faith is an absolute necessity to the Christian missionary. On the other hand, a word of warning may be uttered against needlessly proclaiming our unhappy divisions amongst heathen converts. I am not thinking so much of rival missions in the presence of those whom we seek to persuade of the truth of Christianity, inexpressibly sad though these are, but of the useless discussion of Christian controversies. The business of the missionary is to preach the full and simple Gospel of our Divine Redeemer; to convert men to Christ, and not to Paul or Apollos.

All true missionary work makes great demands for patience on all connected with it. The man who is always looking for the visible fruits of his labour makes a poor missionary. May I also say that the virtue of patience is not less valuable in the supporters of missions?

Subscribers to mission funds are far too anxious to have what they consider the value of their money; they are so easily discouraged, so soon out of heart, and so jealous of receiving each year a report glowing with successes and triumphs. How hard it is for the missionary to be patient when his friends at home are so impatient, and how great is the temptation to embellish the account of his annual labours! I fear there are grave scandals connected with missionary reports, but the fault lies rather with the subscribers to missions than with missionary agents. For the pious, simple folk who take great interest in missionary enterprise, but who are entirely ignorant of the circumstances of missionary work, the sun must always shine; a cloud on the horizon is intolerable; this is, as it were, the condition of their support; the result is the issue of reports positively grotesque in their optimism, in which Scripture texts jostle strangely with palpably exaggerated retrospects and forecasts.

A missionary must prepare to spend and be spent in his Master's service; complete self-surrender and self-sacrifice are necessary if he is to win souls to Christ. What this means we learn from the lives of the holy Apostles and the early Christian missionaries, who, spurning all that this world counts most dear, brought alike the proud Romans and the rude barbarians beneath the dominion of Jesus Christ.

Under the head of self-sacrifice comes a question which is rapidly moving to the front in the Anglican Communion. *Ought missionaries to be married or unmarried?* The fact, which we are bound to recognize, that noble work is being done by individual missionaries of both classes, does not lessen the importance of a question which so profoundly affects the conditions of missionary labour.

A system of married missionaries is one which entails a very great expense, which, considering the difficulty experienced in raising funds for missionary purposes, is a matter which arrests our attention at once. Celibate missionaries, living together without salaries and with a common purse for household expenditure, can obviously be maintained for a fraction of the cost entailed where each missionary has a separate establishment. It is impossible to give accurate figures when comparing the cost of the two systems—in different countries the proportion would vary. But assuming that four single missionaries can keep house for £300 a year, to which we will add £25 apiece for dress and other personal expenditure, making a total of £400, I believe the cost of four married missionaries in the same locality will be more than double—nearer, probably, £980 or £1,000 a year; for each will have his separate establishment, and, where there are only four mouths to feed in the one case, there will be, on an average, somewhere about twenty in the other. This calculation, be it remarked, does not include extra passages to the mission-field, passages of wives and children to and from the mission-field on account of sickness and the like, pensions to widows, education allowances to children, and many other charges incidental to the married system. If we estimate the married system as costing three times that of the celibate, we shall probably be well within the mark; or, to put it differently, when with difficulty and labour £1,000 is scraped together in the bank-notes of the rich and the pence of the poor, under the

married system over £600 of it is, for all missionary purposes, practically wasted.

Expense, however, is not the only drawback to this system. The few exceptions, and some brilliant ones will occur to us, only prove the rule that a missionary's wife cannot be reckoned as a female missionary; her household and family duties leave but little time for missionary work. So, too, we can hardly treat seriously the enthusiastic bishop, who is said to count all children amongst the effective force of his mission, and to rejoice when the birth of a new missionary adds to his apostolic cohort. Not only are wives and children useless, and a terrible drain upon the resources of the home committee, but they are positive hindrances to missionary work. How many vocations have been neglected, missionary careers abandoned, and flocks left without a shepherd, because of a sick wife or a delicate child? A soldier either abstains from marriage, or, if married, thinks nothing of leaving his wife and family at home and entering on dangerous service—and this for earthly honour and glory. Surely, a missionary, the soldier of Jesus Christ, who wars for the salvation of souls, will not fall behind in self-sacrifice?

But some, perhaps, will accuse me of exaggeration of facts founded upon an exaggerated estimate of the value of celibacy. Let me quote from one who, from his theological standpoint, is the last person to unduly favour celibacy. Dr. Cust, of the Church Missionary Society, who speaks with a minute and extraordinary knowledge of missions, says of the modern missionary—"He must have a wife at puberty, and a family, supported by the alms of the Churches: he must have salaries, houses, comforts, conveyances, pensions, and thousands spent on the education of his children. . . . England is become stored with 'returned empty bottles': men who have turned back from the plough, forgotten their first love, because their wives were sick. I have heard orders passed in committee to send for missionaries from distant stations in the field to come home to England to their sick wives. Even bishops are not free from this weakness. One colonial bishop left his duty because his wife was sick, and another because his daughter was dying. One missionary told me that he married on the very day of his ordination, and he seemed to think that he had done a clever thing in becoming *Reverendus et Benedictus* at the same time. Putting aside the extreme imprudence from the worldly point of view, it is not mission-service: there is nothing of the grace of self-denial and self-sacrifice." I wish I could give further extracts from Dr. Cust's little treatise: it is entitled, "Notes on Missionary Subjects."

Do, then, the words of our Lord, when He speaks of forsaking houses, and brothers, and sisters, and father, and mother, and wife, and children, mean *nothing*? It will be advanced, perhaps, that the Chief of the Apostles was a married man. The argument is a familiar one. There is not an abuse connected with clerical marriages that does not fly for refuge to S. Peter's mother-in-law. But in this case there is no chance of sanctuary. S. Peter distinctly says, "Behold, we have forsaken *all*, and followed Thee." To establish a parallel, you would have to prove, not only that S. Peter married deliberately, after his vocation and his ordination, but that, on at least one occasion, an apostolic journey, say to Rome, was abandoned, because the Apostle's



wife suspected that the climate of the imperial city would not agree with her.

The utilitarian argument in favour of celibate missionaries is, as we have seen, a strong one ; moreover, it obtains the respect of the world. But we are Christian men and women ; can we not discern some guiding principle which has its roots in our holy religion ? We will rise to a higher platform, and put the matter on loftier and nobler grounds. "There be eunuchs," says our Divine Master, "which have made themselves eunuchs for the Kingdom of Heaven's sake. He that is able to receive it, let him receive it."

I am well aware that this is an unpopular subject, but unpopular subjects have sometimes to be discussed, and unpopular things have occasionally to be said. I speak with the more freedom in that obviously I cannot be accused of the prejudice of caste or class. For I am not a monk, or an ascetic, or an ecclesiastic ; but a lay-man, a married man ; one who has to humbly confess that he is of the world very, very worldly. But I never have been, and, by God's grace, never will be, one of those who, in the teeth of Holy Scripture, in defiance of the traditions of the Universal Church of Christ, presume to exalt the married state above virginity, and then to degrade matrimony itself from its sacramental dignity. "Good," says the great Chrysostom, "good is virginity, and I affirm it ; and indeed better than marriage, and this I confess."\* We cannot be too often reminded that these two holy estates mutually support each other, and that any attempt to disturb the relation which in Christian theology they bear to one another invariably ends in the degradation of both.

The thoughtlessness with which priests and deacons rush into matrimony and digamy ; the public opinion, which not only ratifies, but encourages the view that there is no virtue in the Virgin Life, and that marriage is the crown of the priesthood ; the language and the example, moreover, of those who, as theologians, should lead their brethren, and cannot plead ignorance, are unworthy of a great Church which appeals to primitive antiquity, and claims to be apostolic in her faith and discipline. Do not let me be misunderstood. I plead, not for compulsory clerical celibacy, but for a return to the higher and more wholesome teaching which obtained in the early days of the Church respecting the holy estates of Virginity and Matrimony, and an enforcement, at least by public opinion, of that gentle and moderate discipline† by which the clergy were bound in the Primitive Church, by which discipline in its simple integrity they are still bound in the great Eastern Church, and which it was distinctly stated in the Nicene Council existed "from the beginning."

But we must not pursue this subject further than is necessary for our present purpose. The Sacred Ministry is a high vocation, and needs special support ; those who are chosen out of this ministry to serve the out-posts of Christianity need all the support that man can win from God. They will find it in that, which, to quote Bishop Hall, is "the most excellent estate of life which is incident to fraile Humanity."‡

\* *De Virgin.*, c. 10.

† *The prohibition of Marriage after Ordination.* ‡ *The Honour of the Married Clergy*, i. 7.

S. Paul's opinions on the dignity and power of virginity are well-known—granted, for the sake of argument, that they were simply his private opinions, they are, at least, the deliberate advice of the first and most successful of Christian missionaries. When we are down-hearted at the ill-success of our modern enterprises, we may well seek a remedy in the study of those great missions which converted races and built up storey upon storey the great edifice of the Catholic Church. Who were the men who went forth and brought whole nations under the yoke of the Gospel? They were those who followed Christ being virgins. To take our own country as an example, to whom, under the dispensation of God, do we owe our Christianity?—to Columba, a monk; to Ninian, a monk; to Aidan, a monk; to Patrick, a monk; to Augustine, a monk. When established in the faith, whom did we send forth from our shores to evangelize the Teutons?—Boniface, a monk. In the history of the conversion of the world, I can only call to mind one great missionary who was married—Gregory the Illuminator, the apostle of the Armenians, and he, after three years of married life, separated from his wife, by mutual consent, about the year 280, and then devoted himself to those splendid labours which resulted in the conversion of a kingdom. And so, as we go through the list of Christian triumphs, we find one great, unmistakable fact, that what beat down the forces of heathendom and planted the Cross on the citadels of Satan, was that mysterious power, through, and in which, nineteen centuries ago, the foundations of the Christian Church were laid, when, as the Virgin Baptist testified, the Virgin Mother enshrined within her spotless womb the Eternal Word, and bore the Ever-Virgin Flesh of the Son of God.

Are we, then, to look to religious communities to supply all our missionaries? By no means; even if it were desirable, such a course would be impracticable, for communities of men are virtually non-existent. You may destroy in a day what it will take centuries to re-build, and I confess that I am not one of those who think that the religious life can suddenly spring into existence, made to order, as it were, at the bidding of Convocation. Even from our sisterhoods we must not expect too much. A company of women, bound by exact and strict rules, do not so easily adapt themselves to new conditions of life and work as individual lay women; details which strike the outsider as trivial, and which perplex and worry the secular head of a mission, not only *seem*, but in very truth *are* to them of the highest importance; for exactness is of the essence of community life. It is unfair to compare our new religious communities with long established missionary societies, like the Lazarist, or ancient orders, like the Benedictine, with its marvellous power of adapting itself to new conditions of work and environment; for these communities have traditions, the result of vast experience, handed down from generation to generation, to guide them under almost every conceivable circumstance; our sisterhoods have no such advantage; they have to buy their experience. But still, just as the ordained staff of a mission forms the centre round which laymen of all kinds may be profitably gathered, so, when you have in a mission lay female missionaries, I feel sure that you will do well to group them round a body of religious women.

If, then, we may not look to religious communities, except in rare

instances, to supply ordained missionaries for the work of the Gospel, how shall we obtain them? They must come, of course, from the ranks of the parochial clergy, and, so far as my experience has gone, the best missionaries have been those who never contemplated the idea of going out to the mission-field until the call of God suddenly came to them, and they went. At the beginning of my paper I said that the qualifications of missionaries should be used as a test of vocation—of all qualifications the most certain test is self-sacrifice. What is it that floods the mission-field with men who have no pretence to the missionary spirit? The prospect of salaries, and houses, and wives, and children, and comforts. I have seen missionaries abroad living in a style far superior to that to which, from their evident social *status*, they could have been accustomed at home. I am firmly convinced, and my conviction is founded on actual experience, that the mission which offers least to its agents, and spends least on them, gets the best men—the educated, the pious, the devoted. Happy, in my judgment, is that mission which is in a position to say:—"We want a new labourer in this corner of the Lord's vineyard: we offer you *nothing*; will you come, dear friend, in poverty, in celibacy, in self-surrender; for the love of God and His Church." Through this net the little fishes will escape, the great ones will remain.

I regret that the time at my disposal has not permitted me to discuss at greater length the employment of female missionary agents, and that I have had to leave untouched the important subject of medical missionaries. I trust that the speakers who are to follow me will repair the omission. My object throughout this paper has been to indicate the conditions under which, as Christian teaching and experience alike convince me, our missions may look for a greater measure of success.

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(b) REFLEX BENEFITS ON THE CHURCH AT HOME.

The Right Rev. G. F. P. BLYTH, D.D., the Bishop of the Church of England in Jerusalem and the East.

WHEN our Lord gave to His Apostles His standing order as to the propagation of the Gospel, He proclaimed it under two heads. They are distinct, and, therefore, attention to the one does not free us from obligation to the other. He placed upon every baptized member of His Church a missionary responsibility, both to the Jew and also to the Gentile; "*to all nations, beginning at Jerusalem.*" The events which befel the Jews suspended for a time the action of the Church in their instance, but did not cancel the command. The original duty is now reviving amongst ourselves with an urgency and in magnitude perhaps unknown even to Apostolic days.

The harvest of missions obeys an universal law of growth, maturity, and ingathering. The hire of labourers is shown by our Lord Himself to follow inevitably upon work. There is the sower, and there comes the reaper. They are not always one, but their work is one; and in the unity of work the sower and the reaper are to rejoice together. All generations of Christ's workers are one in the unity of the Catholic Church. Nor is it only of individuals that this is decreed. Nothing can be more accurately traced than the connection between the common

obedience of the Church to the call of missionary work and the reward which such obedience entails.

To us of the Anglican Church, the spiritual empire which, with its manifold promise, is our's to-day, is the reward of the revival within the Church of obedience to our Lord's commands as to such work. The very life of the Church depends upon this obedience. That Church is already in decay which does not engage in missions. Nothing but such obedience (and would that it were more general, and heartier !) could have saved us from the doom of spiritual paralysis which was creeping over us in the apathy of the seventeenth and eighteenth centuries. In this nineteenth century we could not otherwise have stood up in the world for Christ. The revival of this spirit was indeed a necessity of life to us ; and the prominent position and yet more splendid prospects which are ours are its reflex consequence. They are the hire of our spiritual labour for Christ. And I think that there are few who will deny that there is a further connection also, and a manifest *temporal* reward, in the colonial empire which is the heritage of a Church which is, in these days, so conspicuously a missionary Church. The loss of colonial power by other nations whose Churches have ceased to be missionary may illustrate this view.

Direct obligation and the vigilant maintenance of responsible control in such missions may not be deputed by the Church. But we may well thank God Who has raised up such hand-maidens of zeal and diligence as the Missionary Societies, which have gained so many triumphs to the Church and to the cause of Christ in the dark places of the Gentile world.

But the obedience of the Church to the call to missionary work as yet regards but one half of our Lord's command. It is the larger half, for the ten millions of Jews and the work "*beginning at Jerusalem,*" may be contrasted with the many myriads and the varied aspect of that "*amongst all nations.*" But in its proper degree it is a claim of equal obligation, and has the promise of a yet higher reward. I am thankful, therefore, for the opportunity of laying before this representative audience the primary importance of the missionary work which now centres in Palestine. I should desire to interest this Principality in it, as in that which promises spiritual life and strength.

It comes within our proper responsibility under two aspects. First, there is no presentation of Christianity so welcome to the Jew of this day as that which comes before him in connection with that Church and nation which are never associated with injustice towards him, or with oppression. The Rabbis are prompt to acknowledge that where our flag waves there is religious and civil freedom and toleration for the Jew. They know that this is in our conception of the obligations of Christian charity. And, next, so far at least as Palestine is concerned, the Churches of the land, to whom such missions might naturally belong, are at present hindered from engaging in them. And so I heard with satisfaction the decision of the late Patriarch (which is, I believe, endorsed by his successor), that the missions of the Anglican Church amongst Jews have his sympathy and blessing. With regard to our present occupation of such missions, as well as to our presence in Palestine, we take the liberal and brotherly view of the same Patriarch, that it is admissible for representatives of the Sisterhood of the

Catholic Church of Christ to be at home at Jerusalem, as at the metropolis of Christianity, without prejudice to the throne of S. James. So was it in the beginning possible for the Apostolic founders and master-builders of these Churches to be gathered there without prejudice to the territorial rights of S. James. The Church of the Apostolic age was, indeed, one and united. But Jerusalem, as these Sisters urge in intercourse with each other (from one and all have I heard it), is still the natural centre of the action of our Lord's will and prayer for unity, which must yet find fulfilment there. Our presence, therefore, in the Holy City, whether in representation of our Church, or in the prosecution of a legitimate missionary duty, is, when properly conceived and expressed, in the interest of unity. The bishop who now sits in the chair of S. James does not share the view still professed by some English churchmen—that we have no right of presence there, nor any call to such legitimate work as is in our hands. Such a view is, I submit, as really counter to true Catholic interest as is that of those who might presume to ignore the claims of a sister Church to instruct her own children, and her territorial rights, and to carry before the Churches the banner of their self-will. It would forfeit to us all the prospects associated with a rightful and welcomed representation amongst our Sisters in Christ at the common metropolis of Christianity. If the Patriarch of Jerusalem was sensitive of the value of our representation, and of loss by its non-recognition, surely we ought to discern that truth.

And how pressing beyond all calculation is the importance of Jewish work ; how imperative the call to every parish and to every individual to engage in it. Contrast the desolation of the land, the exile of its sons and daughters, its physical degradation, for so many centuries, with the dawning of revival which brightens upon it to-day. Just fifty years ago there was aroused great fervour by the fact that there were found 8,000 Jews in Palestine. To-day they are reckoned at 100,000, with intelligence reaching us of some 25,000 more, for whose immigration arrangements are being made ; a total which gives the startling calculation that there will then be three times as many Jews in Palestine as returned thither from the great captivity. Nor does this reckoning contemplate the vast numbers whom Russia is driving forth. They have not told, as presently they must do, upon the accessions of the Jews to Palestine. Those already there are from the wide world ; from every population of Europe, from the East, and very greatly from the Arabian coasts. If we want, presently, missionaries for Arabia, what possibilities rise to view in the thought that Arabic-speaking Jews may one day come forward to that enterprise ? This number of the Jews in Palestine may not yet be that of a nation ; but if we regard the history of the past, the voice of prophecy attaching to the land and to its people, and the universal restlessness which now characterizes the Jew throughout the world, it is not very difficult to think that the dawning of those latter days is upon us, when the Jewish race shall again occupy a place in the foreground of the Church of God, and that the return of the Jews to the Holy Land has actually begun before us.

Nor is the Jew himself only before our view ; nor is it simply the impulse of some vast pilgrimage which is upon him, from which he will return to be a wanderer and a sojourner upon earth as before. The altered aspect of the land itself gives token that God's eye is again upon

it for good. The steamships of the Gentiles have long been traders in the ports of Palestine. There are at least six lines of steamers plying regularly along her coasts. The locomotive engine is there also, and travellers of the coming season will find at least some considerable portion of one of the projected lines of railway in operation. The electric light is known in the steam flour mills of Jerusalem. The spirit of the century is searching for facilities of enterprise, commerce, and activity, in the land which has so long lain as dead. Whatever natural causes combine to draw it (whether of irrigation or canal extension in Egypt, or of planting in Syria), the fact that the restoration of the "*latter rains*," for so many centuries withheld, is now given to Palestine, offers encouragement to all labour. It may be objected that the average rainfall is not greatly increased, but the soft and gentle showers of the "*latter rains*" coming just when needed, but still with regularity, do not appreciably raise the rainfall. The Jew has his eye upon the fact, and understands its significance to himself. It is worth while to cultivate land whose wonderfully fertile acres may now hope for the advantages of the days of former prosperity. It is well able to support a large population, were the encouragement and protection of a wise government given to the development of agricultural enterprise. The growth of fruit is also a source of advantage to the land, and of interest to the world outside it. The fact that Jews so much command the fruit market of London lends its corresponding impulse to the increase of fruit cultivation in Palestine.

But the future of Jewish history is less one of temporal blessing—though that opens vast visions of a central influence on a world so greatly enriched by the civilisation, and the moral and philanthropical advantages of Christianity, in its promise of this world's good. It is one rather of *spiritual* influence. "*If their fall is the riches of the world, and their loss the riches of the Gentiles, how much more their fullness?*" The question is too wide for the limits of this paper.

And then there is a change coming over the general spirit of the people towards Christianity, as significant as is the revival of the land, or the return of its population. I do not say that there is a distinct movement *towards* Christianity, but there is certainly not the old abhorrent recoil from it. The general study of the New Testament by educated Jews is producing its natural results. It is owned, and not only here and there, that Jesus Christ came as the Messiah to the Gentiles; and there is many a Jew who wishes to clear the nation of the sin of the rulers in compelling the Romans against Him. And if he adds that he hopes for a future "*Deliverer to Jacob*," may it not be that he is beginning to cherish those promises which speak of the coming again of Christ? We cannot fathom or delineate the change of feeling. There *is* a change, and it may result that "*a nation shall be born at once*," from the under-surface workings of such influences. On the outside there may be that old "*stiff-necked and gainsaying*" spirit, and there is the awful danger of atheism before those whose ancient faith is impossible of revival, and who refuse Christianity as Judaism perfected; for the antitype can never give place to the return of the type. But inside are more gracious influences at work, and they are sufficiently manifest. It may be for the faithful prayers of the Church to expand these into life; through our "*mercy they also may obtain mercy*." From the

Jewish side this subject is worthy of earnest study. If missionary work for his sake can bring a reflex blessing upon the Church, what an evidence there is to him of its value, and what must be its supreme interest for himself to whom Christ was personally sent. To him it comes again under the commission of Christ as a loving and gracious message from His Ascension. To him it is a direct blessing; to those who deliver it its blessing is reflex. To him the gracious kindness of the words "beginning at Jerusalem" bears the assurance that for all his ingratitude the Gospel is still "*to the Jew first.*" They are as the mercy of the message of the risen Saviour to S. Peter—"Tell My disciples and Peter that I am risen." He has the message of Christ that there is for him in His Church, the hundred-fold of what he gives up. In all points, in the sacred Scriptures, in the prayers, in the holy Sacraments, in ritual, he has the heavenly antitype of his ancient type, ordained by Christ Himself. To him there is the personal and continuous priesthood of the Son of God who "*remaineth a Priest for ever.*"

If you think that I take too sanguine a view of the present change of attitude on the part of the Jew, remember that his future is an assured future; and that it is may now be within the possibility granted to faithful prayer in his behalf. I believe that the ill-success of the past in this bishopric lies very much in the want of the general prayers of the Church. Prayer would have given the right direction to that which needed it: prayer can *now* draw towards it a great success.

Clergy of English parishes—and those who will read these words in country homes, or amongst our sister Churches in Scotland, Ireland, and the Colonies, and in America, I call you to a crusade, more stirring, more sensible, more real than those which roused the zeal of our forefathers in the days that are gone. On you lies the responsibility of bringing before those within your pastoral charge the duty of obedience to this half of our Lord's command as to missionary work. As surely as our Church has won the blessing of her Lord upon her obedience to missionary duty to the heathen, so surely will that obedience to our duty to the Jew, which has yet to be roused and manifested, re-act in a still higher and ampler blessing upon her own spiritual life. It will not be necessary to look to a "Salvation Army," and to methods of excitement foreign to the gentler suasions of gospel method, to rouse that spirit of religion which slumbers even now, and to reach the masses. The reaction of that spirit which is to be as "*life from the dead*" torpor of all nominal and unreal Christianity, is before those who work and "*pray for the peace of Jerusalem.*" It is not now a mere spiritual, but a literal prospect, "*they shall prosper that love her.*" There is a reflex success *assured* to that work. May the Church rouse herself to win it, and be ashamed of her present inaction!

I will conclude by offering to the Church a grave caution lest this bishopric should again fail of the grand possibilities which are open to her through it. Look at it in what light we may, we cannot remove from it a representative connection with the Churches of the East, which must grow and strengthen with the revival of their spiritual life and political freedom. And the day must come when they will assert their own natural and most desirable association with missions amongst their brethren of the East. Missions in these lands are a Catholic Church question. As such they are the common interest of our Church, not of

any party. The Church must see that here, at least, her good handmaidens, the missionary societies (for whose general work, I say, we owe our thanks to God), do not step beyond their commission of direct missionary duty, to interfere with this separate and special responsibility which is her own. Palestine is unique. The presence of these sister Churches, into whose area, for the time being, we enter with their goodwill, demands that the Church herself, rather than her handmaidens, should deal authoritatively with those delicate questions which are now rising into prominence, and that they should not discredit them. A fair representation of her Apostolic claim and teaching, and loyalty to her liturgy, is also demanded from us here. That liturgy should be known as the ancient and catholic heritage that it is, and should be shown in its integrity before the Churches. To the Jew it offers, in its fair presentation, a true antitype of his ancient type of Church service.

I trust the day is at hand when the Church will no longer leave me to urge this claim without the necessary support of men and means; when the sympathy of many prayers, and voices, and adequate bounty, shall give me the strength I need. I desire that the Church shall assume her own proper control over the work done in her name in the land where our Lord committed missionary agency to His Church. I do not so disparage her loyal handmaidens; I would not discourage or discredit them. I have with them the sympathies of a missionary, for am I not the first missionary in this missionary bishopric? But I would leave to them, and confine them to, their appointed missions. I would claim that the Mother should set her own House in order, in view of the Lord's coming. It is from *her* hand that He will require His trust. When He called the labourers of His Church from His mission fields to give them their hire, He did not propose to deal with their committees; "*He gave*"—by the hand of His Church—to *every man his work, and commanded the Porter to watch.*"

#### (c) THE SOCIETY SYSTEM AND ITS IMPROVEMENT.

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THERE is a growing conviction, which has found expression for some years past in the discussions at Church Congresses and in the Church papers, that the whole work of missions to the heathen should be controlled and directed by the rulers of the Church, and that the societies and their committees should retire into a secondary and subordinate position. Notwithstanding some expressions used two years ago at the Church Congress at Manchester, and by the Bishop of Qu'Appelle, I should doubt whether anything beyond this of a practical kind has been suggested. The committees still possess the confidence of the Church at home and abroad; they are believed to be impartial and faithful dispensers of the funds entrusted to them by the Church. Their counsel and advice is valued by missionary bishops and their fellow-labourers. The large donations and legacies which they continually receive are an evidence that they are held to be faithful stewards and dispensers of the Church's contributions. Nor is it true that the Church has abandoned the work of evangelizing the heathen to two or more societies. Every bishop, priest, and deacon receives his commission



from the Church; the Church defines and prescribes his duties, whether pastoral or evangelistic. The bishop's spiritual jurisdiction is recognized by the rules of the society, since every ordained missionary must have his licence from the bishop under whom he serves, and cannot be removed without his consent.

The Church asserts her responsibilities to the heathen world at every ordination of a bishop, priest, or deacon to labour in the mission field. In every new diocese or missionary jurisdiction the Church is gradually taking over to herself the pastoral care of the souls who have been won by those evangelistic efforts which were at first carried on "under the protection or patronage of a society." The Church becomes a missionary Church when her rulers are fully awakened to their responsibilities to the heathen world; when "her bishops are all apostles, her clergy all evangelists, her members, each in his own sphere and to his utmost strength, are missionaries, every man," as Bishop Doane, of New Jersey, expressed it in his eloquent sermon in 1835. Such an ideal does not necessarily demand a *single* treasury for providing the maintenance of the labourers in the foreign field.

I think also that the existence of societies has not seriously hindered in the past the progress which we have made towards this ideal. We can point to the record of our Colonial Bishoprics Fund during the past fifty years; to the observance of our annual days of intercession; to the inauguration of the Central African Mission, with a bishop at its head from the first; to the brotherhoods at Delhi and Calcutta; and to the later enterprise in Corea, as instances of the work of the Church, and not merely of societies, in the foreign field, and in spreading the missionary spirit at home. Our support and sympathy are claimed for the devoted workers who have been sent forth by the Church armed with the apostolic commission, and only in a lower degree for the committees who are her stewards and dispensers. By keeping this in view, some of the divergences which are now emphasized would be lessened. On the one hand, we have the principle of Church authority recognising the duty of accepting the Church as she is, even though her freedom of action may be hampered by alliance with the State; also the responsibility of the Church for the souls of her people in all lands, going wherever the English language is spoken, planting missions where other forms of Christianity have occupied the ground; receiving over to communion converts of Lutherans or American Presbyterians, opening the door to Kols, Karens, and Canarese; administering Parliamentary grants at one period of the century, and depending on Queen's letters at another; accepting the disadvantages of constraint and legal limitations in order to be fully identified with the Church and her rulers for the time. On the other hand, we have more of the "centrifugal force of individualism;" more personal zeal, combined with a desire for monopolies, compacts with evangelical sects, and abandoning fields to them on the ground of their maintaining those reformation principles which it is desired chiefly to emphasize. In addition to these we have other organizations which attract the interest and secure the support of those who are dissatisfied with the stiffness or formality of the one society, or with the partisan and separatist tendencies of the other. The result of this will be a certain amount of unhealthy competition between societies and special mission funds, but

if the work is fully recognised as Church work, aided by societies, and not as society work countenanced by the Church, I believe the gain of multiplying agencies will exceed the loss. Great central agencies tend to check the flow of almsgiving by interposing barriers between the donors and the recipients, and thus taking away the natural motives of charity. The central agencies will receive the large gifts; the smaller offerings may be, to some extent, diverted from them, but more individual interest and sympathy will be aroused.

The societies, therefore, seem to hold their ground, and the question of the day is not that of dispensing with the work of the committees, but rather whether the committees should be relieved of certain responsibilities, which belong more properly to the Church and her rulers. This was expressed by the late Bishop French in his thoughtful paper at the Reading Church Congress. "The home committees," he suggested, "might restrict themselves to finance and home organization, leaving the selection of posts and assignment of men to a board of missionary veterans in consultation with the bishops—avoiding the intricacies of conflicting organizations, and the necessity of messages passing across between committees at home and committees abroad, and the consequent collisions and procrastinations—committees made up of men of high character and distinction, but whose interests and opinions must needs be divided." This suggestion, though it has not resulted in any practical proposal, indicates some of the weak points in committee management. It will, I think, be generally admitted that the control of native congregations in India and elsewhere by the committees is only a temporary arrangement. All look forward to a time of self-support and self-government, the interference of committees being in proportion to the dependence of the native pastorates upon home grants and subsidies; this interference has already ceased in the case of colonial dioceses from which the grants have been gradually withdrawn. The difficulties arise in the transition state.

Complaints are heard from India that the development of the Church is seriously hampered "by the swaddling clothes in which her infant life is wrapped;" that "the committees are virtually masters;" that "the bishops have no voice, except in rare instances." The Metropolitan of India has received addresses from natives, desiring to be placed more directly under episcopal rule, and objecting to society government. The constitution of the local committees is also vigorously attacked; they are said to be "diocesan" only in name, and to be composed of "civilians who are accustomed to order about their subordinates in a way that is very trying to the feelings of a young missionary." The persons whose advice is most needed are excluded by the rules. Those who serve on the committees are a changing and fluctuating body, and the complaints made against them are confirmed; and confidence is further shaken by the fact that many of those who have served on the committee in India are not incorporated members of the society, and take no active interest in its affairs on their return to England. These complaints are made chiefly against the Madras Committee of the Society for the Propagation of the Gospel, but they apply to some extent to other corresponding and local committees, and indicate that many are desiring the extension to the rest of India of the change which has already been partly carried out in the Diocese of

Calcutta. It appears to be assumed by a large class in India that the societies have undertaken responsibilities which properly belong to the Church, and are standing in the way of Church organization ; and we are informed that this anomalous system has arisen through want of adequate episcopal supervision, and that many of the missions are so remote from headquarters that the members of the local committee can have little or no personal acquaintance with them.

The dispute between Bishop Alford and the Parent Committee of the Church Missionary Society in 1869, illustrates some of the points in which committees have tended to step out of their natural sphere of action and assume the reins of ecclesiastical power, even when they were in relation to a friendly and sympathetic chief pastor. The committee proposed to place its missions under a secretary, and through him to dictate to the bishop the conditions upon which he might admit native candidates from their missions to Holy Orders. They treated the native pastors as if they were in the "orders of the society," rather than in the "Orders of the Church ;" the bishop maintaining that their ecclesiastical status was sufficiently defined in the Ordinal. Thus there was a tendency to limit and narrow the functions of the bishop to the utmost, imposing rules of Church organization based upon their experience of missions in other parts of the world, instead of being content with a scale of payments which it was fully within their power to prescribe.

This obtrusiveness of the committees is aggravated by the common use of terms both in England and India, in which missions are described as missions of a society or the "offspring of a society," rather than as missions of the Church. The obligations and responsibilities which belong to the clergy and laity of the Church are thus disguised from them and thrown upon external bodies and organizations. The initiation of every new Church work should rest primarily with the local ecclesiastical authority. Why should it be the first thought of a zealous Churchman who wishes a new work to be commenced to address himself to a society or a secretary? Why should not the obvious course be to lay the matter in the first instance before the bishop? This is one of the ways in which the committees are not responsible for their obtrusiveness. The apathy of the Church and her members has made them abandon to the committees those responsibilities which are strictly their own ; we have heard far too much about "two great societies," and far too little about the Church. These societies have been needlessly obtruded upon our attention in meetings, conferences, and congresses without number. Why should missionaries be called "representatives of a missionary society," instead of being termed bishops, priests, or pastors of the Church of Christ? A distinguished speaker at the Derby Church Congress described a number of minute directions from the Committee of the Church Missionary Society on "Native Church Organization," and assumed that the "other society" would frame similar schemes and impose them with a high hand. I should regard this intrusion upon ecclesiastical functions as an ugly excrescence upon the "society system," and as no necessary accompaniment to it. Let the societies tender their advice where it is desired, and even so their responsibilities will be found somewhat excessive. The great cause must suffer from the heart-burnings which

follow from their assumption of powers which belong to the rulers of the Church, or from their attempting to work apart from them instead of through them.

The difficulties which attend upon the society system are in themselves a sign of life and progress, the outcome of success, and not of failure. When the number of the disciples is multiplied, murmurings and dissensions arise. (Acts vi. 1.) On the other hand these difficulties are increased where there is a growth in numbers without a corresponding growth in stability and self-reliance among the native pastors and their congregations. This is especially the case where there has been a large access of converts, accelerated by famine or other like causes, as in Ahmednuggur and Tinnivelly. Of the races who have been influenced by missionary effort the best examples are found among those of African descent. Here we have missions already headed and manned by coloured bishops and priests. We have remarkable instances of self-support in the sphere of the Church Missionary Society in Western Africa, and in the congregations of the emancipated coloured people in the West Indies. There are signs of a similar rapid progress among the converts in Japan and the Chinese emigrants to Australia and the West Indies. In India, on the contrary, though there are favourable reports from certain localities, the general state of dependence is frequently deplored. A Cowley Father wrote to me a few months ago: "No native clergyman that I have come across here is able to stand without considerable propping, few will work without prodding, and still fewer act with prudence and tact." The Christian congregations are in many parts of India only "handfuls here and there amidst a vast mass of heathenism," separated by wide distances, weakened by insulation. Even European Christianity deteriorates under like circumstances: it is not, therefore, surprising that the steadfastness of native converts should yield at one time to the aggressions of Rome, at another to the depressing influences of heathen society. There appears, therefore, to be no immediate prospect of emancipation of the congregations from foreign control.

The mission field continues to be mapped out into a number of small superintendencies, each under the supervision of a European missionary, with his native staff under him, having the home committee for his patron and paymaster.

This state of things is obviously temporary and provisional; the superintendencies must sooner or later be transferred to native bishops, when men can be found who are qualified for so responsible an office. In order to arrive at this desirable result, attention will be given to careful training of the next generation in boarding schools, colleges, and seminaries; to the teaching of girls with a view to better parental influence in native households; and perhaps a robustness of character may be further developed and the usefulness of the Missionary Divinity Schools advanced by the employment of more natives of India among their fellow countrymen in Mauritius, Natal, and the West Indies, as in the case of Mr. Solomon of Ramnad, and Mr. Simon of Nazareth, who were ordained for African work in March, 1890. The emigration of coolies—the number being nearly 17,000 from the port of Calcutta alone in one year—is an important factor in the problem. The meeting of Europeans and natives in district Church councils, and in diocesan

and missionary conferences, will also promote the progress which is so much desired.

In the meantime, it is generally admitted and deplored that society action is far too separative. The missionary army of the Church in India is divided into two camps, and these camps are again sub-divided into pastoral and evangelistic, native and European sides. This has resulted in an unhappy antagonism between society work and Church work. The Church in India and her rulers have been labouring for closer union, but they have found their efforts obstructed by the separative action of the societies. The cause of union, promoted by the Indian bishops, has of late, however, gained ground both in England and India, and the misapprehensions which have attended their past efforts are being cleared away. Some may be anxious for a Native Church untrammelled by European and Anglican traditions; but their desires for this Hinduized Christianity must be greatly modified by the presence of the Brahmo Theistic movement, one section of which appears to regard orthodox Christianity as the best religion in the world except their own particular form of Theism, and perhaps preferable to all other developments of Brahmoism, though they regard themselves as somewhat in advance of Christianity. Others, though most anxious that the future Church of India should adhere to Apostolic order, as well as the traditions of the Catholic faith, desire to detach the native congregations from the jurisdiction of the Indian dioceses, on the ground of certain State subsidies and legal documents, to which they attach an excessive importance. But the Indian Church is only partially subsidized; the greater part is independent of State patronage. The Province includes the dioceses of Ceylon, Travancore, and Chota Nagpur, and a considerable number of chaplaincies as well as missions dependent on the voluntary system. The position of the bishops is also misapprehended. Their commission and duties are to be found in the Prayer-book and Ordinal of the Church, not in a document originally drafted by an imperfectly instructed lawyer in the twenty-seventh year of King George III., and copied with a few slight additions and modifications on subsequent occasions. It is a somewhat strained application of an old dusty proclamation which has been of late years taken from its shelf to prove that bishops such as Milman, Douglas, and French submitted themselves to a Sanhedrim-like prohibition to preach the Gospel under pain of Her Majesty's grave displeasure. Let the spiritual jurisdiction of the bishops be duly emphasized, and let the Letters Patent jurisdiction remain on the shelf till its exercise is peremptorily called for. If the Holy Ghost makes men overseers over the Church of God, they possess by their ordination and consecration that which no parliament, prince, or potentate can confer; Letters Patent may add something to this, they can take nothing away.

The relation of the native congregations to the societies has of late been frequently criticized by native and European missionaries in conferences in India. An eminent missionary on the staff of the Church Missionary Society at the Calcutta Conference in 1885, spoke plainly to the effect that the frequent interference of the parent committee in details had not worked well; and that the result of this was to perpetuate home lines of distinction which were not understood by the

natives. A dual episcopate was also deprecated. The general impression was that society action emphasized distinctions, whether of race or opinion, and that the bishops should be supported in their efforts for union and comprehension. On another occasion it was pointed out that society action had not been successful in leading the native pastors and people to independence of foreign aid. In South India we were lately told that "all the native Christians earnestly long for union, but their European superintendents neither teach them that it is right to wish for it, nor set them the example of working for it." If there is any truth in this, it must be admitted that there was an urgent need for the efforts of the Bishop of Calcutta to unite and consolidate the diverse elements by representative councils and conferences, and that all opposition to synodal action on the part of home committees has been ill-judged and shortsighted. The remarkable success of the Bishop of Calcutta in bringing together his clergy, however ticketed by Indian custom with the initials of their patrons, and the great harmony which has characterised their deliberations, is a plain proof that Indian Churchmen, whether native or European, desire to have one Church, and not several Churches for different races, languages, or castes; and that State subsidies do not disqualify bishops from the full exercise of their spiritual functions, or convert them into mere head chaplains of their several establishments. It is necessary to refer to this, because certain superficial attacks upon the position of the Indian Bishops have compelled them to reiterate more than once in council a firm and uncompromising assertion of their duties and responsibilities.

The effect of the present system upon native clergy, catechists, and lay evangelists, is unsatisfactory. It makes them look to their patrons and paymasters as the source of their commission, rather than to the Church and her chief pastors. The confusion of ideas on this subject may be instanced from a remark made by Mr. Clark, of Umritsir, in an otherwise excellent sermon on the life and labours of Bishop French. According to Mr. Clark, the bishop when he was a Presbyterian, "was sent to Agra, the Punjaub, and Lahore by the Church Missionary Society." When he became bishop "he was sent forth by the Archbishop of Canterbury and the Church to found the See of Lahore." If the principles of Church order and Church unity are first fully announced, there need be no hindrance to the adaptation of details of discipline and ritual to local needs. But the flock cannot be one if the *folds* are left without centres of union, with distinctions emphasized by the party action of societies. The committees should give way to local ecclesiastical administration, not waiting to relax their grasp of power for some future development of an Indian eclectic Christianity.

At home the Church has already begun to assume her proper responsibilities by the appointment of provincial boards of missions. These boards might leave the societies undisturbed in their stewardship, but relieve the committees of other burdens which lie outside that stewardship. Neither of the societies can identify itself with the Church in her missionary character in the way in which this has been carried out in the American Church. The Church in Canada has now followed the example of her sister in the United States, and possesses a Domestic and Foreign Missionary Society, with nothing sectional in its character. The Board of Missions of the American Church has now no rival. At

the Southampton Church Congress in 1870, it was stated that a larger sum was raised by the American Church Missionary Society, but since that date the Board of Missions has absorbed these contributions, and the American Church Missionary Society survives only as a small auxiliary, maintaining missions in Cuba and Brazil, which the Board has not seen fit to include within its sphere.

Many colonial dioceses have their diocesan missionary societies. We might surely imitate this in our home dioceses. Mission work should be a diocesan work, having a recognition in our diocesan synods and conferences. Every diocese might support some definite mission in addition to its contribution to the central funds. Each diocese should have its missionary studentship association, if not a distinct missionary college. The annual meeting might well be annexed, as in colonial dioceses, to the annual synod or conference. If the Church is to be a missionary church, this must be brought about by *diocesan* and *parochial*, and not solely by *provincial*, action.

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### ADDRESSES.

The Most Rev. E. R. JOHNSON, D.D., Lord Bishop  
of Calcutta, and Metropolitan.

THE extremely interesting paper that has just been read (that of Canon Churton) seriously tempts me to throw over the subject allotted to me, and to talk to you about India. I will, however, be loyal and true, and I will therefore confine myself to the subject entrusted to me, which is "The qualification of Missionary Agents, and the best way of obtaining them." I was in some doubt, and I am still in some doubt, as to what the Subjects Committee meant by the term "missionary agents," and I hesitated to write to the committee to ask for information, because I feared that I should find they use the term in a very restricted sense, and would therefore deprive me of the opportunity of emphasizing that which I always desire to emphasize as the foundation of all missionary work—that every baptized member of Christ's body is *ex officio* a missionary agent. There is, indeed, a most serious tendency to divorce the spiritual side of life from the secular. I believe that what we want above all things is to sanctify all manner of secular life, and we should then, indeed, find that the Church, as represented by all her members, would go forth throughout the world carrying with her the blessed message, and drawing all men to ask the question, "Who is the centre of this beautiful faith?" I am further in some doubt lest the term "missionary agent," be intended to apply solely to those who are preaching the Gospel to the non-Christians—or the heathen, as you would call them in England. There again, surely every priest and deacon is a missionary agent. You in England have certainly learned that great lesson—that the Church always has her missionary aspect, and that every ordained officer of the Church must keep prominently in his mind the missionary side of his duty. So, then, I take this as the meaning of the term—that "missionary agent" means a member of the body of Christ, and all those who are thus incorporated into the body are responsible for the lives they live; and then, when they enter upon the holy offices of priest or deacon or bishop in the Church of Christ, all that which is natural in them becomes intensified, consecrated, and elevated, and they become indeed agents in a special sense. But the other surely is the foundation. And so, my friends, when I pause to ask, "What are the qualifications for a missionary agent?" let us endeavour, if we can, to go to

the root of the matter. A mission is surely a going forth or a sending forth. Aye, all life is surely a movement, a going forth, and when the agent is a moral or spiritual being, then life takes the form of love, and so, I take it, that we are to understand that God is love. Then comes our Blessed Lord, the Incarnate God, and He comes to us with love—aye, and with that missionary force within Him which is needed to be poured forth through the channel of His members in order that the world may be purified and sanctified. Incorporation into our Blessed Lord qualifies us for the office of a missionary ; and when we are filled with the spirit that is in Him, then, indeed, are we filled with that missionary spirit which just begins to qualify us to live ; for life is the going forth towards everything that meets us in secular life, in the ordinary duties of daily life, as well as in those higher exercises of the ministerial office. Yes, we want to have our trade sanctified ; we want to have all our professions sanctified—the military, the naval, every manner of agency that goes forth, we want to have sanctified with the spirit of our Blessed Lord, in order that it may do His work. But, my brethren, is it not true that we are rather apt to say that the secular side of life belongs to the world and to the Devil, and that our work as Christians is to be always fighting against them ? Nay, I say rather let us learn, if I may so say, to sympathise more with the difficulties and trials of secular life, and pour into it the spiritual force which shall make it indeed a handmaid of the missionary agency. And if it be true, as I think it is, that this is the basis, then you will perceive that the unselfishness and breadth of sympathy, the desire to see the kingdom of God advanced in every phase of human life, this which qualifies the Christian to be a Christian, and qualifies him in the ordinary affairs of life to be a missionary agent, becomes, as I have said, intensified and concentrated when the hands are laid on which make him indeed an officer in the Church of Christ. And then, having thus endeavoured to give you my idea of what missionary agency means in all its fulness, I may proceed to say a few words concerning the way in which such agencies may be produced. The wording of our subject is a little ambiguous—"how best we may obtain them." Obtain what ? The qualifications or the men ? Let us say both. And I will say a word or two first of all about obtaining the men, and then I will say a few words about securing that these men shall be qualified. Now, as regards obtaining the men, after what I have said I trust that you will be able to understand me when I say that we need more and more to make young people understand that life means the going forth to live, in all the varied capacities of human life, that true life which makes us conscious that we are here members of Christ, filled with the force of His Spirit, and sent forth by Him for the carrying out of His designs for the world. May I not speak to parents ? Is it not too true that life is put before the young in a too selfish way ? They are led to consider how to get on ; how to be prosperous, what profession is a dignified one, and so on. Do let me ask parents to take more note of that which I trust is the true view of our subject, and only fill their children with the thought that to live the true life, the life of holiness, is the real thing, teaching them to be conscious of the fact that they are missionary agents sent into the world by our Lord and Master. And then I pass on to say a few words concerning the way in which our youth is to be qualified. Much has been done, I know. There are diocesan organizations for encouraging young men to present themselves. There are our missionary colleges which, in our lifetime, or at least in my lifetime, we have seen brought into existence—S. Augustine's, Warminster, Dorchester, and other places. These, surely, are all blessed means of helping us ; but they need to be developed. Now what I have all along urged is, this. You have now a Provincial Board of Missions, and I long to see some of the bishops in England establishing their diocesan boards of missions. It seems to me that the time has come when many of



the defects of the missionary agency in England may be remedied. I hear about deputations. Surely a body of men is to be found in every diocese more or less connected with missions—more or less, at least, interested like my friend Canon Churton, for he knows everything about every mission that there is throughout the world. The boards might, I think, help to evoke the true feeling and quicken in the minds of many the thought, "I have a vocation to go forth definitely to missionary work." I think that this board might help to secure that interesting lectures should be given upon not only the mere details of missionary work, but the geography, the history, and so on, connected with the countries in which the missions are working. And I think that they also might do much more than is done at present in the way of bringing men up to these missionary colleges, and very specially to bring them, if possible, within the sphere of University education. I will now only take leave of you by imploring you thus to infuse the missionary spirit into your whole English life, so that we in all parts of the world may feel, as the streams of life come to our shores, that there is in them the Spirit which comes from our incarnate Lord.

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### The Right Rev. the CHAIRMAN.

THE next speaker will be the the Right Hon. the Earl of Stamford, who is now, I am glad to say, a member of the Committee of the Society for the Propagation of the Gospel.

### The Right Hon. the EARL OF STAMFORD.

I THINK that the terms in which I have been introduced by his lordship may serve as a sort of introduction to the remarks which I have to make. I suppose that it is incumbent upon me, as a member of the Standing Committee of the Society for the Propagation of the Gospel, to do my best to defend that Society. I have listened with the greatest interest to the remarks of Canon Churton, and of the bishop who preceded me. I acknowledge frankly that ideally the very best plan possible would be for each home diocese to have its own board of missions undertaking its own foreign mission work, and possibly, as I may suggest, being associated specially with some poor diocese abroad; and I might further suggest that that diocese might be one with which the home diocese was historically connected, as, for instance, the diocese of Newfoundland with the diocese of which his lordship in the chair is bishop. But I venture to think that the time for such a change is not yet nearly ripe. We hear of a little feeling in the air that the great societies ought to resign their present functions into the hands of the Church as a corporate body; but can we think it likely that this is the time for a revolution to take place? The great societies are flourishing and extending every year. They are being better and better supported; and is it conceivable that just at this juncture they will resign their work into the hands of some new body which will have to be appointed to represent the Church? This question was debated, as some of you remember, in the pages of *Mission Life*, in 1888—only three years ago—by two missionary experts, Dr. Cust and my friend Canon Churton; and after I had studied those papers carefully, little doubt was left on my mind as to the side on which the weight of the argument lay. It was pointed out that mission work has, ever since the sixteenth century, been done, and been well done, by voluntary societies, such as the religious orders in the Church of Rome and the great societies of the present day. It was pointed out that the action of a voluntary body is more free, more elastic, more prompt, than that of a

Church acting in its corporate capacity; and that work by means of a voluntary society is more in harmony with the genius of Englishmen. For instance: the society which approximates more closely to the idea of the Church in her corporate capacity—the Society for the Propagation of the Gospel, to which I have the honour to belong—which was started as the outcome of co-operation between Church and State in the Southern Province, has less support than the sister society—the Church Missionary Society, which started with far less encouragement from authority either in Church or in State. And in another department it was noticed that the Church Pastoral Aid Society and the Additional Curates Society are needed to supplement the action of the official body—the Ecclesiastical Commissioners. The little Church of Sweden has missions of its own, and yet an independent missionary society has been formed in Sweden to supplement the action of the Church in its corporate capacity.

But I come to a more serious point still, the test of practical experience in the United States. The Protestant Episcopal Church of America has had forty years' experience of a Board of Missions, and what is the result? I will make a few quotations, if you will pardon me, from some American journals. In the *New York Churchman* of the 6th November, 1886, the Bishop of Maine is reported as having said in General Convention:—"I thought that the establishment of the General Convention as a Board of Missions was a good thing, and I hoped that great things would come from it. I went to the meetings of the board of managers for some time, but I found nothing being done but to cut down expenses. No measures and no actions were taken to arouse general interest in the Church. I told them that I was not coming there any more. Look at the missionary societies in England. Everyone in the Church is a subscriber—[I would he were! ]—and they raise their millions"—"millions" of dollars he means.

Then, a little after, the Rev. Dr. Hopkins said, in the same Convention:—"There has been a cloud hanging over the Board of Missions. Within the last year \$442,000 have been received from bequests and other sources, and what new work has been done? Not one single one. All that has been done is to cut down something."

Here is an extract from an editorial article in the *New York Churchman* of about the same date:—"As it is, the board of managers, composed of a score or more of clergymen and laymen who live in the vicinity of New York, together with any bishops that may chance to be available from time to time, constitute the only missionary board that this great and widely-extended Church has. It is no impeachment of the wisdom, the zeal, the ability, and the earnestness of such a body to say that it cannot command the interest or arouse the enthusiasm of the general Church for our missionary work."

Again, in *Mission Life* of three years ago (1888), in Dr. Cust's article, I find a quotation from a speech of Bishop Dudley, of Kentucky—an American bishop whom I have the pleasure of knowing slightly, and whose opinion I should very much value. He points in his speech to the marvellous success of the Church of England, and questions whether the present system of the American Church is practically the best, and these are the words with which he concludes:—"The experience of our system for forty years, and the experience of the Church of England with her different system for a century, alike prove, to my mind, that it is time that we revert to her model."

Well, to quote Bishop Dudley's words in another place:—"Is it not better that men of like views and feelings should, by natural affinity, aggregate themselves into organizations along the lines which they believe to be best? Under the influence of the same Spirit, different administrations might seem best to different minds. Men will give most liberally to the agency with which they are in fullest sympathy."

I will draw to my conclusion now by simply making a few very rough suggestions.

I have to deal with the society system and its importance, and I must apologise for speaking somewhat dogmatically, as time presses. I would venture to say, then, avoid the multiplication of small societies. Let each of those which exist cultivate definite relations with one of the great societies. My experience in the work of the Charity Organization Society shows me the evil of the establishment of numerous small independent agencies. As was said at a former Church Congress by an expert, unceasing importunity and picturesque writing are the conditions of success in such societies rather than real merit. Secondly, let neither great society allow its distinctive character to be effaced. Let the Church Missionary Society hold as intensely as ever to what it truly believes to be Evangelical truth—and let the Society for the Propagation of the Gospel hold also to Apostolical order. I believe that each society has still much to learn from the other, and I also believe that it is by the most thorough exhibition of both sides of the truth that real approximation becomes most possible; and I trust that already I have seen indications that that approximation is taking place in many a quarter of the world. Another point—encourage women's work. We always want the help of the ladies in such matters; and may I venture to point out the work of the Ladies' Association in connection with the Society for the Propagation of the Gospel? For twenty-five years they have been engaged in our Missions. I think that it must be clear to everyone that such a work as the selection, the supervision, and the maintenance of the female teachers properly belongs to the women. That is the work which is undertaken by the association. Another point. What I think is really a great need of the present day is a first-rate periodical to lay before the world, say quarterly, the progress of Christianity as propagated by all who profess and call themselves Christians as against false religions. I should mention that this is not an original suggestion. It is so difficult to understand what is really the force of the Christian army. Every effort should be made to impart brightness and attractiveness to the publications of the societies, and to what I may call the moral atmosphere of the offices. Again, it has been suggested to me by an ex-missionary abroad, that native Christians throughout the missionary field might be registered, and each man asked yearly for an offering to the society which supports the missions. It has been done in one mission in South Africa with great success, and the people who have been ministered to by the societies in England are perfectly willing to recognize the debt which they owe to those societies. Lastly, let every care be taken that the right missionaries are sent to the right place; and, above all, see that for spiritual work spiritual men are chosen. I would just add a few words by one from whom some of us differ in many respects, but whom, I think, all who know him must revere—Edward, Bishop of Lincoln—"What security have we," men naturally ask, "that these societies will continue?" And I believe that the answer will be found in some such words as these. So long as the societies are imbued with the spirit of the great charter with which the great Head of the Church commissioned the Apostle of the Gentiles, so long as the society is in true harmony with the spirit of the Church and vitalized by her power. Men are watching with some anxiety to see how far the societies adjust themselves to the work—that is, how far they may be regarded as the real organs of a living body aiding, and not hindering, the action of the head and heart. It is a momentous question, for the body is none other than the body of Christ; and if societies are to be accepted as His organs, they must be instinct with His spirit, even the spirit of self-sacrificing love—that love which knows no bound but death."

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**EUGENE STOCK, Esq., Editorial Secretary to the Church Missionary Society.**

YESTERDAY week I was at a much larger meeting than this—one that would fill this hall twice over. Exeter Hall, in London, was crowded out. I myself failed to get a seat, and scores failed to get in at all. What was that meeting? Not a single speaker was advertised. No speaker of any note was present. It was simply a meeting to bid farewell to 107 missionaries, clergymen, laymen, and ladies, all going forth as representatives of the Church of England to Africa, India, China, and Japan. I must confess that among them were several wives; but I for one thank God for them. Among the clergymen was at least one high wrangler. Several were going out entirely at their own charges. All of them had been proved by work of various kinds at home to be faithful and devoted members of the Church and servants of the Church's Lord. The system which produced *that* is the system some of you wish to supersede.

There was nothing unprecedented about that great gathering. It was the fourth time this year that the Church Missionary Society has crowded that hall. There are two more meetings there yet to come before Christmas, and I doubt not the hall will be as full as ever. For the fact is that there is at the present time a remarkable increase in missionary interest and zeal in certain quarters. Probably most of you here to-night are unaware of it. It is in that Evangelical section of the Church of England which some suppose to be dying, if not dead, and it is fostered and stimulated by the system which some of you desire to supersede.

The Church Missionary Society, by its simultaneous meetings in town and country, by its new unions for clergy, for lay workers, for ladies, by its young men's missionary bands, by its monthly magazines (of which 120,000 copies are sold—not distributed, but sold—every month), is helping forward, not its own missions only, but missions generally. The result is seen in the increasing number of offers of service. Applications and inquiries now reach the Church Missionary Society alone at the rate of about one and a half every day. Just four years ago Canon Isaac Taylor's exposure of the Church Missionary Society as "the great missionary failure" threatened us with extinction. It so happened that a few days before his attack appeared, our committee, under a memorable spiritual impulse, of which I cannot now stay to speak, passed a solemn resolution not to limit, on financial grounds, their acceptance of candidates for missionary service, but to accept every candidate really qualified, in full faith that if the Lord of the Harvest raised up the labourers He would supply the means to send them out. In the four years the society has accepted 267 candidates—more than double the number accepted in the previous four years—and although our Finance Committee have year after year warned us of probable heavy deficits, the last financial year closed with a surplus. This is one fruit of the system which some of you desire to supersede.

The Church Missionary Society has just 600 clergy in the mission field, of whom 280 are natives. They baptized, last year, 3,250 adult converts, besides over 7,000 children of converts. It has a larger proportion of university graduates among its missionaries, clerical and lay, than any other of the larger societies—153 out of 360. (I exclude, of course, the small Oxford and Cambridge missions in India, which consist of graduates only.) Moreover, the non-graduates whom the Church Missionary Society has trained in its own college are not without their own distinctions. They have in the past ten years obtained a larger proportion of first classes in the Oxford and Cambridge preliminary theological examinations than any other college or university.

The Church Missionary Society has taken an active part in the formation of twenty colonial and missionary bishoprics. It provides entirely the episcopal income for ten of them, and shares in the support of two others. Twenty-three of its missionaries have been raised to the episcopate, including such men as French, of Lahore; Williams, of Waiapu; Hadfield, now Primate of New Zealand; Moule, of Mid-China; Horden, of Moosonee; Parker and Hannington, of Eastern Equatorial Africa. It has worked strenuously to train the Native Christian communities to independence of the foreign society, and to prepare them for full Church organization under native bishops. Its methods of doing this may be criticized; but, at all events, until it moved in the matter nobody did anything. This is the fruit of the system which some of you wish to supersede.

I advise the Congress to recognize good work done for the Church; and you will find good work actually done both by the Church Missionary Society and by the Society for the Propagation of the Gospel. If I do not now speak of the Society for the Propagation of the Gospel, it is not because I am ignorant of its great work. I do know its work, and I would suggest to its supporters that they would be none the worse for a more regular reading of its publications, which to me are always interesting, and never dry.

And I observe that both the Society for the Propagation of the Gospel and the Church Missionary Society are equally voluntary societies. Apparently this voluntary system is in accordance with the genius of the English people. In the "Post Office Directory" I find long lists of societies for every conceivable purpose—political, scientific, artistic, religious, and so forth. Apparently, also, the Church of England is accustomed, ordinarily, to work on this system. This Church Congress, for example, is to all intents and purposes a voluntary society. There is a Church Congress Permanent Committee, as well as the different local committees formed each year. The Congress has its permanent rules, by which the presiding bishop is as much bound as the humblest member. Those rules were not made by Convocation, or any other official body, but, I suspect, by the founder of the Church Congress, Archdeacon Emery. If Archdeacon Emery had waited for Convocation to establish the Church Congress, this would not be its thirty-first meeting.

The first movement in England, indeed, in the direction of foreign missions came from Parliament, and that Parliament the Parliament of Cromwell's day; and it was Parliament, again, in 1694, that required the East India Company to provide ministers who would learn the Indian languages, "the better to enable them to instruct the Gentoos (heathen) in the Protestant religion." The first missionary movement within the Church of England, as such, came from the Convocation of Canterbury in 1701. But when that Convocation called attention to the need of Church extension in the colonies, the then Archbishop of Canterbury responded by obtaining a Royal charter for a new society. The Society for the Propagation of the Gospel is essentially a voluntary society. If an important question is to be decided at the monthly Board, I suppose my vote as an incorporated member counts as much as that of His Grace the Archbishop of Canterbury.

Of missions carried on by the Church in its corporate capacity, we have an example in the Protestant Episcopal Church of America. I do not think anyone will say that the missions of that sister Church are more effective than those of the Church of England. We have other examples in Presbyterian Scotland, which ought to be the paradise of some on this platform, for missionary societies are not tolerated there at all. The missions of the Presbyterian Churches are entirely under the control of the synods of those Churches. On Lake Nyassa, in South Central Africa, you may see a curious spectacle. You will find two missions at work—one, a Presbyterian

mission, is controlled by the Free Church of Scotland in its corporate capacity ; the other, an Anglican mission, is in every sense a private and voluntary society. It is true that the Universities' Mission, to which I allude, is directed, so far as it is directed on the spot, by its bishop. But who appoints the bishop ? Officially and ecclesiastically, of course, the Archbishop of Canterbury ; but, equally of course, the Archbishop, unofficially and privately, receives the suggestions of the leading friends of the mission in England. Supposing a former Bishop of the Church of England in Jerusalem, Samuel Gobat, had been transferred by the authority of the Archbishop of Canterbury to Zanzibar, I suspect most of the subscribers to the mission would have withdrawn their subscriptions. What the Zanzibar missionaries would have done I dare not presume to suggest.

The society system, therefore, with whatever variations in practice, is the ordinary system of working in the Church of England. I must, however, go further, and affirm that this voluntary system, under all the circumstances of the case, is good in itself ; and there is no proof, not even a presumption, that any other system would be better. For one thing, it enables those members of the Church who are closely united by common views and sympathies to work together. It is idle to shut our eyes to the fact that the Church of Christ in general, and the Church of England in particular, necessarily comprise Christians of widely diverse views and habits of thought. I do not think that those who cry out for the abolition of societies, and the conduct of missions by the Church in its corporate capacity, would be so eager about it if it were not that they assumed that the Church in its corporate capacity would act in accordance with their own particular views. In point of fact, these same persons are perfectly ready to form societies, strictly guarded as to their membership, and strictly independent of ecclesiastical control, when it is for their own purposes. It is true that their nomenclature is sometimes different. Apparently "society" is a wicked word ; but "guild," or "union," or "association," is admissible instead. It is the fashion to suppose that a "committee" can do nothing right ; but you have only to change its name to "council" or "board," and confidence will supersede contempt. All the modern developments of what I may, without invidiousness, call High Church enterprise, have been the outcome of private and individual enthusiasm and energy. Yet the very men who carefully exclude archbishops and bishops from any official control over sisterhoods object to missionary societies claiming similar liberty. I wonder if there is any modern guild, or brotherhood, or other private organization, which recognizes ecclesiastical authority as loyally as the two great missionary societies do ? I name the two great societies together, because the differences between them are in this respect very small, and not entirely in favour, from this point of view, of the Society for the Propagation of the Gospel. For instance, the Bishop of Calcutta for the time being becomes a vice-president of the Society for the Propagation of the Gospel, if, and when, the society elects him ; and, when elected as vice-president, he becomes *ex officio* a member of the standing committee. He becomes a vice-president of the Church Missionary Society, if he wishes, on the simple payment of half a guinea a year, without election, and he then becomes *ex officio* a member of the general committee, the committee of correspondence, the committee of home organization, the committee of patronage, the finance committee, and the estimates committee. As a matter of fact, 105 Anglican Bishops hold all these offices. Moreover, every clergyman who is a member of the society by virtue of his half-guinea subscription, and has been so for one year, is a member of the general committee without the election which is necessary in the Society for the Propagation of the Gospel.

But societies have not only constitutions, they have also traditions ; and it is to the

honour of English Churchmen that they recognize and respect these traditions. The Church Missionary Society was founded by men of one mind and one heart, who stamped upon it its well-known and well-understood evangelical and Protestant character. That character has been preserved to this day, as we believe, by the good providence of God, and certainly not by any artificial restrictions, such as carefully guard the guilds and associations of those who object to the independence of societies. It is obvious that many of its episcopal vice-presidents do not in their personal views agree with the society's traditions. It is the more to their honour that they are willing to accept it as an agency which the Church's Divine Master has signally blessed, and to give it the advantage of their countenance and friendship.

The principal objection to societies, however, is the direction of their work by their committees. It has sometimes been a complaint against the Church Missionary Society that its Committee intrudes upon ecclesiastical ground by "sending forth" missionaries. But the expression "send forth" is an ambiguous one. The society's fundamental laws expressly state that "the bishops of the Church of England under the authority of the law of the land ordain and send forth (ecclesiastically speaking) the society's missionaries," but it is quite certain that if the society had not "sent them forth," in the usual colloquial sense of the term, they would not have been sent at all. The three brothers Westcott, whom their honoured father, the present Bishop of Durham, has given to missionary work, were sent forth ecclesiastically by the bishops who ordained them, but to all intents and purposes they were sent forth by the Society for the Propagation of the Gospel, being appointed by the standing committee of the Society for the Propagation of the Gospel to the stations of that Society. That committee, comprising men who give a large part of their lifetime to the administration of the work, knew the needs of North and South India and the suitability of Madras and Cawnpore for the location of the men. How could a Board of Missions, consisting, in the main, of ecclesiastics with overwhelming duties of other kinds, master the details of the Church's great mission fields so as to be able to distribute wisely the men and means at their disposal? When, forty years ago, a young Fellow of University College, Oxford, by name Thomas Valpy French, desired to dedicate himself to the work of God in India, he applied to the Church Missionary Society, whose committee, consisting largely of men who had served either the Queen or the Church in India, knew its needs better than any formally constituted ecclesiastical body could know them, and they, being perfectly cognizant of the kind of work for which such a man was suited, "sent" him, if you will pardon the use of this ambiguous word, to found the Agra College. In what conceivable way was Church order transgressed by this act?

But objection is taken to the control by the home committees of the details of the foreign work. As a matter of fact the home committees consist of the very men who, if they were in India, as many of them have been, would form the bishop's board or council for the administration of his work. They come to England with years of experience behind them, and they spend long days, week by week, in working out the very problems with which they have been familiar abroad; and if a certain rigidity is sometimes the result of their having lived so long in one part of the field, this is corrected by those of the home clergy who are able and willing to give time and strength to the work on a similar scale. At the same time there is now a general desire to delegate the working out of details more freely to those actually in the field, subject to the due observance of the principles to which the whole society is pledged. This is already done to a large extent in some of the Church Missionary Society's missions. Its missions in the great dioceses of North-West America are administered by the bishops there with almost absolute authority. But if you think that the large sums of

money annually contributed to the society will be handed over to bodies abroad which are in no way pledged to uphold the society's well-understood principles, you are egregiously mistaken. And if you propose to place the increasing number of godly and well-qualified men and women now coming forward for missionary work under the unlimited authority of any bishop who may happen to be at the head of the diocese to which they are going, you will assuredly stop the supply. It would not be reasonable to expect a curate of, say, S. Alban's, Holborn, who might wish to go to the mission field, to place himself absolutely under the orders of one whom he would call a Low Church bishop. If he found himself in the Low Church bishop's diocese, he would, no doubt, seek to render him all canonical obedience, but he would certainly seek to maintain his independence as an English missionary to work in his own way, within due limits.

Then it is suggested that the Church Missionary Society does not recognize or obey duly constituted Church authority. To that suggestion I desire, in familiar parliamentary phrase, to give the most direct contradiction of which the forms of the Congress will admit. I challenge the production of a single case to prove it. It is quite true that we have had a few—perhaps half a dozen—paper wars with bishops abroad; but the assumption is gratuitous that the society was always wrong and the bishops always right. It may be a duty now and then to resist even a bishop. Apparently the sisterhoods thought so which came into collision with Bishop Wilberforce and Archbishop Tait. It is even conceivable that higher authority than that of a single bishop might have to be met with the Apostolic words, "We ought to obey God rather than man." But no such case, thank God, has ever arisen in the Church Missionary Society's history. Only in two cases have differences between the Church Missionary Society and a bishop become so acute as to demand a solemn inquiry by the archbishops and bishops at home. The two cases arose in Ceylon and Palestine. I wish to avoid all irritating controversy, but I may at least claim that the Church Missionary Society has had no cause in either case to complain or be ashamed of the result.

Criticism does not disturb us. But there is one thing that does disturb us, and that is the apathy of the Church, as a whole, to the tremendous obligations laid upon it. So long as the evangelization of the world is regarded as merely one of a hundred objects to which it is the proper thing to subscribe; so long as the Lord's supreme commission is the last thing thought of, or cared for, by the majority of clergy and congregations; so long as our sons may go to India as servants of the Queen, but not as messengers of the King of kings; so long as our daughters may marry Bengal civilians or Australian merchants but not missionaries, still less go themselves with a woman's sympathy to their sisters in heathen darkness—so long there is far more pressing and important work to be done than the correction of the faults of our missionary societies. Let both clergy and laity wake up to their responsibilities, and realize that if they are Christ's faithful soldiers and servants, their first and highest duty is to extend His kingdom. Let them gird themselves to the task of winning back to His allegiance those now in conscious or unconscious rebellion against Him. Then, and not till then, we may begin to talk of the Church as the great missionary society.

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## DISCUSSION.

The Right Rev. the CHAIRMAN.

THE next speaker will be the Bishop of Nova Scotia, who is the fifth Prelate who has held that See.



## The Right Rev. F. COURTNEY, D.D., Lord Bishop of Nova Scotia.

I WISH to preface what I have to say on the subject before the Congress with a word about what has fallen from the previous speakers with respect to the action taken in the United States in reference to the Board of Home and Foreign Missions, and the question whether it was advisable to keep that organization, or allow it to be broken up into various independent missionary societies. I have had the honour of serving in "the Protestant Episcopal Church in the United States of America" in New York, Chicago, and Boston, for twelve years, and also had the pleasure of taking part in the discussion to which reference has been made, in the General Convention in 1886 upon the topic in question. You know that in the United States things move rapidly, and they are generally done pretty thoroughly, and the question now referred to was pretty well thrashed out five years ago. You won't find anybody in the Church of the United States at the present day arguing in favour of breaking up the Board of Home and Foreign Missions. The result of the discussion was to bring to the front all the objections that my eloquent friend the Bishop of Kentucky or others could allege against that board. Those objections were all clearly brought out, so that everybody could understand what the grievances were, and they were all looked fairly in the face. A certain amount of re-construction took place, but the decision of the Church was to keep up the system, and not to attempt to break it up into different societies. If you will be good enough to obtain and to read the report of the Board of Home and Foreign Missions of the Church in the United States, you will find that instead of things being cut down they are being continually extended. You must remember there is an enormous area of missionary jurisdiction within the limits of the United States, and that besides that she also carries on missionary operations beyond her borders. A great deal has been done of late years through the organization which has been called "The Woman's Auxiliary to the Board of Missions," which, in the diocese of Massachusetts, where I was last in charge of a church, in the course of ten years had raised over 160,000 dollars to supplement the work carried on by the board. With regard to the qualifications for missionaries, these will necessarily vary according to the parts of the mission field to which missionaries may be sent. The qualifications that are necessary for a missionary to Africa are not the same as for a missionary to India. Neither are the qualifications for a missionary to Labrador the same as those for a missionary to China. And the reason is that the history of the people among whom they live is not the same in these different countries. In Africa you have practically no past religious history or literature; in India, as the Bishop of Calcutta would have told you had time permitted him to touch on the point, you have an enormous religious literature, and which is necessarily a subject of study for the Christian missionary who tries to teach those to whom he is sent the blessing of the Gospel of our Lord and Saviour. I was sorry that one qualification which lies at the root of everything else seemed to have been taken for granted in our discussion. I presume it *was* taken for granted by the various readers and speakers. I mean the personal faith of the missionary in the God of heaven and the Lord Jesus Christ, His dearly beloved Son, through whom He has manifested Himself, and who is the Light of the World. This lies at the root of everything. For a man may be as eloquent as Apollos, he might speak with the tongues of men and angels, but, if he has not personal faith in the Lord Jesus Christ, and in God whom Jesus Christ revealed as the one God and Father of us all, he is nothing but sounding brass or a tinkling cymbal. That is just as true as if he were wanting in charity. The next qualification of a missionary is personal willingness to learn as well as being apt to teach. Every missionary who goes out to those old historic places that have a large religious literature, must of necessity have lessons to learn. I do not mean that he has something to add to the Gospel, but that he has to learn the methods and results of God's working with others besides the Jewish and the Christian Churches. There is another thing which is very important about which I would like to say one word. If a man is going to India or China, he ought to have some qualification in what used to be called the gift of tongues in Apostolic times. There should be something approaching to the late Bishop Valpy French, who was called "The seven-tongued man of Lahore." Another thing a missionary must possess is common sense. I have heard that over and over again from those who have the superintendence of missionaries. Supposing a missionary goes to Japan, he will find the Japanese native a most imitative creature; and the missionary, if he has not common sense, may be very easily taken in, because those to whom he speaks may accept the Christian faith, and adopt it, as they have accepted European clothing,

simply because they wanted to imitate in the kind of religion they profess, those whom they think to be higher in the scale of nations than themselves. As to the question of celibacy or marriage, "circumstances alter cases;" but I cannot forget that S. Paul, though he did choose the celibate state for himself, asked the question, "Have we not power to lead about" (I suppose that meant at the cost of the Church) "a sister, a wife, as well as other apostles, and as the brethren of the Lord and Cephas?" Of course, if a man has to go forth to a part of the missionary field where he is in danger of his life, other things being equal, it is better that he should be unmarried. Necessarily, under exceptionally hard conditions of life, an unmarried missionary has certain advantages over one who is married. His anxiety about temporal matters is not so great, and he may better live with a single eye to the work for which God has sent him forth.

The speaker was stopped by the bell.

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**The Rev. H. U. WEITBRECHT, Ph. D., Church Missionary Society, Batala, Punjab; Examining Chaplain to the Bishop of Lahore.**

I MAY take up the thread of the discussion where it has fallen from the lips of the last speaker. With reference to the qualifications of missionaries, it has been said in a previous paper that the wives of missionaries, for all practical purposes, have not been missionaries. In reply, I would ask you to go with me to two places in the Punjab, from which I have lately come. Go to Delhi, and you will find there a mission hospital for women, in which the work is now carried on by single ladies, sent out by the Society for the Propagation of the Gospel Ladies' Association. But if you ask in whose memory that hospital was founded, you will be told that it commemorates the wife of a missionary (who has himself, alas! been lately lost to our Indian missions by death), and that it was she who began medical work among the women in Delhi. Go, again, to Amritsar, the chief commercial city of the Punjab, and the centre of the Sikh religion. There you will find a most beneficent work of the same kind carried on, under the Church of England Zenana Missionary Society, by single ladies. But you will be told that it was the wife of a missionary who first carried on medical mission work among women in Amritsar. Again, if you make inquiry regarding the Zenana societies to which I have alluded, you will find that the persons who founded them, who continue to carry them on, and still do so, were, and are, to a great extent, the wives or widows of missionaries. I think, my lord, that these facts dispose of the allegation that the wives of missionaries have not themselves been missionaries. Again, it has been said—and it is easy enough, of course, to raise a laugh upon the subject of marriage, for we are apt to regard marriage too much from the giggling standpoint—it has been said that the children of missionaries are rather an encumbrance and a burden than a comfort and a help. I can only say, if one may be allowed to refer to one's own case, that I stand here as the son of a missionary, and I hope that a few years hence I may be the father of a missionary. It seems to me, my lord, that we can ill afford to lose in the missionary cause the help and the stimulus given by the example of parents who have gone before us in the mission field. At the same time, I am not unmindful that as we advance in missionary work that work ramifies and specializes, and the qualifications become more minute and varied. Hence we shall find that things are now demanded which formerly were not demanded. What could formerly be done only by the wives of missionaries (for there were no other ladies in the field) can now be done, and is largely done, by single ladies sent out by different societies, besides the Society for the Propagation of the Gospel and the Church Missionary Society; and in like manner we have in connection with both societies brotherhoods of single missionaries doing a corresponding work. Let us by all means increase their numbers; let us move forward on these lines, only let us develop the new methods side by side with the old, and not suppose that we can afford utterly to disregard the old agencies, or throw them entirely overboard. By all means let us have a high ideal; let us put it as high as we possibly can; but as we advance in missionary work, let us remember that we who stand upon the shoulders of those who have gone before us ought to go further and do more than they. With regard to the proposed changes in the relation of the societies to the rulers of the Church, I would point out one more difficulty

which practically lies in the way at present of any such measures as those which have been suggested. I mean that we in our home Church are far from having solved the task of self-administration. When the Church of England has effective representative bodies of her own, and can show how she governs herself in this home of hers, then she may be better able to take upon herself in her corporate capacity greater burdens and more intricate and delicate tasks than those which have hitherto fallen to her lot in connection with mission work. I would merely say that the organization of missionary work goes on in the ratio of its success, and that what is of the essence of the complaints which have been made regarding society administration constitutes the very problem which the societies are themselves endeavouring to solve. In the mission field we have the problem put before us of bringing the Native Church into connection with the diocese, but we have very great practical difficulties in the way of this process. One such difficulty is that we have so few bishops, and the bishops we have preside over dioceses which include enormous areas and vast masses of population. Moreover, we can have, in the nature of things, but few bishops who are, like "The seven-tongued man of Lahore," able to speak in all the varied languages used in one diocese. If you desire the missionary work of our societies to be brought into close connection with episcopal supervision, and if you desire that this supervision should be made a reality, you must give us more bishops. If the English Church will do this, then we in the mission field in our turn shall not be slow to reap the benefit of episcopal oversight. That oversight is, indeed, now discharged with the greatest fidelity and self-sacrifice by the diocesans whom we have, but the limitations of human nature render it impossible for them duly and fully to exercise their episcopal functions. Let me, then, appeal to you on behalf of the Indian Church. Consider what the Bishop of Calcutta has to do in his immense diocese, including the great Province of Bengal, with a population more than that of the United States, and, in addition, the whole of the north-west provinces and Oudh. If any rich person in this Congress wishes to do a practical deed to cheer the heart of our Metropolitan, and to help us to gain episcopal supervision in India, let him help in founding the new bishopric of Lucknow, and so far relieve the Bishop of Calcutta. But, even when that is done, remember that he will still be charged with the oversight of the immense Province of Bengal, in addition to his duties as Metropolitan of India, Burmah, and Ceylon. Finally, let me reiterate what the Bishop of Calcutta has said: Every baptized Christian is a missionary agent. The responsibility of sharing in missionary work lies upon each member of this Church Congress, and upon everyone who reads its reports. There may be, in regard to the methods of this great work, certain differences which divide us; but there is a great primary truth behind all these opinions—that we are called to be fellow-workers with God. It is said of a certain professor that, when his lectures were finished, he would address the students, exhorting them to remember what they had learned as they went out into the world; "but, above all," he would add, "do something, do it, do it!" Let us, too, learn all we can from these our discussions of the best methods of missionary work, combining the ripest results of experience with the keenest insight into newest needs and development. Let us weigh carefully the merits of each question, and so form and express our opinions; but, above all, may the members of this Congress, may everyone in our richly favoured Church of England, do something, do it, do it!

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The Ven. EDWARD BARBER, Archdeacon and Canon of Chester,  
one of the Secretaries of the Board of Missions.

I SIMPLY stand here as one of the Secretaries of the Board of Missions for the Province of York, to remove misconceptions which may arise from what has been said by previous speakers. The Boards of Missions of Canterbury and York are not in any way bodies which will undertake financial arrangements or the raising of funds, and it may be as well, therefore (as part of the argument which has been used to-night seemed to proceed on the assumption that they might well supersede the great societies in that respect), that the fact I have just stated should be very thoroughly and very generally shown. But it is believed that these Boards can and will perform, in due course, an excellent work in gathering information from the different mission fields, and in putting that information in such a shape and form that it may, perhaps, be more

easily accessible than at present. I have at home, as Secretary of one of the sub-committees, returns from all the African dioceses, except one or two where the special circumstances prevented answers coming to our inquiries. The returns from these dioceses will be brought into some kind of shape and tabulated, according to certain regulations already agreed upon, and the report, thus drawn up, will be issued amongst the members of the sub-committees, including the Commissaries of the various bishops. The same will be done for other parts of the world; and when these various reports from all the dioceses throughout the world have been gathered together, they will, we hope, be brought within the reach of the public; whilst we further hope that the public will eagerly purchase and procure them. The different lines which are being pursued in the inquiries which have been issued, are that we wish to hear how certain problems in the mission field are being solved on the spot, and we have asked for information on that point. We have asked also for such information as will lead us to see at a glance where there is unoccupied ground, so that there may not be any difficulty in occupying it at once. Again, there is one sub-committee which is to take into consideration the supply and production of missionary literature, because one great want frequently expressed by various bishops has been a better supply of missionary literature, and, further, we are anxious to obtain as much and as accurate information as to other Christian Missions as will give us the knowledge which will be valuable for our own work. I only wish to remove the misunderstanding which might have arisen as to the Boards of Missions of Canterbury and York being in any sense desirous to compete with or to supersede the two great Missionary Societies, to which they wish with all heartiness God speed.

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The Rev. C. H. RICE, B.D., Rector of Cheam, Sutton, Surrey.

WE have had from the first reader a very eloquent description of what a missionary should be. But we all know how far we clergy at home fall short of the ideal that is sometimes presented to us, and which we set up for ourselves; and we must not be surprised if the same thing happens with those who come forward as candidates for work in foreign parts. May I be allowed to impress upon all Church people, especially the clergy, to think a great deal more about the Day of Intercession than I fear we have thought of late years; and to keep our eyes open among our own parishioners for symptoms of the missionary spirit? And when we find these symptoms, let us deal patiently with such material as presents itself. I speak as one who has been connected with Missionary Studentship Associations for twenty-five years; and I have known young men go out to the foreign mission field, with the strongest expressions of hope and praise from their examiners, whose cases at first sight appeared very unpromising. In one case it had taken me three years to satisfy myself that it could be my duty to encourage a candidate to resign his means of livelihood and devote himself to the work. Much care, however, must be taken, to direct the studies of such candidates aright, especially where there has been no foundation of a classical education. I ask the clergy, then, to be on the alert, and when they see anything like the spirit of a missionary developing itself, to communicate with the secretary of the local Missionary Studentship Association. I ask them also to be prepared to find sometimes that they have made a mistake; and to remember that one great function of these institutions is to discern the "failures" before they have been ordained and sent out to do mischief in the mission field. We must be content, therefore, to have a considerable percentage of disappointments. But may I say also from practical experience, how necessary it is that such lads as present themselves, should first of all receive some aid and guidance in the systematic study of the Bible. One of the first questions to ask a candidate is, What books do you possess? and too often I find he has no Commentary or book of any kind illustrating the Bible, not even a set of Bible maps.

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The Rev. JOHN BAMBRIDGE SMITH, late Chaplain at Smyrna.

IN close connection, especially at the present time, with the missionary work of the Church of England is our relation to and the attitude we ought to adopt in regard to the great Eastern Churches. In one at least of the mission fields we come in contact

with those Eastern Churches, and the Bishop of the Church of England in Jerusalem has told you with what kindness and brotherly love he has been received by the Eastern bishops. I myself was for ten years chaplain at Smyrna. Of course, as chaplain, my work was not missionary work, but, at the same time, I can testify to the extreme kindness and cordiality which the Eastern bishops invariably showed towards me and towards my work. And where the Church comes into contact with those missionary Churches she should show them all kindness and brotherly feeling in return. Those Eastern Churches have passed through a great and terrible ordeal. They are for the most part under Mahomedan rule. In times not so very long ago the Mahomedans were grievously oppressed and half exterminated them. But whenever a bishop of the Church was put to death by Mahomedan power, there was never found any failure on the part of some other bishop to take his post, though that post was a post of danger, and though he took it at the peril of his life. I think, therefore, we must clearly see that the grace of God is still with these ancient Churches, and that with the grace of God working in these Eastern Churches we should recognize them truly as sister Churches, and should acknowledge their sacraments and religious ordinances. There has arisen a question recently between one of the great missionary societies of the Church of England and those who do not agree with them. There has arisen this question: Whether confirmation as practised by the Eastern Churches is a true confirmation, and whether it ought not to be repeated for any Greek or other Eastern who desires to become a member of the Church of England? The fact is that the Easterns do not practise confirmation in the same way as we do. There is no rule laid down by the Catholic Church as to the mode of administering confirmation, and we in England, following the practice of the Apostles as found in the Holy Scriptures, practise confirmation by means of the laying on of the bishop's hands. But the churches of the East, following the custom of the primitive Church, administer confirmation immediately after baptism, and allow priests to confirm, anointing the person with oil which has been consecrated by the bishop.

### The Rev. the Hon. W. TREVOR KENYON, Rector of Malpas, Cheshire.

WE have heard a great deal this evening about the apathy of the Church at large on the one hand in regard to her Foreign Missions, and on the other hand about the zeal of the various Missionary Societies. The question in connection with this subject which I wish to submit to the Congress is, in brief—How is this? What is the cause? How can we remedy it? And first as to the facts of the case. The alleged apathy of the Church at large is clearly proved by the comparatively insignificant amount of her contributions. The zeal, again, of the societies is not to be disputed; we know their work: we meet it everywhere. Where, then, does the difficulty lie? It lies, I think, in the very fact of the existence of so many separate societies. The mind of the Church is puzzled and distracted by the competition of so many claims upon her resources; and the result is a general coolness towards, or distrust of, her missionary work. We have spoken, then, of the cause; it remains to suggest the remedy. The remedy, in my judgment, lies in an attempt at some amalgamation of the different societies; for the time, I think, has come when the Church in this island at least—the Church in Wales, the Church in England, the Church in Scotland (I mean of course, in each case, the Church of Apostolical succession) should unite in forming one Board of Missions to take the control of her whole missionary work, in hope that gradually she would absorb the particular societies which at present attempt its administration. Nay, I would go further; I say I would go further; for in the face of the great organization which is centralized in an Italian city and sends forth from it its missionaries under one authority and under one discipline;—we, on the other hand, who represent the one great *Anglican* communion, which is more and more throughout the world spreading, and learning to realize its great position, getting to know itself as the fairest representation on earth of the old, the ancient Faith;—we, I say, should endeavour to have such federation in matters ecclesiastical as is hoped for by many politicians in matters political, and so let the Anglican communion shew what she can do *united*, and will do, God helping her, in the true sense of the Catholic missionary spirit:—

*"Quod semper; quod ab omnibus; quod ubique."*

The Rev. D. WALTER THOMAS, Vicar of S. Ann's, and  
Canon of Bangor.

I AM anxious to bring before you one phase of missionary work which would not have been brought forward, probably, at this Congress, if I had not taken this opportunity of coming forward; and it is one which is very germane to the meeting of the Congress this year in Wales. I am not myself living in an English parish, nor do I live either in a bi-lingual parish, but, in a poor Welsh parish, where all the services in my church, from Sunday to Sunday and during weekdays, are always in the Welsh language—a parish in which I have resided for more than thirty years, and where, as far as I can see, there is no more prospect of the parish becoming English than there was at the now somewhat distant period when I began to reside in it. But the reason why I wish particularly to address this Congress in connection with the subject of missions is, because I am interested, naturally, in my own parishioners who spread themselves over other parts of the country, and, indeed, go outside the boundaries of England. People from my parish are employed in the slate quarries, and you will be able to hear to-morrow afternoon in what manner we sing the praise of God together, in our native tongue, in hymns and hymn tunes characteristic of the people. When pressed by poverty to emigrate to different countries, the feeling of the people is very strong with regard to their language, and they wish to preserve their language when they go into other countries. In far off lands they unite themselves together into little colonies; in the United States there are numerous and large colonies of Welshmen dotted here and there. The religious communities to which they belong are amply represented amongst them, and carry on their services in the Welsh language. Some twenty-five years ago a small colony of 153 Welshmen selected what I certainly thought was not a good place at the time—the banks of the river Chubut, in Patagonia—on which to form a Welsh colony. That colony, after various changes and chances, has survived to this day, and now consists of about 2,500 Welsh-speaking people. The people there, that is, some of them, speak two other languages in an imperfect way, viz., Spanish and English. It dawned upon us in Wales that a clergyman should be sent out to minister to them in their own language, and in the diocese of Bangor, aided by the Welsh bishops and by others, we have a small society of our own with a view to providing funds for the maintenance of the clergyman whom we sent out. I am asked to represent here the South American Missionary Society, which derives its origin from the pathetic letter which was found with the remains of Captain Allen Gardiner on the desert shore in South America. We thought that with our little organization in Wales we should be unable to maintain a mission, and at the same time superintend our one missionary, without great difficulty. We therefore looked about and tried more than one society, but the South American Missionary Society was good enough to take us up, and there is a Welshman now, the Rev. Hugh Davies, acting as chaplain on the list of the society, and under the superintendence of Bishop Stirling of the Falklands, who has been there ministering to his fellow-countrymen for eight years. Further, this Congress can do a great service with regard to this necessary work of providing for our Welsh-speaking people in North America and in some of the English towns. In English towns such as London, Manchester, Liverpool, Birkenhead, Wigan, and Birmingham, you will find large colonies of Welshmen where now a little beginning is being made to provide them with one Welsh clergyman, and in some cases more than one. With regard to the United States, it is a very remarkable thing that an application came to us from Chicago asking us to give them assistance with the view of providing Welsh services in Chicago, where there are so many Welsh people collected at this time. The application is supported by an interesting letter from the Bishop of the Episcopal Church in the United States. Time will not allow me to read it, but I hope a beginning has been made, at any rate, of calling attention to the fact of there being, as estimated, about 3,000 Welsh-speaking people in Chicago.

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The Right Rev. the CHAIRMAN.

I SHOULD like to be allowed to say a few words before this meeting breaks up, and to add two suggestions to those valuable hints which have been made already by many of the speakers. I think there are two things which, I believe, have not been touched upon as yet by anyone to-night, which are needed for use by the Church; one is a

devotional instrument and the other a practical one. The devotional instrument is that of regular stated Church prayer. There is nothing more strange, when we examine into the history of liturgies, than the absence almost entirely from the liturgies of the Christian Churches of all countries of a prayer for missions, whether to the Jews or heathen. I have had occasion to examine the subject lately, and have been astonished at the paucity of missionary prayer, even in the ancient liturgies. I do not think there is any which can be truly called missionary prayer, except in the liturgies of the Coptic and Ethiopian Churches, a very strange fact indeed. I would suggest to all who are present here, coming from many parts of England and, perhaps, from the Colonies also, to make a resolution to-night that they would, in the celebration of the Holy Eucharist, when putting up prayer to our Heavenly Father in union with our great Advocate with Him, make, at least, a silent petition that He would send forth labourers into the harvest, that He would turn the hearts of His ancient people Israel, that He would take the veil away from their hearts, that He would send out His light and His truth, and that He would bring all nations to the knowledge of His will. I believe if there had been such a prayer for missions regularly in our liturgies as one of the stated Collects, like that for the Sovereign, which has done so much to inspire loyalty in England, we should have had very little of this difficulty in regard to the co-operation of the Church as an organized body with voluntary societies. There would also have been very little of the going forth of young men into the world to take high positions of influence and authority, or the going out of young women into the world as the wives of such men, without knowing, as, alas! is the case too often, anything of the duty of propagating the Gospel of Jesus Christ. And I am quite sure if my brethren of the clergy would do as was done to-day, and ask for special prayers for some mission of the Church at the offertory, even though they did not collect for any special fund, they would be doing a great service to the cause of missions. Having now publicly spoken on this matter, I do not intend to let it sleep, but will endeavour to introduce a discussion on the subject at Convocation, and I shall be very thankful if anyone who is present and interested in the matter will favour me with any facts or suggestions. The other point I wish to refer to, and I have long had it in my mind, though I have never been able to persuade any influential person to take it up, is that our missions will never be what they ought to be until we see a college of the highest class, founded in one of our ancient universities, Oxford or Cambridge, for the tuition and education of missionary students, and for no other purpose. It is astonishing that there has been no movement in that direction. I am afraid the societies have something to answer for in this matter. Acting in concert with others, I did what I could when I was tutor at Oxford to try to get the Society for the Propagation of the Gospel to give missionary exhibitions. The experiment was tried, but the conditions attached were too stringent, and it was entirely, or almost entirely, without results, as, indeed, I feared from the first it would be so, owing to the conditions imposed by the Society. We must now turn to other persons or other societies, unless the representatives of the present two great societies take up the matter again in a somewhat different manner. I do think this must be quite obvious to any intelligent person, that to bring the subject of missions before the flowing tide of young life at these great universities would be a reminder of this duty, such as no other power on earth would be, and that very soon there would be treasured up in such a college such a store of memories, memorials, and actual movements of heroes of the mission field as would prove a most powerful incentive to true self-devotion on the part of our young people. There is a very great deal of chivalry amongst young men in the Universities at the present day; there is a great desire to devote themselves to the cause of the Lord Jesus Christ, but they have not had that idea of devotion to the mission cause brought before them in a concrete way as a possible avenue for the exercise of their great talents and their religious emotions. I am very glad to have had this opportunity of speaking on these two points. Try and help me if you think what I have said has anything in it, in working for those two instruments for the Church's good, and for the good of ourselves. Before I sit down, I would simply further remark that at the last revision of the Prayer-book in the United States, there was put into the liturgy the petition: "That it may please Thee to send forth labourers into the harvest." This is a very good example. But we want, further, a petition in the actual course of the Eucharistic service, in order that in our highest act of communion with our great Advocate with the Father we may pray, as no doubt He does in heaven, that God would send forth labourers into His Harvest, and that the sacrament may be a memorial, not of His death only, but of His present life.

## *THE PIER GRAND PAVILION,*

WEDNESDAY EVENING, OCTOBER 7TH, 1891.

The Right Rev. the Lord Bishop of WAKEFIELD in the Chair.

### WORKING-MEN'S MEETING.

The Right Rev. the CHAIRMAN.

MY FRIENDS, I should dearly like to speak to this assembly to-night, but I am not going to, because I am not on the list. I am only asked to preside as the President is obliged to be in another place. I am going to do my duty, which is to sit in this chair, and enjoy myself, and I hope you will do the same. I have no doubt the Bishop of S. Asaph will say something to you before we begin, and then I will tell you about the proceedings afterwards.

The Right Rev. the PRESIDENT.

I **FEEL** that I am rather an interloper, and I think I ought to begin by apologizing to the Bishop of Wakefield for interrupting the proceedings for a brief period. His lordship has been kind enough to take the chair this evening, as I was wanted at another meeting, and we are doubly grateful to him, because he has been a very old friend to Wales and a great friend to this diocese of S. Asaph. This diocese had the honour of numbering him among its clergy for several years. I will only detain you for a very few moments this evening. There are a great many speakers of note who are going to follow me, and, therefore, you will be able to hear words of very much greater value than anything I can say to you. You will hear me often enough, as I do not live very far from Rhyl, and therefore I should feel I was doing you an injustice to take up much of your time to-night. This meeting is being held in connection with the Church Congress, and the object of the Church Congress in coming to Rhyl is to leave a permanent impression for good, not only upon Rhyl, but on all who are taking part in the proceedings. With regard to the objects of the special meeting this evening, I hope that the result will be to leave a lasting impression for good upon the working-men of Rhyl and the neighbourhood. I am only going to make one point, and I am afraid it is rather a blunt one and an old one, and that is, if there is one thing which I wish more for the working-men than another, it is to see the working-men achieve real progress. If the working-men in this country are to progress, I think one of the main elements in this progress must be that the working-man must have perfect freedom. He must have on the one hand freedom from the grinding tyranny of the capitalist; he must have freedom also from the tyranny, not less grinding, of those combinations which are called into existence by the working-men themselves. He must have freedom all round. To pass to another kind of freedom, I should like to see the working-men realize more and more intellectual freedom, and doing their thinking for themselves. Do not let them take their opinions from the penny papers. They are very good opinions, no doubt, but when they had thought out the questions for themselves, their opinions were worth a thousand-fold more than any penny paper's opinions would be. To pass from intellectual freedom, let me say one word about social freedom. I should like to see the working-men, amongst whom I beg to number myself, free from all class jealousy. There is nothing which stops progress so much, believe me, as jealousy of this kind. If you look at the individual man, you will find that he never gets on if he is a jealous man. The man who gets on is the man who makes the best of his own powers and wishes everyone else to do the same. I should, therefore, like to see you all free from class jealousy, that is, not jealous of those above you, and not jealous of those who are getting on in your own class. I should like to see you free from jealousy, because it is a drawback to progress. And then there is another point with regard to progress. I should like to see the working-men



rise in politeness, rise in education, and rise in refinement. You may think me a great radical, but I do not, however, want to talk politics. I look forward to the time when the master carpenter and the artisan will take his place in the drawing room like every other gentleman. And why, I ask, should he not do so? for there is nothing mean and degrading in labour. It is a noble thing; we have the very highest authority for insisting on the dignity of work. If you are going to rise in education, politeness, and refinement, and all other virtues, do not rise by trying to pull somebody else down, but rise by lifting yourselves up and making the best of the gifts God has given you—gifts of body, mind, and heart. I have said I should only speak for a minute, but I have gone on talking. The Welsh, you know, are very fond of talking; but I want to say that the one important thing in the progress of nations is character. It is that which makes a people; but in order to have character you must have freedom from sin. You must have your souls strengthened by the grace of God, for where the spirit of the Lord is there is liberty. That is the one thought which I wish you to carry away with you. I once more thank you for being here in such numbers, and I will now ask the Bishop of Wakefield to take the chair.

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The Very Rev. SAMUEL REYNOLDS HOLE, D.D., Dean of  
Rochester.

MY LORDS AND BROTHERS ALL,—A London newspaper, reviewing the programme of the Church Congress, foretold that at this meeting of working-men, "the Dean of Rochester would endeavour, as in former years, to prove to his audience that the Church of England always was, is now, and ever will be the true friend of the working-man."

Some years ago a young, conceited barrister was bullying a witness in the court of assize at Lancaster, and vainly endeavouring to make him contradict his own words. At last, in the temerity of his despair, he misquoted the evidence given, and then the witness, who had spoken the truth, the whole truth, and nothing but the truth, turned upon him, in his righteous indignation, and exclaimed, "Why, yer powder-yedded monkey, I nivir sed nowt o' sort—I appeal to th' company."

I use no angry epithets to the London critic, for he wrote other words, which were not only courteous, but very complimentary to me; but I felt bound to protest against the mistake which he had made, and to appeal "to the company" of his hearers, informing them that what I had always maintained, and maintain, was this—that Christianity *is*, and therefore the Church *ought to be*, the true friend of the working-man.

It was impossible that I, remembering a time when the shepherds, as a rule, ate of the fat and clothed themselves with the wool, but did not feed the flock—(our own particular pastor, when I was a lamb, lived five miles from the fold, and only paid us a short visit once a week, being much exercised in chasing away the fox, which, it is charitable to hope, he mistook for the wolf)—it was impossible for me, remembering a time when a clergyman or a squire were never seen in poor men's homes, and when the labourer, going to the house of God, found it the dirtiest, dampest, dreariest of all the buildings round; and when, far from the cosy compartments in which his rich superiors reclined, like silver spoons in green baize, he heard venerable discourses on the beauties of humility and the delights of brotherly love; or listened to the divine declarations that God accepteth not the persons of princes, nor regardeth the rich more than the poor; it was impossible that I should say that the Church of England had been always the best friend of the working-man.

Nor was it probable that I should have the impudence, though I am a Brasenose man, to assert that the Church *is* now as true a friend as she ought to be to the working-man, knowing, as both of us know, how small a proportion of the immense wealth of those who call themselves Churchmen is dedicated to the spiritual and temporal welfare of their poorer brethren; knowing that there are men who will not hesitate to give five thousand, ten thousand, fifteen thousand for a horse or a picture, but who write a cheque for £5 to a hospital about as cheerfully as King John signed Magna Charta. Knowing that there are so many men and women also who go to Church, and yet, living close to all the vile degradations of sin, the delusions of

ignorance, and the miseries of want, spend all on selfish indulgence—so many who, if ever their eyes are opened, will have to make the sad confession—

"I drank the luscious wine,  
I ate whatever was good,  
Fish, and flesh, and fowl, and fruit  
Supplied my hungry mood ;  
But I never thought of those wretched ones  
Who were starving for want of food.

I dressed as the nobles dress,  
In cloth of silver and gold,  
Silk, and satin, and costly furs,  
In many an ample fold ;  
But I never thought of the naked limbs  
Which froze in the winter cold.

The wounds I might have healed,  
The human sorrow and smart,  
And yet 'twas never in my soul  
To play so ill a part.  
But evil is done for want of thought,  
As well as for want of heart."

But I have some better things to say than these, or I should not be here to-night. I could not stand face to face with you working-men, unless I believed in my heart, unless I knew of a surety, not only that the Church in England and Wales (should I not say in Wales and England, since, though both claim Apostolic origin, your records of antiquity are anterior to ours?), and by the Church I mean, not only archbishops and bishops, deans, archdeacons, canons, rectors, vicars, and curates, but those of the laity who are true to her principles—I could not speak to you unless I knew that they who love this Church most dearly, and are devoting their lives to her service, have now, as their most sacred ambition, to promote, for their Master's sake, the spiritual and temporal welfare of the working-man.

Is there not clear evidence of this new-born energy, with all its bright encouragements and hopeful expectations, in the subjects which have been chosen for the first consideration of our Congress? "The Church Revival in Wales: its Rise, Progress, and Future Prospects." "The Church in Relation to Nonconformists: Points of Agreement and Difference, Possibilities of Co-operation." "The Church's Work in the Poorest Quarters of our Cities, and in the Industrial and Mining Districts." "The Parochial System: its Deficiencies and How to Meet them." And the same spirit which suggested has so far dignified the discussion, a spirit of conciliation, a yearning of hearts, in which Christ dwells by faith, for the fulfilment of His prayer, that we may all be one in Him, and that all who profess and call themselves Christians may hold the faith in unity of spirit, in the bond of peace, and in righteousness of life.

It may be that some of you are thinking these promises and programmes, these congresses and conferences, are very pretty and melodious, but we working-men are getting just a little tired of them. Our political friends, for example, gaze upon us, when there is going to be an election, with all the admiration of a lover for some beautiful heiress, and propose to us, in exchange for our votes, delightful schemes of opulence and ease; but, like the burly farmer with the squire's old claret, we "don't seem to get no forrarder." And, therefore, I will remind you, if you please, what the Church has done in recent years, is doing, and hopes to do, as the friend of the working-man.

First, let me remind you that for us, the clergy, there are limits to our co-operation, though none to our sympathy. When Joseph Arch sent out a hundred delegates to set before the people through the length and breadth of the land the grievances (as they seemed to him and others) of the agricultural labourer, I met with one of these emissaries at a railway station, and, when a small gathering of porters and others to whom he was speaking were dispersed by the arrival of a train, I approached and spoke to him—told him that, having lived among farm labourers all my life, I thought as he did, that, though they were better off than they had been for half a century, and though these were calamitous times for the owners and occupiers of land, that more might and should be done for them; but that I was greatly surprised and grieved by the bitter words which had been spoken by the members of

his association against the clergy, because I knew that in my own parish, and in all the villages round, if the labourer or any member of his family were in trouble, sickness, or want, the first man to visit and to help was the parson. "You knew," he replied, "our causes of complaint, you knew what sort of homes many of us lived in, how little was done to make our lives brighter, how little interest was shown by the rich in our work or our amusements, and you ought to have led us as the champions of our cause." "But, my friend," I rejoined, "we knew at the same time, to our cost, that the incomes of the landowners were reduced 30 per cent., that the farmers could not grow wheat to a profit, and were impoverished by importations both of corn and meat; nor is it right for us, under any circumstances, to act as partisans, but if it be possible, and in as much as lieth in us, to live peaceably with all men."

Nevertheless, though it is not for us to interfere between employers and employed (why on earth is the English or the Welsh workman to be called an *employé*?—you might as well call a stoker an *attaché*, or a groom an *equerry*!), to decide whether work should be paid for by the day or the piece, whether Parliament should fix the hours of labour or they who pay and they who receive wages—(I have not much faith in the interference of Parliament, because, make what laws they please, honest men will work and knaves will shirk, and there is a saying in the West of England that "No Devon or Zimmerseshire man ever tries to do more work than God thinks fit for him;" and we know what that means)—though it is not for us to declaim about co-operation and capital, we shall agree, I think, that both in manufactures and agriculture, there must be a substantial bank, both for improvements and for times of adversity, and that it would be a deplorable result if the investment of capital were diverted from commercial or cultural enterprise; or if our wealthy manufacturers were to migrate into other lands. The Bishop of Calcutta told me only last night that there were already fifty cotton factories in the neighbourhood of Bombay.

Though we may not interfere as to strikes, always regarding them as deplorable, whether between master and man or between the men themselves, as when the Woolston Works, employing nearly 2,000 hands, were closed recently, not for want of work or dispute between employers and employed, but from a quarrel between the different classes of workmen; deplorable, but sometimes inevitable, as the last and only resource of the oppressed; though we must be satisfied with a silent approbation when these strikes, being just, are successful, or being unjust are confounded, as when the French authorities supplied the places of the rebellious bakers and certain mutineers on the rail with soldiers, who quickly learned their work; though we must leave these subjects for the discussion of experience, yet we may and we must lift up our voices against those who would enforce their own views of all questions under dispute, not by a thoughtful consideration of historical results and present surroundings, not by patient debate, much less by mutual concession, but by an intolerant defiance—

"Moloch, sceptred king,  
Stood forth the strongest and the fiercest spirit—  
'My counsel is for open war'"—

by a malignant oppression (and there is a tyranny of numbers as well as of units, of excited multitudes as well as of greedy monopolists) which believes in the barbarian's rule, and would act—

"On the good old plan,  
Let him take who hath the power, and let him keep who can."

But it is written, "If ye bite and devour one another, take heed lest ye be consumed one of another."

I saw three boys in a London street, engaged with shovel and a basket in a business which was both commercial and agricultural, the collection of manure, to be sold for the fertilization of the land. Two of them made a rush for a special prize, and, disdaining half-measures, fought for it furiously. While they were locked together, boy No. 3 collected and carried off the spoil. He appeared to be of foreign extraction.

Again, I saw long ago a friend shoot at a blackcock coming towards him full speed down the wind. The bird died in the air, but fell with such an impetus upon the shooter that down he rolled among the heather.

We may, and we will, lift up our voice against those masters who care only for their men as machines for coining money, who would have them—

“Stitch, stitch, stitch,  
In poverty, hunger, and dirt,  
Sewing at once with double thread  
A shroud as well as a shirt.”

We will plead for these, for whom, when the great engine stops, or the shop is closed, nothing is done to keep them from temptation—from whom comes the sad complaint, “In the way wherein I walked have they privily laid a snare for me.” I am enticed in every street to drink, and gamble, and worse. “I looked also on my right hand, and saw there was no man would know me; I had no place to flee unto, and no man cared for my soul.”

We are bound to plead, we who are sent to preach a Gospel of love and peace, not only that every man should enjoy those blessings which were designed for us all, the blessings of pure light, pure air, pure water, a decent house, and food, and clothing, but that unless we Christians bear each other's burdens, we cannot fulfil the law of Christ. “Sirs, ye are brethren,” and it is His will Whose name ye bear that ye should follow His example in doing good both to the bodies and souls of men. The smokes and the smells in which some of us dwell, the crowded courts and allies and attics of our cities, the sallow faces and stunted growth which we see in those large manufacturing towns, which are constrained to send to Scotland when they make up their football teams, the polluted streams with their poisoned fish, and the black, dead trees on their banks—one would suppose that, without religion, without spiritual instincts, philanthropy, patriotism, public spirit, common sense for the common weal would denounce and expel these pestilent intrusions; for surely of all follies which a nation or an individual can commit, the greatest is the sacrifice of health to wealth. Science can build an ironclad, but it can't make men; and, depend upon it, when these ironclads come to contention, it will be the stout hearts, the cool heads, and the strong muscles, which, humanly speaking, will win the battle.

If we had more men like Mr. Peabody, to improve the dwellings of the poor—(I went to a show of window plants, grown by working-men, held in Dean's Yard, Westminster, and by far the larger proportion of the prizes were won by those who lived in Peabody's Buildings)—if we had more men like Mr. Fletcher, of Bolton, to give to all ocular proof that owners of factories may consume their own smoke, instead of distributing it in noxious fumes and smuts among their fellow-creatures—if we had more societies, like “the London Playing Fields Committee,” to increase the supply of grounds for cricket and football—if more of our political agitators, instead of trying to disestablish Churches, would try to disestablish stinks—we should be a happier, healthier race.

More sober also. A vitiated atmosphere suggests a continual craving for stimulants. “You come and live in our court,” a drunkard said to one who was remonstrating, “and you'll soon take to the drink.”

In brief, it is for us preachers to denounce evil, whoever he be who errs, and to extol work, wherever we find it; never to diminish, dilute, disguise the truth for fear of giving offence. It is not for us to lower our creed to our congregation, but to raise our congregation to our creed. Christianity ignores all those fears of worldly opposition which Mr. Gladstone, in speaking of false religions, has aptly described as “depraved accommodations.” No, we must have more of that spirit which gave the Baptist courage to say, as he stood face to face with the incestuous king, “It is not lawful for thee to have thy brother's wife;” more of that spirit which gave Gordon power to answer, when another king threatened to slay, “I am not afraid to die.” Our anxiety should be, not what will the world think, but what hath God said?

There must be no variableness, neither shadow of turning. We must not say to the man with a gold ring and gay clothing, “Sit thou here in a good place,” and to the man in vile raiment, “Stand thou here.” We must not tell poor boys in the Sunday School that it is wicked to play at pitch-and-toss for halfpence, and have no reproof for those who play £5 points. We must not say that it is a bad thing to bet shillings, and have nothing to say to those who declare it to be “a good thing,” and “a moral,” to be put on a dark horse and gallop off with their neighbour's gold. If we see men recklessly inclined to back a horse, back a dog, back a rat, and we think this propensity is a waste of time, of money, and of manhood, we must say so, be they great or small.

But words are no good without works. A sermon, spoken from the heart—(a deputation waited upon a Scotch minister to expostulate with him for taking notes into the pulpit, and when he pleaded that his memory was not sufficiently retentive to dispense with assistance, "Weel, then, ministeer," the foreman answered, "ye'll na expect us to remember what ye canna remember yoursel")—an earnest sermon, may produce great results, but it is a prescription and not a cure. The doctor must visit his patient, and the patient must take his medicine and live by his rule. We desire, not only to preach the Gospel to you, but to live it with you—to be the friend that loveth at all times, and the brother born for adversity. There was a time when the working-man might have said, "Why should we work six days a week, and the parson, who has the most important of all work to do, only two or three hours on a Sunday?"—but that time, thank God, is past.

In one of our large towns a curate passed through a group of men who were conversing at the corner of a street, and one of them said, "There goes a chap with nothing to do, and gets hundreds a year for doing it." The clergyman stopped and made answer, "My wages are £3 a week. I have been at work all morning in my Master's service—in church, in school, in my study, and now I am going to see more sickness and distress in one afternoon than you have seen in all your life."

In vain we preach to you about the duty and the dignity of work, in vain we repeat the Divine injunction, "In the sweat of thy face thou shalt eat bread;" in vain we remind you that the anthem of the Incarnation was sung by the angels to shepherds keeping watch over their flocks by night; that the Incarnate, Who said, "My Father worketh hitherto, and I work," took upon Him the form of a servant, and stood by the carpenter's bench; that Christianity emancipated the slave, and so consecrated and ennobled labour that—

" 'Tis the primal curse,  
But softened into mercy, made the spring  
Of peaceful nights, and days without a groan"—

in vain we speak these truths in your ears, unless you see and know that we too are working-men.

Are not the proofs before you? What has the Church—I am speaking of the Church as a body, lay and clerical—what has the Church done in the last forty years, and what is the Church doing now in Wales? What has been done by that Church, which was founded here in the first century of our faith, "which represents the primitive Christianity of Britain," and has such conclusive records of its antiquity, in its historical poems, in the signification of its language, in the names of its dioceses and its parishes, which was represented in the fourth century at the Council of Arles, which declined the dictations of Augustine and the jurisdiction of Rome—this Church of your fathers, for centuries, when no other form of Christianity was known? A writer in the *Quarterly Review* gives from official returns, facts and figures, the following summary:—"The weekly services given in her Churches have increased in the last thirty-five years by 100,000; 700 clergy have been added to her staff in the same period; she has expended on her buildings two and a half millions; she has increased the annual number of her confirmation candidates by thousands; she educates in her schools 46 per cent. of the children under education."

Consider only what has been done in this diocese of S. Asaph; 57 new churches built, 25 rebuilt, 102 restored or enlarged; new National schools in 150 parishes built, or old ones restored, at a cost of £108,755. The number of communicants has been nearly doubled in the last twenty years.

And all this progress has been made against appalling obstacles and fierce opposition—the diversity of language and the antipathy of the Nonconformists. On these subjects I would only say that the Church in Wales has done, and is doing, everything in her power to meet this difficulty of a dual speech, so that they who speak Welsh may worship and hear the Word in their own tongue wherein they were born. Whatever advantages might accrue to this land from uniformity of language, that result can never be achieved by denying to the people the first great gift of Pentecost, that every man should hear in his own tongue the wonderful works of God. It was the tyranny of power over principle, and of might over right, for a Church which had repudiated at the Reformation the use of an unknown tongue, not understood of the people, to inflict a burden upon her children, to put a yoke upon the neck of her disciples, which neither our fathers nor we were able to bear.

But he who sows an injustice reaps that which he has sown, and curses, like chickens, come home to roost; and the Church in Wales and in England, your

Church and my Church, it is one and the same, has to bewail and make atonement for this and other provocations, which originated and extended separations from her community. Earnest men were compelled to do, in their own way, that which she failed to do for them, and in the sorrow of her retribution she can feel no surprise that their children should remember the treatment which they received, and should be tenacious of those doctrines which saved them from unbelief and quickened the love of Christ in their souls. She has brought upon herself the hardest of the trials which she has now to undergo, the most bitter grief of all, the distrust of those whom she has estranged, and their refusal to be reconciled. Like the eagle, who saw in the arrow which struck him a feather from his wing—

“Keen were the pangs, but keener far to feel,  
He nursed the pinion which impelled the steel.”

There is only one road, long and steep, to reunion; there is only one chart which can guide us to the haven where we would be; we must work and pray and wait. In your patience possess ye your souls. The Church must continue and increase her missions abroad and at home, not satisfied with preaching from pulpits to those who may come to hear, but going, like Paul, from the synagogue to the market-place, into the streets and lanes of the city, whether they will hear or whether they will forbear. She must build more churches, and when they are built they must be open, not weekly, but daily to all alike, for services in which all can join, prayers which all can pray, and music which all can sing. She must multiply her teachers and visitors—men and women, her nurses of the sick, her sisters of mercy. A new community is at this present time in formation of women who desire, from their love of Christ, to devote their lives to the service of His poor. They propose to open a house in South London at Christmas, and knowing that a French community has within the last few years gathered thousands of women for this work, seeing the evidence of a like spirit in the female members of the Salvation Army, they are encouraged to undertake, as daughters of the Church, this mission of Christian love.

Whatever may be the oppositions of anti-Christ, the Church must find means, and time, and place to bring up her children in the nurture and admonition of the Lord. To her, to her pastors, as to every parent, this question will be put when the great Day of Account shall come: “Where is thy flock that was given thee, thy beautiful flock?” Worldliness may expel godliness from its schools, even as the Gadarenes bade Christ depart from their coasts, and may call its education cheap and free. Let us teach the little one all things which a Christian ought to know and believe for his soul’s health, without money and without price; and as for freedom, there is only one freedom—the glorious liberty from the tyranny of sin, wherewith Christ hath made us free. “He is a freeman whom the truth makes free, and all the rest are slaves.” And the Church must care, not only for her own children, but for all who, having none to care for them—the orphans, the waifs and strays, make their sad appeal to her charity. So shall the blessing of Him that was ready to perish come upon her, and she shall cause the widow’s heart to sing for joy.

The Church must do all that lies in her power to protect the innocence and chastity of the young, to denounce those who would lure them into sin—

“One had deceived her and left her  
Alone in her sin and her shame;  
And so she was wicked with others.  
On whom will you lay the blame?”—

and to raise them up that fall; to bring Mary of Magdala to Christ.

The Church must maintain her successful efforts to encourage temperance and to check drunkenness, to diminish the number of those places in which men are tempted to excess, and to increase the number of those places in which they can be happy and sober also. One of the greatest encouragements which I received when I built a working-man’s club in Nottinghamshire, was the remark made to me by a man who loved beer, not wisely, but too well: “Somehow, when I get agate o’ them gams I forgot all about the drink.” I told him no apology was required.

The Church must still offer her affectionate help to all those who are leaving their native land. One of her societies—the Society for Promoting Christian Knowledge—sends clergymen on board the great emigrant ships to Canada, from March to October, to do all they can for the temporal and spiritual happiness of those on board, and there are clergymen stationed at Montreal and Quebec to welcome them on their arrival.

If the Church would be delivered from dissensions *without*, she must deliver herself from dissensions *within*. There is but one method—*obedience*. Let the laity obey their baptismal vows, and the clergy obey the Prayer-book; and if the rules of the Prayer-book seem to require explanation, ask their bishop to explain them, and obey him. "Oh, but," some of my reverend brothers say, "we don't quite like our bishop, he's too high, he's too low, he's too broad." So have I heard schoolboys say that they did not quite like their master, and as for that Usher of the Black Rod, they hate him. So have I met soldiers, indifferent to drill and impatient of authority, eligible for enlistment into that regiment of which Artemus Ward records that every man in it was a major-general, and that its chief exercise was resting muskets.

There must be obedience, or there's an end of schools, armies, and churches. "You talk about equality," Lycurgus said to the Spartans, "try it at home, and see how it answers." And in obeying those that have the rule over us, and in submitting our will to theirs, we not only follow Divine injunctions, but we are released from responsibilities which rest on those who lead. "Behold, to obey is better than sacrifice." "I came not to do Mine own will." And when the Church in Wales and England, and wherever her sons may go, shall thus devote herself with all her heart, and mind, and means, in the present and in the future, to redeem the past, she shall realize more and more the promises made to her, and the powers with which she is endowed; and while in a spirit of meekness she seeks not to lord it over God's heritage, she will best appeal to the allegiance of the people by her own fidelity to her Divine commission; and a working Church shall say to working-men, "Hear, if you please, all that is urged against me, but do not shut your eyes to my deeds, nor your ears to that which I have to say for myself."

I am sure of the result. Men will see that the Lord loveth the gates of Sion more than all the dwellings of Jacob. We shall regain the love which we have lost, and the prophecy shall be fulfilled: "The children which thou shalt have after thou hast lost the other shall say again in thine ears, the place is too strait for me: give place to me that I may dwell."

Only let every man in his vocation and ministry do what he can. The eye cannot say to the hand, I have no need of thee, nor, again, the head to the feet, I have no need of you. We are all one in Christ Jesus, and each must do his own work. It matters not *what* that work, but it is of eternal importance *how* we do it. Happy the man who deserves the epitaph which has been placed over a soldier's grave: "Here lies Henry Lawrence, who tried to do his duty." Yes—

"To duty firm, to conscience true,  
However tried and prest;  
In God's clear sight high work is done  
By him who does his best."

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The Very Rev. GEORGE A. CHADWICK, D.D., Dean of  
Armagh.

MY LORD BISHOP, AND LADIES AND GENTLEMEN ON THE PLATFORM,—You are clearly to understand that just at present I have nothing at all to say to you. You, my lord, will keep me in order (and pull me up, I am afraid), and the rest will criticise me (tenderly, I hope), but my real business is with this noble audience in front, the representatives of the working-men of Great Britain, who hold us all in the hollow of their hand. They could disestablish your lordship if they liked, and what they might do with us in Ireland I tremble even to think about. A Congress of the Church of Christ which forgot its working-men would reckon very seriously without the host; the most important part of all would be left out. To you, then, I am going to speak about politics, not in a party sense, for no person will go home strengthened in my party creed, or shaken in his own. You have not come here for that. Not politics, but "about politics," by way of illustrating something greater and deeper, which is my real mark. Most of you are registered electors, and you all wish to be so. You vote for a member of Parliament, knowing well what enormous consequences may depend on his action in some future crisis. Peace or war, and even civil war, and the prosperity and freedom of your children, may turn upon your choice between two pleasant gentlemen, who make the most plausible and contradictory speeches, full of quotations which prove to demonstration, when you put them

together, that all our leading statesmen, on both sides, are knaves and traitors. Yet you go on cheering for—somebody.

I.—Now, here is my first point. Can you set to work logically, and prove to me, like a proposition in Euclid, and of your own personal knowledge, that the statesman you support is not, after all, either knave or traitor? Can you prove, as sure as two and two make four, that your candidate may not commit some folly which will ruin us all? You know very well that you can do nothing of the sort; you may feel certain enough, but your certainty is of a different kind entirely, and you are perfectly well content to rule the country upon evidence far short of scientific proof. How, then, can you endure a responsibility so great, so crushing? How can any man, without demonstrable certainty of what he is doing, presume to touch the ancient, vast, and splendid structure of the British empire, cemented by blood of heroic men and tears of bereaved women, by the wisdom of sages and the martyrdom of patriots? I say, how dare you? If you are wise, and of course you are, you will answer, "We know and confess all this, but the responsibility has come to us, and we cannot shirk it; we are citizens, and must play our part manfully; nor are we so base and cowardly as to refuse our share in the common burden, or to prefer the worse responsibility of leaving our task undone, our convictions unrepresented, our party beaten, because we cautiously skulked out of the fray. Nor can we escape, even if we would; since not to give our vote where our convictions go is really to give an advantage to the opposite side." Yes, my friend, such is the world we live in. A world of vast responsibilities, to be discharged on evidence far short of mathematical; a world where the surgeon cuts deep, and the general hurls his army at the foe, neither of them absolutely certain, but perhaps the patient may sink under the knife, and the flag of the country may go down. Would they save all responsibility by letting the cancer eat into the vitals, and the invader march forward unopposed? Do you begin to suspect what I am aiming at? I say that you must approach the religion of Jesus Christ in the same temper, because this, also, is practical, all-important, and your business, if you have any business, in this world. You must not cry, "I shall attend to religion as soon as all possibility of doubt is utterly at an end," unless you take the same line in politics, yes, and in medicine, too, and refuse to swallow a drug until it is demonstrated that it will cure you.

II.—"Ah, but," someone objects, "religion does not merely fall short of mathematical demonstration; it has real difficulties; there are solid and startling objections to it." Do you think that nothing solid was urged against Free Trade? against Household Suffrage? against every political reform, every advance in any direction that has been made since our barbarous ancestors cowered under the sceptre of a despot! There are objections to a monarchy; there are also objections to a republic. Nothing is so easy as to object; and all that can be answered is precisely what sensible Christians urge, namely, that there are difficulties everywhere, and you can only decide by deliberating and choosing between them. Not all the weights were in one scale, even when you married your sweetheart, but you knew which scale came down, and, like a sensible man, that was enough for you.

III.—"But injustice is another thing; and where is the justice," it is said next, "of punishing me if I decide wrongly, as religion threatens to do, for a mistake that is honestly made, a well-meant heresy?" But if your member of Parliament, honestly chosen, honestly plunges you into a frantic war, or transgresses any economic or sanitary law, will you escape suffering because your intention was good? The farmer suffers for his heresy if he mistakes the rotation of crops, or the honesty of his seed merchant. And, in fact, religion is the only concern in which honest intention does largely weigh, and the servant who errs through ignorance shall be beaten with few stripes.

"But this is worse," one says, "that Christians have changed their views about serious doctrines such as the ages of creation and the nature of inspiration, many times over. Why should we believe the Faith, when we see its teachers mending their hand under our very eyes?" I want to know, why do they believe in politics? What party in the State has not changed its position within the memory of very young men indeed? Nay, science herself has changed. We ceased to think that the world was in the centre of the stars, and was made at a stroke a few thousand years ago, because science, to which these matters lie far closer, changed her mind before us. And if the base of science is not shaken when its professors are caught napping, surely religion may claim the same consideration.

IV.—Another objects: "There is a great deal in religion of which I cannot pretend to judge. Look at this controversy about the Old Testament; heterodox



people say one thing, and orthodox people another, but I notice that neither says exactly what I learned in Sunday school, and how am I to accept the Faith as long as it involves problems far beyond my reach? Am I a Roman Catholic, to accept the decision of an infallible pontiff? Surely not; but are you in the habit of judging for yourselves all the problems of our foreign politics? Do you know for yourself, whether one party did right in seizing Egypt, and the other in staying there? Whether we were cheated about the Alabama damages? Whether the partition of Africa was a good bargain? Or if not, are you taking your politics from some infallible pontiff? You are simply doing what every man of sense does every day of his life, accepting a guide who is fallible enough, no doubt, but honest and capable, and trusting him where you cannot judge for yourself, just as I submit to my doctor, just as I trust my life to an enginedriver or a captain when I travel by railway or by sea. But we might spend all the night in observing how the Church is attacked for asking exactly what your political party asks of you. Only let me add that in protesting against wanton schism, in beseeching you not to set up a conventicle for every little difference of opinion in detail, we only act like the party leaders, who insist that minor points must remain in abeyance, not retracted, but not unduly obtruded and insisted on, for the sake of a long pull, and a strong pull, and a pull altogether. That is exactly the policy of your national Church of England. Lastly, beset with difficulties and imperfect knowledge, how comes it that the working-man, or any man, thinks himself fit to have a judgment, and act on it, in politics? It is because, without knowing everything, he knows enough to decide whether a competent hand has held the rudder of the State, whether the country has been well governed or ill, whether promises have been kept or broken. But here is another organization, a community, a loyal people, ruled by its own principles, spreading through many lands like heat and light through our many dwellings, claiming to be supernatural, and therefore content to start without a friend, and to remain, even now, without cannon or troops or territory, utterly helpless unless its power be heavenly, the kingdom of God on earth. It has bidden men to be pure, and they have crucified their lusts; it has commanded them to die, and they have stretched their bodies on the cross and bathed their limbs in flame; it has said, "All ye are brethren," and only at its bidding does the rich woman attempt a loving and tender visitation of her sister, only in its habitations do all men eat one bread and press their lips to the same cup; it bids us love one another, and slavery has slowly withered and dried up; and the widow has been comforted and the orphans fed; and when large schemes have been (somewhat noisily) announced for the reclaiming of the submerged tenth, they have invoked the sanction of religion, and it has proved that they do but imitate the methods already devised by the Church, and when war has strewn vast battlefields with tortured wretches, a consent of the nations has bidden the gentle ministrants who risk their lives, not for glory, but to soothe and save, to wear on their shoulder a red cross; and again, when indignant hearts have pleaded in the name of purity against the dishonour of womanhood, and especially for the poor man's daughter, the same instinct has taught them to enlist the army of the White Cross. Was ever a movement, or a party, with a record so world-wide, so enduring, so conservative, so revolutionary, so benevolent as this? And who was it that said, ages ago, "Ye can discern the signs of the sky, and why can ye not discern the signs of this time?"

And you freeborn citizens, who claim to judge what party and what leader best serve the State, can you not discern the supreme claims of Christ and the Church of God?

### Rev. D. RICHARDS, Blaenau Festiniog.

BUASAI yn dda gennyf gael dweud gair wrth bob un o'r dorf ardderchog sydd o'm blaen ond gan fod pobl mor ffol a bod heb wybod Cymraeg nid oes gennyf mo'r help. Rhaid iddynt ddiodeff oherwydd eu hanwybodaeth. Gymry a chydwladwyr, ynte, mae i mi air a chwi heno yn neillduol. Gadewch i mi ddweud ar unwaith fod yn rhaid i ni fel "*Eglwysuwr Cymreig*" ymwadu a phob syniad cud-genedlaethol a gwrthweithiol. Yma etto fel ar lawer llwybrau dywedaf. Mae'n hên bryd i ni afael yn drwyadl yn y gwirionedd ein bod yn *aelodau o Eglwys Lloegr*. Os myn neb wadu'r ffaith dyma "*object lesson*" iawn iddo. "Cynnadledd yr Eglwys" a gynnelir yma. Fel aelodau o Eglwys Loegr, yn gydradd a'r rhai sy'n siarad Saesonaeg a dim ond Saesonaeg, yr ydym wedi mynychu y cyfarfodydd.

Nid oes gennyf ddim yn erbyn Cymru, Cymro, a Chymraeg: ond hyn yr wyf yn

hesitate to speak out for fear of offending national sentiments. But be not deceived. Those gentlemen who live by shouting "Wales and the Welsh," know full well that the strength of our Church lies in the fact that it is national in a far truer and larger sense than the new-fangled provincial, parochial nationality of which we have heard so much lately. Yes, the future belongs to the Church. If ecclesiastical unity be desirable, it will be seen yet that the chiefest claim of the Church in Wales to the gratitude of thoughtful men, is the fact that it has taught and teaches still the value of unity in things ecclesiastical. By taking up our position as members of the great English Church—a national Church that is to a great extent actualized, and is at the same time a glorious ideal—we can act wisely and considerably towards Nonconformists. We shall not hurt their feelings or speak bitter words. I hope we Welsh Churchmen will make a noble stand in defence of unity, and hold aloft the banner of an organized English Christianity. In this glorious work we have special difficulties. We have to minister in two languages. This, however, and all difficulties we will cheerfully face; for we have seen the glorious vision of brethren dwelling together in unity.

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The Very Rev. F. E. RIDGEWAY, ex Dean of Glasgow;  
 Vicar of S. Peter's, Cranley Gardens, W.

*The MS. of this Speech, which was sent to the Dean for revision,  
 was not received in time for insertion here, and appears as  
 Appendix A.*

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CLARKE ASPINALL, Esq., Coroner of Liverpool.

MY LORD BISHOP, and my friends of all classes, I am here under the compulsion of what I hope will always be a somewhat sensitive conscience, acted upon by a very cordial invitation. I am not a dean, I am not anybody in particular; but nevertheless I am privileged to speak to you, and I count it a privilege. I am very bad at long speeches, but I am hopelessly bad at short ones. I will struggle with the difficulties of having to compress as best I can, and at this late hour I think it is good for you, and it is good for me, and for everybody that I should, to use a very refined expression, cut it short. I remember Rhyl more than fifty years ago, and I do not think many of you do, even giving you credit for excellent Welsh memories. I think, to use the language of Mr. Oliver Wendell Holmes, you were then most of you "possibilities rather than actualities." I have a passion for everything Welsh, and I think you ought to be, and probably are, very proud of your Principality—a magnificent territory. I am very thankful, to put it as you put it, that England is annexed. I come from a city that you may have heard of, because these penny newspapers, which one of the dignitaries seems to think ought to be sixpence each, tell you everything. I come from Liverpool, and it would not be far to come if you had wings and could use them: but it is a difficult, expensive, and roundabout business to get here by the present arrangements. I told you I came from Liverpool. Well, you will say, "What of that: get on to something new." I am told that in Liverpool we have more Welsh people living than you in Wales have in any one of even your largest communities, and if that be so, it then seems possible to account for the committee honouring me with an invitation to be present as coming from a largely Welsh city which happens to be a little bit geographically out of place. Last night I was looking at a map of the Principality as against all other Principalities—the only Principality worth talking about, and the one that we are here to talk about to-night—I was looking at the map, and you have no idea what a curious scientific frontier it is in its ruggedness between England and Wales. They seem to interlace with one another, and I thank God for it. That is just what the people ought to do. Pursuing my efforts to understand the position, I was quite startled to find that a great big lump of the county of Flint had got lost altogether from the other and larger and remaining lump, and had drifted down to the coast—I was going to say of Shropshire. I was really glad of that, because it indicated the freedom of the times

in which we live. Now, on reaching your beautiful town I examined very carefully the admirable plan that has been prepared for the guidance of strangers coming to this Congress, so that in the elaborations of modern Rhyl—not the Rhyl I knew fifty years ago—they might not lose themselves. And I noticed that we had the see of S. Asaph behind us—and I have great faith in it. I like to feel that it is behind me—and we have the Irish sea in front of us. Really the thoroughness of committees now-a-days passes all understanding, but, if you look at that map closely, you will see the Irish Sea as large as life; and yet, for fear you should not understand it, the very sea itself is written upon, though writing on water is not supposed to be a very useful exercise. But, to proceed, I have been on this platform now for some hours, drinking in—and the heat made me very thirsty—such copious draughts of eloquence; and, furthermore, I have heard—not that I was anxious to—the conversation of those about me in subdued accents; and I am certain of this, that this is a gathering worthy of being called Catholic in the largest acceptance of the word. When the Welsh speech was going on, it was manifest that some of you, I not being amongst the number, understood it, so that I think I may safely say there are Welshmen not a few amongst us. That is as it ought to be. We are on Welsh territory; we do not forget that; but there are Irishmen here, not the eloquent Dean of Armagh only, but I see other clergymen who are certain to be deans by-and-bye. I have been taking stock of them. There are Scotchmen here, canny Scotchmen; the Dean of Glasgow representing them most eloquently. I have heard him once before; he may have forgotten it, but I have not; and I hope I shall often hear him again. All sorts and conditions of men are here, and a few Englishmen thrown in, to show that you have no violent antipathy to what I may characterize as your well-wishing and perfectly harmless neighbours. Somebody said that he would not turn towards those on the platform because of the quality, and that he would turn towards you all because of the quantity—he would not look towards the upper ten, but towards the million. I cannot say that I quite sympathize with the position that that eloquent divine takes up. Physically, I prefer speaking towards you, because I am not a roasting-jack, and cannot go round and round with any sort of convenience at my time of life; so I prefer looking at you. But, do you know, I have a strong opinion that the great charm of this meeting is that all sorts and conditions of men are here. I do not think many people know more of the working-people than I do, and I do not think many people like them better than I do. I do not think many people call a spade a spade to them more distinctly than I do. I tell them constantly that they are no worse than other people, and they cheer; then I tell them that they are not better than other people, and this, as a point of honour, they are bound to cheer also, and I believe they do it with equal heart. I think this beautiful hall is a great success, because it accommodates everybody—the working-people and the quality—and the best of it all is, you cannot tell which are which. You cannot do without the quality, and they cannot do without the quantity, and “Whom God hath joined together let no man put asunder.” I asked just now what was on the tickets of admission, whether it was a working-people’s meeting or a working-men’s meeting, or how otherwise; and one of those in authority said very naively that it was a working-men’s meeting, but the women were allowed in; that I highly approve. My friends, I have no time for delivering a speech worthy of the Congress, but have only time to put myself in friendly relationship with you, and to wish you and the Church in Wales, and religion in Wales generally, God speed. Depend upon it, working-men, whilst this united country of ours may have faults, yet you may travel the world over, and you will come back again satisfied that you will never find a better. And what is there in this country that we love more than all? It is our hearths and our homes, our wives and our little ones. God bless our homes, prosper our magnificent parochial system, that helps so much our domestic and family life, and makes men of all ranks prouder than ever of our common country, of their wives, their wives prouder than ever of their husbands, and both husbands and wives prouder than ever of the olive branches round about their tables; the Church devoted to her people, and the people devoted to their Church.

The Rev. GRIFFITH ROBERTS, M.A., Canon Residentiary of  
Llandaff, and Diocesan Missioner.

[DELIVERED IN WELSH.]

FELLOW MEN, FELLOW COUNTRYMEN, FELLOW CHURCHMEN, I feel it a great privilege to meet you here in the great Congress week, and to be asked to say a word to you in our own mother tongue. We Welshmen who are here to-night have an advantage over our English brethren. We may say that they are at our mercy to-night. We many of us at all events understood what they said in English; they have no idea what we say in Welsh. We may, if we wish, call them before their faces without their being any the wiser. But we will not do so; we will not say a single word behind their backs that we should be ashamed, or afraid, of saying in their faces. These are the circumstances under which we meet; and if these circumstances had a tongue to speak, what they would say to us would be this, Never take unfair advantage. It is one of the characteristics of fine courage that it always sees that fair play is done. Cowardice, on the other hand, is that which takes advantage of weakness. There is one who is always watching to take unfair advantage of men, I mean Satan. That is what he did with Eve, our first mother, in the garden of Eden. We say in Welsh of a man who has done some very wicked thing, *y mae'r diafol wedi cael gwah arno*. I know of one man who discovered the wiles of the evil one in time to overcome. This poor man was persuaded that he had lost the confidence and love of all his friends. He believed that he was despised by all. He got tired of life. With the early dawn one morning he took a new rope in his hand, sought a lonely wood, threw the rope over a branch of a tree, and was on the point of committing suicide. Before taking the final step, however, he began to consider that Satan was then taking unfair advantage of his depressed state of mind, and in a moment of brave resolution he turned round and said, "In the name of my God I say unto thee, stand back," and in telling his experience this man would always add "he has been kept at arm's length ever since." The only safe way is to keep the tempter at arm's length. When a man is being enticed into the public-house, when evil and impure lusts cry for gratification, when any suggestion comes to do what is unworthy of man, he is sure to overcome who will resolutely say to the tempter, in whatever form he may appear, "In the strength of my God I say unto thee, stand back." The disposition to take unfair advantage is a very old ailment. As early as the time of Solomon, "Evil, evil, said the buyer; but when he went aside he boasted." It is a matter of thankfulness that the working-men of Great Britain are, to a very great extent, free from this evil. If I am asked why articles of English manufacture are in such demand in every quarter of the globe, my answer is, because the workman will not take unfair advantage of his master: because the seller will not take unfair advantage of the buyer. Great Britain has earned for itself a good name for the honesty of its workmen. Long may it last. If once the working-men of this country learn how to jerrymander, how to make a deal table appear like oak, how to make shoddy cloth look like that which is made of pure wool—then English manufacture must be content to take the second place in the markets of the world. "*Yn gwyneb haul a llygaid goleuni*" ("in the face of the sun and in the eye of light"); "*Nid gwaeth y cywir er ei chlirlio*" ("the honest is none the worse for being examined"), are our ancient mottoes in Wales. That straightforwardness which seeks inspection and the light of day always wins in the long run. We, as men, have been placed by the great Creator in a high position in the world. It is often in our power, therefore, to oppress the weak. "Thou hast put all things under his feet." Such is the lordship of man in creation. Why have we been placed on this vantage ground? Look at the beautiful mountains of our country; why have they been made to rise above the valleys? Not to be the hiding places of wild beasts which may, under cover of darkness, descend into the lowlands to steal, to terrify, and to kill; but rather that they may be watersheds from which the fructifying streams flow to fertilize our fields and gardens. Man has been made to stand in the natural world as the towering mountain. Why? Not in order that he may in the dark hour of evil passion sweep down on those below him—the innocent children and the women who are weaker than he—and inflict upon them temporal, moral, and spiritual injury; but, on the contrary, in order that his good example may be felt by those below him to be as rivers of water in a dry land. "The husband is the head of the wife." His beneficial influence must descend from him to the very skirts of the family. The husband and grown up lads have many opportunities to take advantage of the other

members of the family. It is into their hands the money comes on the pay day. It is their money, they have earned it. They may, if they wish, spend it all on themselves ; or they may be very careful that the other members of the family may have their due share. You will agree with me that for the husband to take all his money to the public-house on the Saturday, just because that it is in his power to do so, when the wife and little children at home suffer want, is a very striking instance of taking unfair advantage of the weak. One has heard of a drunken man who, on his way home very late one night, mumbled to himself, "If my wife is gone to bed I will give her a black eye for not being up to receive her husband on his return home ; if she is not gone to bed I will give her a black eye for keeping such late hours." Of another it is said that on his way home with his money on Saturday night, his one great pleasure is to think what kind words of praise he will say to his wife—and a little praise never does the wife any harm—what words of encouragement to his children, what he can do to make his home happier, what more he may do for the temporal and spiritual welfare of all the members of his family. Which of the two husbands do you prefer? Which of the two is himself the happier? There can be no hesitation as to the answer. The one is a despicable coward ; the other a brave and noble Christian. To please self is never the way to happiness. To serve others and to do good is what brings joy and peace. The Bible is the great book for Christians. It has always been their great book, and, notwithstanding all attacks upon it, the Bible will ever continue to be our great book. The teaching of this grand old book, from its beginning to its end, is that men must deal fairly one with another. Take the last six commands. May they not be paraphrased in these few words—Do not take unfair advantage of thy neighbour. When the big boy earns enough money to enable him to be independent of his parents, and asserts his liberty by spending all upon himself when his father and mother are in sore need, he takes unfair advantage, he breaks the fifth commandment. When the man of evil purpose watches for a weak moment in the object of his hatred to injure or to kill, he takes unfair advantage, he breaks the fifth commandment. When he who professes affection deprives the one whom he ought to protect as the apple of an eye of that treasure which is more precious than life itself, he takes unfair advantage, and breaks the seventh commandment. And may not the same thing be said of theft, falsehood, and covetousness? Let no one think that there is a grain of courage in any of these things. He alone that keeps the commandments can be brave and manly. The world saw but one Man who kept the whole law—the Man, Christ Jesus, who is also God, blessed for ever. In Him we see true manliness. The life and example of Christ is the most precious treasure mankind possesses. He hath done no evil. Never did He take unfair advantage. As we read His life in the Gospels, we are compelled to say of Him: Here is One who never thinks of Himself. The good of others is the sole object of His care. This is the mark to which we, as Christians, press, at however great a distance—to be like the Saviour ; to help the weak, never taking unfair advantage ; forgetting self in the desire to serve others.

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## H. C. RICHARDS, Esq., Barrister-at-Law, Mitre Court, Temple.

MY LORD BISHOP, LADIES, AND GENTLEMEN—At this late hour I shall not claim my fifteen minutes. I wanted to say a word or two to you to-night, as an English layman, with regard to the claim the Church had on the Welsh people, and I wanted also to ask how the Nonconformists consider that Church. I may say at the outset of my remarks that I never go into a strange town without trying to find out what the man in the street says. I could not, however, find out much of what the people in Rhyl think, because they speak Welsh, but I did hear this morning one working-man say to another, "What a lot of 'devil dodgers' we have in the town." "Well," said the other man, "I call them 'sky pilots.'" I think the term "sky pilots" as applied to the clergy is a far happier one than the other term I referred to, and it seems to me to show the difference between a man who is imbued with the principles of the Church and the man who had only drunk in the five points of Calvinism. The truths of the Church are to lead men upward, inward, and above, and not to teach them to dodge the evil one, but it is to teach them to help themselves and one another, and to lead a better life. Well, so much for the man in the street. I want now to say a word to you Welshmen. I wish I could speak in Welsh. I ought to,

because all the Richards came from Wales generations ago, but my people were exiled to Cornwall so long ago that I am not able to do so. When I was last in Wales the Eisteddfod was proclaimed in a certain way in the Temple at London, and I felt then how strange that these men should want to get rid of the old historic Church, and yet preserve the bards, and the Druids, and the old heathen customs of Stonehenge. I thought, were they not Welsh bishops or British bishops who received Augustine? and do we not, as Englishmen, owe them some debt of gratitude for their refusal to admit the supremacy of Rome? If Welshmen were proud of their traditions, and of their tribal history, and of the original independence of their Church, it was, I must remind you, the Church which followed the traditions of the first century, and not four or five sects, which were unknown till the sixteenth and seventeenth, or, much less, the creation of a hundred years ago. Without any argument as to the divinely-appointed method of Episcopal government, history showed clearly that Mons. Ernest Renan had well written, in his "*Life and Times of Marcus Aurelius*," that Episcopacy had saved the early Christian Church, and if that is the admission of the sceptic, what ought to be the willing testimony of the reverent student of Christian history. In our fidelity to old national traditions, let us be equally faithful to our old Christian Church. The misgovernment of the Church in Wales is due to the partisan appointment of English bishops, and with quickened life in the Church there should be a corresponding welcome of affection in the hearts of a warm-hearted and historic race. It is sad to see in Wales the amount of religious bitterness directed to what no one could deny is the one Church in accord with the traditions of national life and of early Christianity, but which, for political purposes, is most bitterly assailed, and put up as the next object of political and Parliamentary spoliation. The rage against her is political and sectarian, and would hardly be said to be conceived in the spirit of brotherly love. "See how these Christians love one another" might have been written in heathen Old-World Rome, but not in gallant and Christian little Wales. To-day, on a study of the Nonconformist journals and congresses, alcoholic drink is not the only habit of intemperance which the people must fight against, and it does not seem to be the national fault of the Principality. Intemperance of speech is not wanting, and at times a spirit of resistance to the Divine commandment. Tribute to whom tribute, custom to whom custom, and owe no man anything, seem to be rendered in a Welsh revised version—unless he be a parson. Last, but not least, the great centres of Welsh trade cannot be unaffected by the labour question, the solution of which is neither in pilgrimages to Rome, or strikes in London, or laws in Parliament. The true knights of labour are those who, whether they toil by hand or head, whether artisan or capitalist, recognize that the real secret of national success and class contentment is the recognition that the labourer is worthy of his hire; and that as in good times and prosperous seasons the workman is entitled to share with the capitalist the increasing profits caused by a judicious Government and a wise and effective distributive policy, so, too, in days of decreasing profits and of actual loss, the labourer must be prepared to share with the capitalist some of the evils, though in a much less proportionate risk. It was, after all, only in the recognition of a religious, and not merely a political, brotherhood that the real foundation of a well-ordered society could last with strength.

*CONGRESS HALL,*

THURSDAY MORNING, OCTOBER 8TH, 1891.

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The Right Rev. the PRESIDENT in the Chair.

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CHURCH EDUCATION: ITS PRESENT STATE AND  
HOW TO IMPROVE IT IN

- (a) UNIVERSITIES, COLLEGES, AND PUBLIC SCHOOLS ;
- (b) INTERMEDIATE AND GRAMMAR SCHOOLS ;
- (c) ELEMENTARY SCHOOLS ;
- (d) TRAINING COLLEGES: (1) RESIDENTIAL, (2) DAY.

## PAPERS.

THE REV. J. H. MAUDE, Fellow of Hertford College, Oxford.

It is a great deal easier to describe the present condition of Church Education in the Universities and Public Schools than to suggest how it may be improved ; and I shall be obliged, I fear, to confine myself mainly to the easier part of the subject. For, indeed, in this matter no heroic remedies are to be thought of, and to make impracticable proposals is worse than a waste of time. But it is important that Churchmen should understand the condition of things at the great centres of education, and it is tolerably clear from remarks made from time to time in the Church newspapers and elsewhere that a good deal of misconception prevails with regard to the nature and extent of the changes caused by the altered condition of the Universities generally, and in particular by the legislation which threw open almost all posts in them to all religious denominations.

I should like, therefore, at the outset to say that some of the apprehensions naturally felt by Church people with regard to this last change have not as yet been justified by the result. On the contrary, the prevailing tone, at least in Oxford, about which I shall speak almost exclusively in this paper, is far more favourable to religion and to the Church than was formerly the case. Those who knew Oxford twenty years or more ago will remember that the profession of Agnostic or anti-religious opinions was common, and that short of this the anti-clerical feeling was exceedingly strong, that questions connected with clerical restrictions and religious education were seldom debated without considerable acrimony, and that anything like strong Church principles were regarded with dislike and suspicion. When clerical fellowships were abolished, it seemed probable that the next generation of fellows would consist almost entirely of laymen, and would be at least strongly anti-ecclesiastical. As a matter of fact, a considerable proportion of the younger fellows have taken Holy Orders, and Agnosticism and hostility to the Church are now, to say the least of it, very much in the

background. No college tutor who wishes to exercise a religious influence has any active opposition or unreasonable suspicion to apprehend. The temper of the place is, on the contrary, eminently favourable to quiet and unobtrusive work of this kind, and it will be the fault of the Church herself if she does not take advantage of it.

Church teaching in the Universities must be considered in relation to two classes of men: those who intend to be ordained, and those who do not. And the teaching itself may be divided under two heads: definite instruction in theology as a branch of knowledge, and religious training and influences of other kinds. I will deal with these points separately.

First, for those who wish to study theology at Oxford, that is, as a general rule, those who are going to take Holy Orders, excellent theological instruction is provided by the University and the colleges. I do not suppose that theology has occupied so prominent a place among the studies of the University for centuries. Not to speak of the professors, and of private students, there are every year about sixty candidates for the Honour School of Theology, and the organization and teaching of this school will bear comparison with any other school in the University. Most of the candidates spend two years in reading for it. There is also a school for pass-men, which forms one division of the final pass examination, and for this about six months' reading is usually sufficient. About 150 men take this examination every year. Most of those who intend to take Holy Orders read for one or other of these schools. Of course the best men still take the school of *Literæ Humaniores*, and a few of these, generally first-class men, read for the Theology School afterwards. This is, no doubt, the ideal course, but to make theology in all cases a post graduate study is an ideal which cannot at present be realized. These examinations are controlled by the Faculty of Theology, which is practically in the hands of members of the Church of England. It is difficult to see what more the University and the colleges could do for these students. The University provides the examinations, and the colleges in their own interests, if for no other reason, provide the best teaching they can procure. Churchmen have every reason to be thankful for this state of things. With regard to Cambridge I speak with the utmost reserve. Similar examinations exist there, but I understand that the Theology Tripos, like those of History, Moral Science, and other subjects, has not as yet been able to take a position among the studies of the University which can at all compare with the position taken by the corresponding schools at Oxford. The principles seem, however, to be much the same. Before leaving this part of the subject, one point of the greatest importance must be noticed. The Church has rivals now in Oxford in the study of theology. If she is to retain her present advantages it is absolutely indispensable that she should be able to provide a sufficient number of men of ability to become teachers and students. Many most suitable persons are prevented from continuing their studies by simple lack of means, and it is the obvious duty of the Church to provide means. To fail to do so will be suicidal. But the poor response that has been made to the appeals for funds to found studentships in memory of Dr. Liddon seems to indicate that Churchmen in general are very oblivious of this obligation.

I pass on now to consider what more special training for candidates



for Holy Orders the Universities can supply. This is certainly defective. The colleges do not supply, and never have supplied, such training, and so strongly is this now felt that the colleges are beginning to confine their testimonials sent to the bishops to certificates of good character, and to decline even to express an opinion as to whether in other respects a man is a suitable candidate for the ministry. Of course a great deal may be done, and something is done, by individual effort, but it must not be supposed that Oxford can ever supply the peculiar advantages afforded by a theological college: It is possible, of course, to found theological colleges in Oxford; one such college, Wycliffe Hall, is already in existence, and there is a similar hall at Cambridge; but in an immense majority of cases it is probably far better, for reasons which I have not space to discuss, that a man should go elsewhere for this part of his training. I believe, however, that useful work is done in Cambridge by the Clergy School, which attempts to supply some of the advantages of a theological college to graduates who continue to reside in the University.

I now come to consider the provision made for those members of the Church of England who are not destined for the ministry. The theological instruction given by the University and the colleges has in Oxford been diminished in quantity, though I hope that it has gained somewhat in quality. Formerly Divinity formed one of the necessary subjects of each of the two public examinations. A knowledge of the Four Gospels in Greek was required in Moderations, and candidates for the final schools were theoretically examined in the contents of the whole of the Bible and of the Thirty-nine Articles. It is not surprising that this latter examination became something of a scandal. It was abolished some years ago, and now there is only one examination, in two Gospels and the Acts, which may be taken at the end of the first year of residence. The colleges provide instruction for this, as they do for all examinations. But one circumstance must be noted. The pass-men require help in preparing for the examination, and they come to lectures on Divinity not more unwillingly than they come to any other lectures. But honour men, who form a large proportion of undergraduates, do not require any help, and they are seldom willing to come to lectures which are not useful for the schools. Hence, though special lectures are often provided for them, their attendance is generally voluntary, and many never attend at all. In any case, the theological instruction given officially by the University and colleges is very slight indeed, and there is no prospect of its being increased. Religious training, however, is not confined to this. Almost all colleges, both in Oxford and Cambridge, are bound by their statutes to appoint a clergyman to take charge of the religious instruction of those undergraduates who are members of the Church of England. This provision may be sometimes evaded, but some colleges take great pains to select a suitable person, and allow him perfect freedom to do all he can for those under his charge. It is clear that such a position gives to a man competent to take advantage of it inestimable opportunities for exercising a religious influence. Nor need work of this sort be confined to the chaplains. Although the old-fashioned tutorial system has practically been given up in most colleges, the opportunities for exercising influence upon undergraduates have never been greater. And I may here remark, in passing, that the example and the extraordinary

success of Keble College have undoubtedly had a great effect upon the older foundations. While, however, we thankfully acknowledge all the good that may be done and in many cases is being done within the colleges, it must not be forgotten that there is little or no security for it. The religious teaching and influence of the college staff may be of inestimable value, but it may mean nothing at all. It must also be remembered that there will always be many men who will seek help anywhere rather than within the walls of their college. Outside and independent efforts are urgently needed. The enormous influence of the Pusey House upon the religious life of Oxford is a thing for which Churchmen cannot be too thankful, and it proves the need which it has been enabled in great measure to supply. There is, however, one institution in Oxford about which I will speak more particularly, because it is less known. S. Stephen's House was founded as a theological college for graduates, with special reference to missionary work. But its success was hindered by the fact to which I have already alluded, that those who had its interests most at heart could seldom advise a graduate to stop in Oxford when it was possible for him to go to a theological college elsewhere. It is now principally filled with undergraduates, non-collegiate students, and others, who would otherwise be living in lodgings. The cost of living is far less than at any of the colleges, and the religious and social advantages are very great. I think that the University would gain immensely by the establishment of more houses of the same kind. A very large number of Oxford students are living in lodgings, often a very dull and lonely life, and their University career might be completely transformed if they could be gathered together in this way. The only difficulties in the establishment of such houses would seem to be the selection of a suitable principal, which ought not to be impossible, and the provision of a fund sufficient to start the institution, and assist it until it could become self-supporting. Before I leave this part of the subject I must allude to one other religious influence in Oxford—the sermons in college chapels and in the University Church. The former might in some cases be more frequent; the latter, unfortunately, are, in Oxford, at present of little use. The crowds that thronged S. Mary's during the delivery of this year's Bampton lectures show that undergraduates are willing enough to attend sermons when they can be sure of their quality; but while a majority of the preachers are Masters of Arts, taking their turn, or persons appointed because of their official position, or because they are members of particular colleges, the usual audience will continue to consist mainly of the Vice-Chancellor, proctors, and bedels. A new system will probably be introduced before long, and it is to be hoped that these magnificent opportunities will be no longer wasted.

I can only say a very few words about one important branch of this subject—the religious teaching of the public schools. These must reflect to a very great extent the condition of things at the Universities. All the masters are University men, and a very large proportion of undergraduates are public school men, so that a constant reaction is going on. There has been little formal change in the schools. A larger proportion of the masters are laymen than was formerly the case, but, as in the Universities, the low water mark has probably been passed. I believe that the religious teaching has on the whole improved. I may, perhaps,

mention one circumstance which has come under my own observation. In examining a large number of schools, I have very rarely found that the Divinity papers were badly done, and this, at all events, shows that the study of Scripture is not, as a rule, neglected. Of course, in many cases there is great room for improvement, and I should like to insist upon the great responsibility of parents in this matter. School authorities are often reluctant to introduce improvements, in such matters as the chapel services, for instance, through fear of offending prejudices. They would probably do far more if they knew they had the support of a considerable number of parents. But how many parents, when they send a son to school, take the trouble to ascertain what sort of religious advantages he will receive—how much scriptural instruction is given, how he will be prepared for Confirmation, whether he will have the opportunity of attending early celebrations of the Holy Communion? If they do not, the blame for what is wanting lies in great measure with them.

I have tried very imperfectly to sketch the present condition of religious education, especially at Oxford, and I have only one more remark to make. It would be impertinent, in a paper of this sort, to mention the names of individuals, but religious education in the Universities must depend, not upon institutions or regulations, but upon personal and individual influence. It has been my chief aim to point out that the condition of things at Oxford, at all events, is now eminently favourable to the exercise of such influence. The object of my paper will have been fulfilled if I have made it clear that the Church of England possesses, at this moment, a magnificent, probably an unparalleled opportunity for moulding the highest education of this country. We most humbly hope that under the guidance of God she will not let it pass.

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At the present juncture, primary education, in its relation both to teachers and taught, tends to rivet and absorb the attention of Churchmen. It is that part of educational machinery which affects the largest number in pocket, in daily relations of life, in social and in civic interest, and that part which, more than any other, is confided to the keeping and direction of the clergy. But I am going to ask your attention for quite another portion of the subject, to which it is high time that the attention of Churchmen were drawn, and for which the Church Congress provides, I think, the most suitable of platforms: University Colleges and Training for the Ministry—that is my subject.

Within the last twenty years—I should hardly exaggerate if, for effective action, I said, within the last ten—higher education has been born again in England. To this audience such a phrase will savour of exaggeration; to the clergy of the south or the metropolis, to graduates of Oxford or of Cambridge, it will sound *provincial*. But to those who are aware, it is the language of literal truth. In England, until recently, University education has been, not improbably, the most perfect in form and kind; but certainly the most contracted in social—and one

might almost add, in intellectual—range, that has existed in any fully enlightened modern state. France, Italy, Switzerland, Germany *par excellence*, Greece, America, all declare the same. The resources, the historic prestige, and the magnificence of Oxford and of Cambridge have retarded the natural development of a national University system. But the new University era has now dawned. University colleges are accomplished facts, based, many of them, upon sure foundations, heading the educational advance in the busiest centres of English life, recognized and aided by the State. Universities are formed or forming. For the northernmost county, Durham, with her facilities of science and medicine planted at Newcastle, may prove able, even out of dissevered halves, to construct an organic whole. For the manufacturing north, Victoria University comprehends already the three most powerful of the University Colleges—at Manchester, Liverpool, and Leeds—in federal unity. Prolonged discussions, which have served at least to eliminate rival alternatives, must issue shortly in a teaching University for London. Perhaps sooner, perhaps later, the University Colleges of Wales—Aberystwith, Bangor, and Cardiff, with other possible companions—will coalesce in a University of Wales. And should these centres prove insufficient, a Midland University will eventually consolidate the college energies of Birmingham and Nottingham, and possibly of Bristol or of Sheffield. Such a distribution—the ancient type of the collegiate order, at Oxford and at Cambridge, the modern type, built more on continental lines, and embodied in the Victoria, the Albert (or whatever name London may select), the Midland, and the University of Wales—will render Universities as active factors in the national life of England as they have been and still are in the life of Scotland or of Germany.

In the face of this new movement, what is the Church of England doing? What is her share in erecting, shaping, and inspiring, or what her policy in utilising the new foundations? In the main, that ascendancy which retarded the rise of Universities in England, still mesmerizes the attention of the natural leaders of the Church. Oxford and Cambridge are wrapped up in their own concerns; their first business is study and teaching; their second, the management of their own estate and constitution and educational machinery. So far as they take interest in the provinces at all, it is wholly or mainly in their own provincial work of University extension. Ties of personal friendship make them dimly aware of the existence of University Colleges, but they know nothing of their organization, or work, or specific aim and character. For the Universities themselves this self-concentration is not unnatural, and, in the main, not unwholesome; but however natural, it is not wholesome that reverence and affection and association should so magnetize the gaze of the alumni who have left them, as to deaden their perception for new modes and forms of intellectual life. More particularly with regard to the training of candidates for Ordination, the Church is losing, or rather the Church is entirely failing to apprehend or grasp, the opportunities within her reach. It would take me too far afield to draw a historic parallel, and remind you with what foresight and decision, and with what lasting effect Knox cemented a covenant between the Scotch Church and the Scotch University; nor would the parallel be sufficiently close for present guidance; but it would serve at

least to suggest how irreparable will be the loss, if the Church throws herself, or, what is more likely, *drifts*, into alienation from the higher education of the future.

In this matter the concurrence of times has been unfortunate. Partly, indeed, historic bias centred the eyes of Churchmen either upon the old Universities or upon cathedral foundations, as the fit homes for clerical training: but partly, too, there was no practical alternative available. At the time when the old Universities, from cost, from distance, and from other deeper causes, became unequal to the supply of an ever increasing demand for a trained clergy, at the time when to meet the new need the older Theological colleges (Wells for instance, or Lichfield, or S. Bees) came into being, there existed few, if any, centres for higher education. The germ of them, unconscious and unsuspected, was often there in a provincial School of Medicine, the one form of higher education which professional exigencies had developed: and if only some far-sighted founder, illuminated by the lights of history, had in faith upon the future set down his School of Theology side by side with a School of Medicine, he might well by such a step have determined in no small degree the complexion and the future of a University. As it is, our Theological colleges determined to stand isolated, as S. Aidan's and S. Bees', or to cling about the great ecclesiastical centres of past days, Wells, Salisbury, Chichester, Lichfield, Ely, Lincoln, or Truro. Not one, Durham in some sort excepted, is in association with a University college.

In Theological colleges there is one line of cleavage, which will help my present survey: there are colleges for graduate, and colleges for non-graduate students. To the former, who take graduates only and whose term of residence is brief, to Ely, Cuddesdon, Ridley Hall, Wyckliffe Hall, and for the most part Wells, I shall only incidentally refer. I think rather of colleges, whose work lies wholly or in large part in training raw material for service of the Church; and I ask how far their work is satisfactory, under what imperfections or inconveniences it labours, and whether in future foundations the pattern admits improvement.

Should, and can, Theological colleges be connected with University colleges? The first pre-requisite for a University college is a large population upon which to draw. It must have material. In economies of home life, as contrasted with collegiate residence, lies one part of its strength and justification. The Church of England should look largely to the great towns of England for recruits to her ministry: but no religious body, I am disposed to think; recruits thence less efficiently. Hardly a session, if ever a session, passes without my hearing from some member of my Greek classes that he is anxious to find a way to Ordination, but that no way is open. The Theological college, much more the University of Oxford or of Cambridge, is too costly and too far. Were there a theological organization at hand, guidance could be given, and not infrequently the way made plain. I am persuaded that what is true of the city I know best is true equally of other cities in like case, and that the Church is much impoverished—for numerical deficiency must involve social and intellectual deterioration—by failure to tap these sources of supply. If, indeed, the foundation of *Schola Cancellarii* at Lincoln, or at Truro, was based upon felt need, and not rather upon

fond ecclesiastical sentiment, assuredly there is tenfold the scope for usefulness at centres far more populous and intellectually alert. First, then, in favour of Theological schools at college centres, I urge the present neglect and loss of good material ; question the other professions, the legal, the medical, the scholastic, the technical, and you will find how largely they are supplied from great town populations, and how often bent and choice are determined by local facilities for training.

But over and above this it is true, secondly, that at these great representative centres of population the heart and brain of England beat most quick. From them—hardly less, if less, than the metropolis itself—from Manchester, from Birmingham, from Newcastle, from Liverpool, come inventions, and movements, and policies ; in them the social problems of the day, religious, moral, educational, or economic, become most urgent and articulate, and press most towards solution. In almost every theological college stress is laid upon the varied opportunities afforded over the range of pastoral activities. This must not be pressed too far, for this ingredient of training is subordinate ; but even as in medical training the clinical opportunities count for much, so in due degree will the ampler field and more complex life of cities supply fuller and more instructive material for the teachable to learn from. And it must be added that pastoral instruction, as also homiletic, is ancillary to study, and customarily assigned, not to the college teaching staff, but to those of the near clergy whom conspicuous success in pulpit or in parish singles out naturally for the work. Nowhere certainly is the field of choice so wide, and nowhere perhaps the spiritual conditions so stimulating, as in great towns.

I pass to a third point, of more moment—the intellectual standard required of students ; and in approaching this I necessarily have in mind the *non-graduate* students of our existing theological colleges. In almost every college the length of training is two years, and the course is wholly theological. A course so brief, and in its range so restricted, should pre-suppose preliminary training. But the entrance tests tell their own story. In Latin and Greek, which are treated as the backbone of the secular preparation, there are demanded, beside the elements of grammar, in Latin a single book of Cæsar or Leo's *Epistle to Flavian* (' eleven pages : a translation may be procured, by Heurtley ' ) ; in Greek, a few chapters only ( thirteen, ten, or seven ) of a single gospel. This meagre minimum of acquirement it proves impossible to supplement with extra-theological subjects ; shortness of time, backwardness of students, and paucity of teachers, all preclude it. In these matters theory must bow to facts, and examiners are largely in the hands of the examined. But is not requirement woefully low ? Contrast the requirement of the English Presbyterian Church—in all cases a three or even four years course supervenient upon a University degree. Contrast medicine, with its higher entrance test, and its four years close training even for the lower qualifications. Contrast law—contrast all grades of Civil Service appointment—contrast the chartered accountants—and the inference is inevitable, that the clerical qualification is falling into the very rear of the educated professions. Now, in things intellectual, nothing is so stimulative, nothing so corrective of second-rate and un-instructed self-sufficiencies, as to be in contact with attainments and levels

higher than one's own; no remonstrances and no exhortations of a teacher can match that natural incentive—

“Vor den wissenden sich stellen  
Besser ist's in allen Fällen.”

Side by side with other students, each pressing with honest endeavour to cultivate his own proficiency and walk worthy of his selected vocation, candidates for Ordination would rapidly aim higher, and in the act win juster views of knowledge and of life. The reaction of such association is sure; an evidence of it is seen in the theological department of King's College, which alone approximates to the type of which I speak.

This line of argument soon merges into the broader question—Is the Seminary or the University the right training school for the clergy? I will not turn aside to that wide theme, even though it seems to me decisive for this question. I have no desire to assail or to dispraise the function of theological colleges, which within their proper limits, and as supplemental training schools of doctrine and devotion command my cordial approbation; but whatever may be urged on this behalf, and however taking may appear the Jesuit modes and disciplines of training, I cannot but think that for English conditions and in our English Church, experience, tradition, common sense, and sentiment, all cry aloud in favour of free association rather than of cloistered segregation.

My last point in dealing with the colleges themselves, and one which I will not stay to labour, is economy of teaching strength. Outside of London, so far as my statistics carry me (and I have gathered returns from fifteen colleges), the staff of teachers proper nowhere exceeds three, and even among these the college work is often but one out of many engrossing obligations. Considering the number of subjects to be dealt with—Hebrew, Greek, exegesis of both Testaments, Church History, Liturgiology, Dogmatics, besides some part in Homiletics, Pastoral Theology, and various bye-subjects—time, if not ability, must fail for helping to make good arrears of secular instruction; it would be clear gain to depute this work to other and efficient hands.

But I pass to another side of the question: the relation of Theological colleges to the great life about them. Is it well, or rather is it a necessary condition of right work, that teachers and students of Theology should remain isolated and self-centred in their work? Our great towns—and as the tide of change has willed, not one of the University college towns but Manchester and Bristol possesses cathedral endowments—need among their clergy some student element. At present it is wanting, or there only by haphazard, and probably in wrong environment. Nothing could more aptly or beneficially supply the want than the existence and work of a Theological college. It would be a more direct, and probably more fruitful means to this end, than any incidental action of cathedral endowments. Gladly I would enlarge on this, but must drop to the narrower theme—the University colleges themselves. On all counts it were lamentable that the one professional element conspicuously absent from University colleges should be the future clergy of the Church of England. It would be bad on both sides; bad for the colleges to miss that ingredient of living and motive intellectual energy, and worse still for the Church to

drift into distance and estrangement from her natural school companionship with arts and science, law and medicine. At the old Universities her monopoly has irrevocably gone, and her hold is relaxing, as other interests claim more and more of equal partnership. At the new Universities she must not allow all part and place in higher education to pass to other denominations. They are seeing and seizing their opportunities. Our Congress meets in Wales. What is passing here? In South Wales, the Brecon Independent College sends students regularly to take a two years' course in Arts at Cardiff College; and others resort thither from the Pontypool Baptist College. In North Wales, the Independent College migrated to Bangor, expressly to secure the benefits of that University College; and the Calvinistic Methodist College at Bala is seeking for closer connexion. The association of Aberystwith College with ministerial training in Wales is still more established and intimate. And this is no purely Welsh development. I could instance Independent, Methodist, Moravian, Baptist, Congregationalist, Unitarian, and, I doubt not, other colleges, who are utilising the resources of University colleges. Where the connexion is not direct and formal, it abounds informally. I wrote for interest—and the statistic is but a random case—to an ex-student now in training at the London Presbyterian College. Of the twenty-three students associated with him last session, fourteen held Scotch degrees, one Irish; of the remaining eight, five held Victoria University Degrees, two came from University College, London, and one from King's. It is a significant return. Could any of our Church colleges, outside her Oxford and her Cambridge graduates, show a record as promising or unimpeachable? Ere I pass on, let me emphasize a single issue. Day training colleges (for primary teachers) are now established, or in course of establishment, in connexion with almost every University college of importance; they will profoundly affect the future of elementary education, and break finally down the hedge of conventional distinction that has parted the ranks of primary and secondary teachers. Does the Church perceive or realize the magnitude of that impolicy, which would in effect withdraw from all these teachers the social influence and fellowship of those to whose heart the work and doctrines of the Church lie nearest?

How far and upon what lines is a concordat possible?

The direct organization of theological teaching by the University colleges cannot be looked for on any large scale: even if organized, it is doubtful how far it would have the sympathy or countenance of Churchmen; in any case it would be limited to academic treatment of Bible exegesis, doctrine, and Church history, and not extend to the domain of systematic dogma. This much has been attempted with success; but many of the colleges are precluded by the terms of their foundation from action so direct. In some, "nothing shall be introduced in reference to any religious or theological subject which can reasonably be considered offensive to the conscience"; in others "no gift or endowment for theological or religious purposes shall be accepted"; in one, more drastic still, "no lectures, teaching, or examination, shall be permitted in the institution upon theology, or any question or subject in its nature purely theological, or . . . for the time being the subject of party political controversy." Restrictions such as these—timorous, as



I think, and nearsighted as articles of a constitution—reflect the views of the generation which passed through the various phases of the controversy upon tests : they are the natural obverse of exclusions for which the Church fought hard. But the heat and jealousies engendered in that controversy are dying out, and with them the fears that prompted these restrictions ; on neither side is there anything to prevent friendly co-operation. During the last two years the advisability of instituting degrees in theology has been very fully debated by the court of Victoria University, and an outline scheme prepared. Where the balance of opinion was very close, special points in the constitution of the University and the relation between existent college teaching and University examinations sufficed to turn the scale adversely ; but the last ten or twenty years have changed the whole tone and temper of discussion, and estrangement now is rather the echo of dying political apprehensions than any outcome of academic bigotry. The general sentiment of college professors is friendly, and candidates for Church of England Orders would be welcomed at least as cordially as those of any other less powerful denomination. The colleges need students most upon the arts side, to which candidates for Ordination naturally gravitate, and such would give welcome equipoise to the balance of studies. The Church must have sufficient trust in the competence of her own faith and doctrines, to submit her students to the processes of secular inquiry, and must frankly forego monopolist claims to the direction of academic studies, or to the enforcement of religious disciplines and formulas upon a community of which her students form a section only. But no such claims are anywhere now tenable, except upon condition of isolation, and nowhere are they less tenable than in great towns.

Given this inevitable concession, the right lines of co-operation are clear. Nowhere should the theological hostel or endowment be incorporated as part of the University college. The guarantees of tendency are insecure, when governing bodies are changing, mixed, and representative ; many of them are precluded by charter from acceptance of theological endowments, and all of them would find the administration of theological appointments fraught with insuperable difficulties. And the Church upon her side must jealously guard her own autocracy in this particular. The theological hall and the University college will subsist side by side, independent in administration, in discipline, and in finance. In the curriculum of studies mutual adjustment will be possible and easy, and experience will determine the appropriate training and tests ; a residential hall will form the nucleus of Church life among the students, and supply the natural centre for religious instruction and for worship as at existing colleges. The student will from the first be registered upon the hall books, and put himself under the direction of the appointed head ; the term of actual residence will vary according to the circumstances of the case, but the final year of training at the least will be spent within the hall itself. So, with mutual gain on either side, the Church will ally itself anew with higher education, theology will take its place beside the companion arts and sciences, and when Universities are invited to establish theological degrees, the argument that there is no demand for them will cease to have validity.

## (b) INTERMEDIATE AND GRAMMAR SCHOOLS.

The Ven. CHARLES GRESFORD EDMONDES, Principal of Lampeter, and formerly Archdeacon of S. David's.

I HAVE been asked by the Secretaries to speak to-day on Church Education in Intermediate Schools ; but I find I have to ask for help, not to give information, on this subject, which just now possesses a special interest for us in Wales, on account of the establishment in the immediate future of a large number of rate-aided undenominational schools throughout the country, where boys and girls from nine to seventeen, or thereabouts, will have the opportunity afforded them of receiving instruction in such studies as naturally come between elementary and University education ; the larger number probably being about to leave their schools direct for a farm, a trade, a profession, and some proceeding to the various University colleges, the system being intended to bring in promising children of poor parents from elementary schools, as well as those of the middle class, so that a large and most important proportion of our population will come under its influence. The schools will be—I trust and think I am right in saying—what is called unsectarian, but not secular. It is proposed that religious instruction should be given in them by the teachers, and a good knowledge of Scripture encouraged, though no catechism or formula may be taught, and any scholar may be withdrawn from religious instruction. That constitutes a great advance in opinion since the time when the Bible was excluded from so many board schools in Wales ; and, without going into contentious matter, I will say that the adoption of the principle of Bible teaching by a very large majority in a representative conference of the joint education committees of the Welsh counties is a thing Churchmen and Nonconformists alike may be deeply thankful for. I trust the agreement will continue, that the principle may be adopted loyally and heartily, and that in all appointments of teachers and managers of the new schools, men of all opinions may work together to secure not such as will introduce inferential theology of a particular school of doctrine, but honest Christian people who believe the Bible, and who will teach God's Word in simplicity and sincerity, and carry its moral influence into their example and general instruction, whether of word or life ; and that they may be allowed reasonable liberty of religious teaching, based on the Bible, in the private care of pupils placed under their domestic control.

So far as my own experience goes as an examiner in boys' and girls' schools, in preparing young people for confirmation, as a teacher, and as a chaplain with young men, knowledge of the Scriptures is very defective among the class these schools are intended for, partly for want of systematic training in the private adventure schools, which these new state schools will supersede.

The boys, girls, and men don't seem to read or to be taught the Bible. They will cram up a manual, and learn by heart that Esther was also called Hadassah, but they do not seem to follow the Church's plain rule of Bible reading throughout the year ; and the consequence is that they have, or at any rate seem to have, little or no conception of the Bible as a live and real history : they are much in the same relation to it in which Tom Tulliver stood to Latin. If we are to remedy this in

our intermediate schools, we must try to get the Scripture lessons recognized as having a real educational as well as spiritual value (though the words ought to be inseparable), taking their place accordingly in the system of instruction, and with marks assigned to them in examinations. If this is not done, the Scripture lesson will certainly be regarded more or less as a *parergon* by the ordinary pupil, and there will be a strong temptation to the ordinary teacher to slur it, and to depend upon home or Sunday school teaching for a subject which does not count in a list. This ought not to be; but we must take things as they are. Further, we shall want men who really know something of a large and difficult literature, who take an intelligent interest in it, and are willing to give pains to it. This is no easy matter, nor can we expect to find staffs of such teachers all at once. But I trust that the Bible teaching in the schools will gradually act on the pupils who go out from them to our various colleges. I trust that its recognition in the earlier stage is the forerunner of a Theological School in a Welsh University, if one be ever constituted; and I may be allowed to say that I should look to the relation of Bala under its present head to the secular colleges as likely to prove of great utility in producing such teachers among Nonconformists.

Next, supposing we have secured Bible instruction as a recognized subject, and have a reasonable prospect of good teaching therein, what then? This is the foundation of Church teaching according to our Sixth Article. We are not all agreed, even among ourselves, as to what may be proved thereby. But I suppose that as we and Christian Nonconformists agree in the rule of the Bible, so we of various schools agree in the Prayer-book. Let us look there for the religious instruction of our children. The Baptismal Service directs that they should hear sermons, and be taught the Creed, the Lord's Prayer, the Ten Commandments, and the remaining contents of the Catechism. Here comes our difficulty. What of the sermons, the addresses which help to mould boys in our public schools? Are they to be absolutely colourless in doctrine, dealing only with morality?

The Catechism cannot be taught in our new schools, even if the teacher wished it. I suppose even the Apostles' Creed might be considered as a formula, and so barred. Where are our Church children to learn these simple truths? I fear I can give no satisfactory answer. Yet they will be just at the age, and in an age, when clear teaching with authority is required. There is so much truth in Dean Church's observation—"It is speciously said that you have no right to forestall a young man's inquiries and convictions by imposing on him in his early years opinions which to him become prejudices. As if the world consisted of individuals entirely insulated or self-sufficing; if men could be taught anything whatever without presuming what is believed by those who teach them; and if the attempt to exclude religious prejudice did not necessarily by the mere force of the attempt involve the creation of anti-religious prejudice." We cannot run the risk of leaving a thoughtless child with no doctrine, a thoughtful child with no answer; of a teacher pointing to the Gospels, and saying in effect,

"There shines the nebulous star they call the sun,  
If that hypothesis of theirs be sound."

Now, in my own county, there will be established four schools, with accommodation for 600 boys and girls. Taking not a friendly estimate, at least 200 of these would be the children of Church-people. A large proportion of them must live in masters' houses or lodgings. We cannot reckon on any member of the teaching staff giving these boys and girls instruction in the doctrine of the Church with such authority as a teacher's position carries with it, even out of school-hours; and difficulties have been raised as to whether he or she would be acting quite in accordance with the spirit of the Act in doing so, or in giving, indeed, any doctrinal teaching at all. If Church teaching is to be provided from without for the boarders, and, indeed, for the day scholars, too, it would have to come from a qualified head of a Church hostel, from the parish clergyman, or a company of neighbouring clergy, perhaps from a travelling lecturer selected for the purpose in the diocese or arch-deaconry, and paid by a fund raised among Churchmen. It is by no means certain that managers would consent to the establishment of a Church hostel; and, even if a properly-qualified person could always be found for the headship, I doubt the wisdom of an arrangement which would cause a division between the children of Churchmen and Nonconformists in the school itself. There remains instruction by the clergy, helped, if possible, by a lecturer at certain hours, assigned to them outside the time-table during the week, in addition to the Sunday school, or catechizing, or a special service, as the case may be. This is practicable, particularly if similar hours are assigned to Nonconformist ministers, and might be assisted by a diocesan system of examination, and prizes for sound and careful results (and I would suggest that S. David's College might be found useful in giving certificates for such results); always supposing the clergy to be willing to take up the matter generally, assisted, it is to be hoped, by lay-workers who understand boys and girls.

Yet I fear great difficulty would be found in getting the pupils to give up the necessary time on week days, and the transfer of what we look upon as a very essential part of education from the schoolmaster to the clergy, if it is to work successfully, presupposes a thorough good understanding and co-operation between the two instructors which it is conceivable might not always be found. Nor can I think that religious teaching for children of such an age can come with equal influence from a man distinctly excluded from the school. I fancy even without such a bar, that most of us who have been at public schools were more influenced in the religious feelings of our youth by our headmasters than by our parish clergy. What is more, the better qualified the headmaster of an intermediate school is for his post, the less likely, in a way, will he be to be content with such an arrangement. He will have something of Dr. Arnold's feeling when he wrote, "Whoever is chaplain, I must ever feel myself as headmaster the real and proper religious instructor of the boys. No one else can feel the same interest in them, and no one else (I am not speaking of myself personally, but merely by virtue of my situation) can speak to them with so much influence. The master should not devolve on another, however well qualified, one of his most peculiar and solemn duties." So others will feel, and if they are strong men, depend upon it they must, without express doctrinal teaching, influence their pupils towards their own views, which we

cannot expect will be invariably our own; though I own I would sooner take the chance of such an attraction than see men hampered in what they feel to be a cure of souls by narrow restrictions. And thus, though I have no better suggestion to make, I cannot but fear that this left-handed union, so to speak, between general education and Church teaching, may prove but an unfruitful one. If so, will it not become a duty for the Churchmen of this country seriously to consider by what measures they may best secure the education of the children of their brethren in the pattern of the healthful words of the good deposit committed to us, without allowing them to fall short in intellectual benefit; whether by a system of scholarships at Church schools already existing, or by founding or enlarging diocesan schools in connection with our cathedrals, if feasible, which will do for intermediate education what our national schools do for elementary. I know this is not a matter to be trivially raised. I do not hold it a light thing, even setting aside all pecuniary considerations which we *must* count with, to separate ourselves in any way from the national feeling of the people. But it may become a point of conscience. Others will speak as to the best mode of teaching in such schools, old or new. Personally I have no great belief in uniformity in such cases. If you get a good headmaster, a good headmistress, they are the best judges of modes. Said the Bishop of Llandaff to his people in quitting a country parish where his incumbency had given a true forecast of his Episcopate, "I came to you with the Bible and Prayer-book in my hands," and he struck the true note of Church teaching. One would hope to find in such a school simple and unambitious but clear teaching, such as suits the years of the pupils, of the continuity and life in the past, present, and future of the great society to which we belong. One would hope to find, let me say again, the educational value of its history fully recognized, and careful instruction given to those of years to receive it, to the part taken by her in the history of morals and of politics in our country and abroad. One would hope to find the Prayer-book intelligently studied for worship and devotion, and that when the pupils were called to hear sermons, the addresses, clerical or lay, in chapel or hall, should at any rate be real and true, devoid of formality or exaggeration; that in their school the pupils should be taught to see a Church as living as the Church that was in the house of Aquila and Prisca, a society governed by God's spirit with a common spiritual life of its own, and appointed means whereby to realize and support it; that the whole work of the school should show a dedication of soul and body to God's service, the spirit and sympathy pervading it throughout of Christian God-fearing men, with a live Bible, a living Church, the living Christ, and teachers and pupils with these lives in their own.

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## ADDRESSES.

The Rev. H. ROE, Prebendary of Wells, Rector of Yeovilton,  
and Junior Diocesan Inspector for the Diocese of  
Bath and Wells.

I.—IT needs not the eye of an optimist to see that from a financial point of view the present state of voluntary schools in general, and of Church elementary schools in particular, is far better than it was twenty-one years ago, when Mr. Forster's Education Act was passed. In that year the whole amount of Government grant in Church schools averaged but 8s. 9d. a head; and school fees figured for just under 8s. a head. Last year the Government grant averaged within a fraction of 17s. 6d. a head, or just double its amount in 1870, and school fees 10s. 8d., or an advance of 33 per cent.

But the change in the way of improved finance in the ordinary small rural school will be largely helped on under the Code of 1890-91 and the Education Act of the present year. Under the last New Code it must be remembered that the lowest possible grant which can be earned is 13s. 6d. a head—which means the old 4s. 6d. fixed grant, the grant for 84 per cent. of passes, and the 2s. good merit grant—and as over 4,000 Church schools in the last year under the old Code failed to score 84 per cent. of passes, and over 3,000 secured only the fair merit grant, or no merit grant at all, it is clear that a very large section of the 12,000 Church schools are benefiting by this change in the Code. Again, 6,000 infants in Church schools failed to earn anything under the head of merit grant last year; but under the New Code all must earn at least the 2s. variable grant. More important still, there are some 2,200 Church schools in parishes below 300 in population, and about the same number in parishes whose population is between 300 and 500; and all these, with but very few exceptions, are eligible for the special £10 grant offered under article 105 of the Code.

And, to turn next to the Act of the present year, although the 10s. fee grant will not compensate Church schools as a body for the entire abolition of their fees—for if all the fees were abolished, and the fee grants lumped into one sum were distributed according to average attendance, there would be a gross loss of £56,000, or nearly 7 per cent.—yet in the case of the numerous small penny and twopenny schools there will be a clear gain of from 2s. to 6s. a head.

The case of the larger town schools, where hitherto very high fees have been charged, is one which demands kindly consideration; and it must at once be admitted that where such schools have to compete with schools under a school board, resolved at all risks to ruin them by underselling them, they deserve and call for the warmest compassion and practical sympathy of the whole Church.

Such, then, is the present financial state of Church elementary schools. As to the stability of their present position, two remarks have to be made. In the first six or seven years after the passing of Mr. Forster's Act, a sort of panic prevailed among the weaker Church schools, and they succumbed to school boards at the rate of seventy a year—the number last year was only seven in all—proving that up to a year ago (which is the date of the latest statistics) the panic of twenty-one years ago had almost subsided. But is it not likely that a fresh panic will be created by the Free Education Act of the present year? If Churchmen lose heart in their work, and if, moreover, they lose their heads whilst dealing with the present emergency, then it is more than possible that school boards will gain through this year's change. But have Churchmen lost faith in their work of training Christ's little ones to serve Him here on earth, and hereafter to go to dwell with Him on high? Are they

losing their heads, as here, there, and everywhere we hear of them combining, deliberating, planning with respect to the future? I don't believe a word of it, and if only Churchmen will go on combining to the utmost of their strength; if only they will resolve to take no final step without long previous deliberation and counsel; if in particular they will meet and plan together—managers with teachers, managers and teachers with parents, the managers of one school with those of the one or more adjacent schools—and if, moreover, they will have the patience to learn how to extract the most good out of the present conjuncture of circumstances, I am morally sure that when, in two years' time, we get the statistics of the first year under assisted education, we shall find that Church schools have fully participated in the great inrush of scholars to be expected from the million of little people between three and seven not yet enrolled in elementary schools.

II.—But what are Churchmen to do if they wish to hold their own and to improve upon their present position? They must make up their minds, one and all, not only to stand by their unique possession—the 12,000 Church schools which can accommodate over two-and-a-half millions of scholars, and in which the daily attendance is rapidly approaching one-and-three-quarter millions—but, what is of far more consequence, to make them the very best elementary schools known to our present English mixed school system. How is this to be done?

First and foremost, let a clear sound go forth from this Congress, announcing to all whom it concerns, that we Churchmen, so far from intending to relieve our own pockets by any gain accruing to some of us from the fee grant, are resolved to dip our hands still deeper into them that we may provide of the very best for the children we claim for our own. For just as between 1870 and 1890 our voluntary contributions rose from £329,000 to £589,000, so we intend that from 1891 we will date a fresh growth in this most important item of income.

Then next there should henceforth be a perfect accord between the parents and the school authorities. Let the parents whose pockets are about to be so largely relieved be invited to contribute something in the way of a subscription—if it be only a penny a month put by in a school money-box kept in each parent's home—and let those who so subscribe be encouraged to elect one or two of their own number to serve on the school committee. In this way the school will become more and more the possession of the parents, and the interest they take in it will be clear gain towards its increased success.

Let a big attempt be made by one and the same effort to improve the school attendance and to cultivate thrift in the rising generation. Suppose that the parents, instead of being allowed in the general household expenditure to lose sight of the fund which hitherto has provided their children's school fees, were induced to pay the old sums week by week to their children's account at the school savings bank; and suppose that managers out of their own pockets (or, with the consent of the subscribers, out of their subscriptions, drawn upon for this purpose before being entered in the school cash-book) added a bonus of say 1d. in the shilling where 300 or more attendances have been made in the school year, and 2d. in the shilling for 360 attendances; what a nice round sum would be rolled together in the ten years of a child's school life from three to thirteen years old, and how considerable would be the improvement in the attendance if such a system were vigorously worked all over the land! Why, 5s. a year saved between three and thirteen, and a shilling a week put by between thirteen and eighteen, would, without taking account of interest, mount up to £15—a sum which if then invested would secure for the happy youth who possesses it a life annuity of £10 to begin at sixty-three years of age.

In the next place, managers should resolve that year by year they will do something

to make their schoolrooms brighter, healthier, and better supplied with all that goes to make up a thoroughly well-appointed school. For if children are anywhere to be taught habits of neatness, cleanliness, good taste, and such like, surely it must be in the school where they pass nearly half of their waking life; and how can this be done when the school is at once the dirtiest, dullest, prosiest place in the whole parish?

But, again, managers have to see that their schools year by year produce improved educational results; and I shall be forgiven if I pause here for a moment to remind managers of two matters that vitally concern this part of my subject. The New Code has established a *minimum* standard of efficiency; and it has announced that a school which fails to reach that *minimum* will be "warned," and if next year it fails again, all grants will be forfeited, and the school will be struck off the list of grant-aided schools. That is one of my two points—and now for the other. Ministers in the late education debate pledged themselves to take such steps as will secure improved results, more especially in the schools that are to gain by the fee grant. Moreover, a recently issued Departmental circular discloses the fact that in order to make sure that better work is being done, the inspectors are for the future to pay much more frequent "surprise visits." In a word, then, better work is expected; and, unless we wish our schools to go to the wall, better work must be forthcoming. To bring this about managers must use increased vigilance, and in many cases spend more money in securing a sufficiently large and efficient staff. And when they have got good teachers, let them take care that those teachers know their good work is appraised at its true worth. For unless the Church as such fully recognizes the value of loyal school teachers as an indispensable part of her necessary working machinery, she must not be surprised if now and then some of those teachers look askance at her for her coldness, and seek a sphere of work elsewhere than under her wing.

More, no stone must be left unturned to make the teacher's position as void of "*anxiety for the future*" as is possible in this world of change and chance. In a very few years' time there will always be on hand some 6,000 men and women over sixty-five years of age, who have spent forty-five or fifty years in school teaching. Shall these 6,000 worn-out faithful servants of the Church and the State be left with no better provision for their old age than the union workhouse? If England really wants to get the best possible work out of her army of school teachers, depend upon it the sooner she sets about appropriating the quarter of a million a year, which at the outside would be needed for this purpose, the sooner teachers, inspired with fresh hope, would put increased zeal and love into their work, and the better year by year would be the quality of the education provided for the masses of our people.

But teachers almost everywhere, and more especially in isolated neighbourhoods, need from time to time the spur furnished forth by the individual examination of their children's work. The present Code has so far abolished individual examination, that it has become impossible for the teachers and managers to learn anything from the annual inspection as to the progress of individual scholars. Here comes in the need for the services of the somewhat recently created educational officer—the organizing visitor. Wherever such an officer is within reach of a school, there the managers may well be assured that the very best use to which they can put a part of the school funds is with it to pay the fees for one or more annual visits of the organizing visitor to their school. It used to be said that if a director or two were killed in a railway accident, better precautions would soon be taken to prevent a recurrence of such a catastrophe. I hope it will not need for some hundreds of schools to be "warned" and put out of existence before managers will wake up to see the necessity, as well as the advantage, of sending for the organizing visitor.



It is, of course, almost needless to point out that without combination it is impossible to bring the organizing visitor upon the scene at all. This, then, shall be my last note. Let us from this time forward cease to work our schools in isolated units: let us everywhere combine them into district associations, or into diocesan societies, so that some of the good things which are not to be had in any single isolated school may yet be available for each in a group of schools.

A well-chosen group of schools, for instance, even in the country, might have its itinerating teacher in drawing or cookery, or possibly its central class open to all the schools for those subjects. Its pupil teachers might be brought to some central place on the Saturday for the best teaching that can be supplied by any of the teachers of the district. Still better, a committee, freely chosen by all the managers of the combined schools, might so advise upon difficulties affecting any one of the group, and so effectually help that unfortunate member in its emergency as to place it in a position of safety, from which no untoward circumstances afterwards may be able to dislodge it.

But the most important way in which grouping may be made a very real help in safeguarding the interests, and in bringing about the substantial improvement of Church schools in towns and other populous centres, has yet to be explained. It is probably well known to all school managers that under sections 6 and 7 of this year's Education Act, schools may be grouped for two specific purposes—first, for facilitating the throwing of the fee grants of those schools in whole or part into a common fund for distribution among the schools as may be agreed; and secondly, for placing into the hands of a common committee any surplus on the balance-sheet of any of the schools, as shown in form 9, to be distributed by them as may be agreed among the rest. But in neither of these cases can the additional income so accruing to any school fund be used as a set-off to the 17s. 6d. limit; nor is it possible by either method to increase the gross income of the group of schools.

Suppose, however, that when two or more schools are formed into a group it is shown to the satisfaction of the Department that, whilst in one or more parts of the area of the group it is desirable to have free schools, in some other locality a high-fee'd school is a necessity; suppose it is further shown that in order for the schools chosen to be set free, it is necessary for their managers to have such an addition of funds as can only be secured by a large contribution from the high-fee'd school; and suppose, lastly, it is shown that in order to bring this about it is indispensable that, whilst the fee grant *without deduction* is allowed for all the schools, the high-fee'd school shall still be permitted to charge its old scale of fees, or even to raise it to 6d. a week. If the Department is satisfied that the proposed scheme is really for the educational benefit of the district, it has power to sanction such a scheme, and so to place the group of schools in a position of increased security and of enlarged usefulness.

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The Rev. G. W. GENT, Principal of S. Mark's College,  
Chelsea.

No one can deny that the universal adoption of free education constitutes a new departure in the development of popular instruction in this country; and the contention of this paper will be that the same event affords a great opportunity to the Church. To the Church, I say, specially, because the new Act will be found to free the Church's hand in the matter of education in two important directions. In the first place, a very large number of voluntary schools, and those among the poorest,

will find themselves to be in a stronger financial position than before. In the second place the establishment of free education will enable the Church schools to compete with the board schools, as they have never been able to compete hitherto, for the possession of the poorest class of children. The Church will no longer be tempted to cater for the wants of comparatively well-off boys and girls, and to leave the so-called "gutter children" to become the appropriate food of the board school system. The Church schools will be able to devote themselves henceforth to the poorest, as to all other claimants; and as a result Churchmen will be able to say, with an emphasis never possible before, that the foundation difference between the Church's schools and others is the difference of the religious instruction given in them.

The Church, then, is in a freer position than she has been at any time since 1870. But in order that we Churchmen may adequately deal with the opportunity which, as I conceive, is presented to us, we must have a true appreciation of the position which elementary education now occupies in the minds of the people; and it will perhaps give clearness to our thoughts if we contrast what may be called the older view of fifty years ago with the younger or democratic view of our own generation.

The educationalists of fifty years ago gave to elementary education a comparatively limited area. They had grasped the truth indeed that the education of the "lower classes" ought to be universal, and not limited only to a few naturally gifted individuals. But they still thought of the knowledge imparted rather as a means of enabling the recipient to discharge the duties of his own class in life, than as a key which should unlock the door to further knowledge, or a transforming power which should gradually uplift the ideals and ameliorate the condition of the industrial classes. It is not, of course, meant either that in the old days men were blind to the fact that education was an opportunity to an able man, or that in our own times educationalists are unaware that most of those who attend the elementary schools remain, and will remain, members of the social class in which they were born. But the phrases I have used sufficiently describe a change of view, the consequences of which as facts are patent to all of us, though their significance is not always understood. Why is it that we now acquiesce so calmly in the opinion that elementary education is the business of the State? Why have we permitted so many enlargements of the curriculum of what used to be called "the three R's"? Why have all the great provincial School Boards instituted central schools, or higher standard schools, or devised elaborate machinery for the training of their pupil teachers? And why do we hear so much of technical schools, and continuation schools, and long for the day when one political party or the other may be pleased to organize intermediate education? Simply because, in a society existing to a great extent under democratic conditions, there is of necessity a greater urgency in the demand for elementary education, and a much wider conception of what may be called its "reach." Greater urgency in the demand, because all classes of the community, and not the industrial classes only, perceive that the safety of the State lies in the well-planned education of all its citizens. Greater "reach" because, without desiring to leave his own class, the working-man yet sees, or thinks he sees, in education and the possession of knowledge the needed physician who shall heal the blindness of himself and his fellows, and open their eyes to nobler views of human life and its possibilities. By him—and it might be said by thoughtful men of all classes—elementary education is now thought of as but the portico of a vast edifice into which all have an equal right of entrance who have once passed the threshold. Such language may seem to some to be merely metaphorical, but the truth which it enshrines will become manifest when it is remembered that as a matter of fact we no longer attempt to conform all elementary schools to a single type, or force upon them all the same unyielding curriculum. A

study of the working of any great school board will show how great a range of differing elementary schools its operations cover, from the school which is barely able to take "class subjects" up to the great "central" schools, which already cross the line of demarcation between the elementary and intermediate education. And the important thing to notice is, that in this matter the demand has created the supply. It is not simply that a number of theorists have prophesied great things of education, and are trying to give effect to their views. It is that during the last twenty years the mass of the people have justified the prophets and responded to their call. The intelligent artisan believes in education; he wants schools for his children; and he is content with nothing short of the best obtainable schools, the best obtainable educational opportunities. To those who have eyes to see there is something pathetic in the keenness with which the industrial class feels its ignorance, and in its longing for some share in the intellectual inheritance of more fortunate men. Exaggerated expectations there may be, mistaken ideals there may be, need for guidance there certainly is, but who shall deny that on the whole this yearning for a good which is not material is a hopeful sign? The working-man is often accused of indifference to the claims of the Churches, perhaps because they do not always preach a gospel which seems to have much to do with the conditions of his own life; but at least about education he is eager, definite, and determined. There possibly lies a great future before the Church which knows how to approach him from the educational side.

I have elaborated the picture somewhat, because I want to give point to my next question. In the face of all this enthusiasm for education on the part of the industrial class, what has the Church to say, and what is the Church doing?

Now it seems to me of no use to blink the unfortunate fact that in spite of the educational activity of many Churchmen, and in spite of the sacrifices made to maintain their schools which have been made by nearly all Churchmen, yet the average artisan regards the Church as educationally standing in his path. That at least is the conclusion I have come to after some considerable practical acquaintance with the work of the London School Board. And it seems to me the reason is, that in their enforced struggle against the school board schools, too many Churchmen have confounded in a common condemnation the secular and the religious instruction given in those institutions. Against that religious instruction, I may remark by the way, I have nothing to say here, except that though it is often a great deal better than it is supposed to be, it is nowhere, so far as I know, of a character which could satisfy a conscientious Churchman. But my point is, that partly in the heat of combat, partly from a consciousness of their own limited pecuniary resources, and in some cases no doubt from honest conviction, Churchmen have allowed themselves to strike, not only at undenominational religious instruction, but also at quite honest and quite justifiable developments of the secular education given. And the consequence is, that the working-man has got it into his head that over and above the religious difficulty, into which he does not care to enter, Churchmen object to his children obtaining the good secular education which the State is willing to provide.

Now if, as it seems to me, the Church should not only not obstruct but throw herself heartily into the work of national education, the one great use she ought to make of the present opportunity, to which I alluded at the outset, is to disabuse the minds of the industrial class of this notion that she is in this matter of the schooling of their children an antagonistic force. And she ought to do this all the more in the face of the increasing importance which education has and is going to have, both in the ideas of working-men and in the State provisions of the future. The root of the difficulty lies in the religious question; and the problem for Churchmen to consider

is, how they can best continue to give the religious teaching they desire to the children of their own faith, whilst at the same time helping on, or at least not hindering, the general education of the people?

One answer there is of extreme simplicity. Declare an absolute separation between the spheres of Church and State; let the education given by the State be secular and secular only, and let the Church or the Churches give the religious instruction to such children as they may be able, out of their own resources and by their own exertions, to gather together. Such is the solution of the problem proffered by all secularists, and by some Churchmen who are weary of being misunderstood, who are fascinated by the logical completeness of the proposed position, and who are ardent educationalists. And in the larger towns where religious agencies are many, and children gathered together with comparative ease, the plan may not be so desperate a remedy as in other places. That it is a desperate remedy I think there can be no doubt. For it would compel us to give up our parochial schools all over the country, and thus forfeit a substantial hold upon the religious education of the Church's children for what might prove a very shadow in the way of religious result. As things are, and considering the indefinite character of the religion of many of the English poor, I cannot but think that both in town and country the plan which I am discussing would bring about a state of things in which, for many years, a very great number of children would receive no religious instruction at all. Even if it could be shown that the children who would so suffer would not be Church children, English Churchmen must pause before they consent to an arrangement which might involve a result so grave. And having touched on a Nonconformist aspect of the question, let me say that if there were no other argument against this separation of the religious and the secular, there would be this practical one, that it would never receive the assent of the English Nonconformists. They, or at least the great majority of them, shrink as much from the purely secular education as we do. Their object, in 1870 and since 1870, is and has been, not to get rid of religious instruction in the schools, but to make it undenominational.

This remark will serve to introduce what is in my opinion the true policy for Churchmen. Many persons hold that the Nonconformist demand is just, and that the only practicable solution of the educational problem is the universalization of the board school system, and the requirement by the State that in any school to which it may give aid the religious instruction given shall be of an entirely undenominational character. Now, it is conceivable that under certain circumstances the Church might submit to an arrangement by which the education given in State-supported schools should be entirely secular; the State would then at least be neutral in its attitude towards all religious bodies. But to anything so grossly unfair as the endowment by the State of one particular form of religious teaching—the undenominational—the Church could certainly not consent; and, therefore, if we are to reject the proposal of an absolute separation between religious and secular education, we must take refuge in the only alternative which is logically left to us—the principle, namely, of concurrent endowment. Let the State still be perfectly neutral in the matter of religion. Only let it show that neutrality, not by prohibiting religion from the schools altogether, but by making grants impartially to every school, of whatever religion, which can produce a prescribed quality of secular education.

This is, indeed, the system actually in possession, and at the present juncture I have thought it well to remind Churchmen of the general reasons why we should do well to maintain it. We shall not, I think, find ourselves without strong allies, even in the great Liberal party itself; and we can be strong of our own strength if we will. But I hasten to connect what I am saying now with what I said in the earlier part of

my paper. The denominational principle is a strong one ; but we must do a great deal more than stand on the denominational principle. We must be perfectly fair to those who differ from us ; we must make it manifest to all men that we are with the people in their desire to be educated. In districts where the Anglican school is the only school, we should remember that the children of non-Anglican parents may thereby be condemned to a secular education, and we should be careful to put no obstacle in the way of any reasonable plan by which such children may receive the religious instruction they prefer. And, again, I am persuaded that nothing has done the Church so much harm as the mistaken zeal of those Churchmen who, being members of a school board, have endeavoured to limit the field of its operations for the sake of making things easier for the voluntary schools. In localities where a school board has been formed, it seems to me the duty of Churchmen to accept the situation frankly ; to make the best they can of the religious instruction, and to supplement it in the case of Church children by catechetical teaching in the churches ; in short, to make it apparent that their dislike to board school instruction does not in the least interfere with their willingness to help on the good secular education which is given in most board schools. And if it be said that this is a policy that tends to treat the board schools as allies rather than opponents, then I say that in the matter of secular education we are allies, and we ought to be allies. We are both confronted by the same demand on the part of the industrial class ; and we shall, each of us, stand or fall according to the measure in which we supply it. That opportunity, which I said at the beginning was given to the Church by the Free Education Act, is the opportunity of so improving our own schools, or of so influencing board schools, as to make it clear beyond a doubt that the Church of England is on the side of the education of the people. You will not misunderstand what I mean. You will not suppose that I should ever advocate the institution of a school board when it was possible to maintain a Church school or Church schools. But my whole point is, that whether as managers of their own schools, or as members of a school board, Churchmen should strive to become known as the friends of education. And if they do so, I have no fear either for the existence of the Church's schools or for the future of the Church of England. For men are led to the Kingdom of Christ by that which appeals to them in their own experience. And if the people learn that they can trust the Church as an educational guide ; they will trust her as a spiritual guide also.

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(d) CHURCH TRAINING COLLEGES.

The Rev. H. R. REICHEL, M.A., Fellow of All Souls' College, Oxford, and Principal of the University College of North Wales, Bangor.

My subject is the Church training colleges. I assume that the maintenance of the Church elementary schools is desirable. I shall endeavour to show that this depends upon increased efficiency in teaching ; this again upon the improvement of the Church training colleges ; that the prosperity and even existence of these training colleges is threatened by the new code, and that the consequent danger to the schools can be met only by the creation of day training colleges, or by connecting the existing residential training colleges with some institution of University standing.

The Church system of elementary education is now in a critical state. The Free Education Act, though making no distinction between voluntary and board schools, has nevertheless profoundly affected the stability of the voluntary schools. From the

first an influential section of politicians has never accepted Mr. Forster's Act as a permanent settlement, though they have hitherto lacked opportunity for upsetting that compromise. That opportunity the Free Education Act now provides, and in all probability the principle of State aid to voluntary schools will shortly be challenged, not by this section alone, but by the whole of the great political party with which it acts. The cry that public expenditure must be under public control has already been raised, and by public control this party means control by local elective boards. This question I shall not argue. The vast majority of Churchmen are convinced that such a plan would render their schools unworkable, and were it put in force would withdraw the subscriptions on which the existence of those schools depends.

How, then, is the threatened attack to be met? The principle that public expenditure must be under public control is sound enough; but is that public control to be central or local, by a Government department or by local boards? As the funds employed are central, not local, the supporters of the voluntary schools may fairly claim that the control shall also be central and not local. The voluntary schools, in short, can save themselves from extinction or conversion into board schools only by submitting to more rigorous Government inspection and displaying increased efficiency. Victory may, indeed, be thus secured, but not without cost. If unable to carry local control, its advocates will certainly insist that the central control shall be as stringent as possible. Now even at present the Church schools, as a glance at the appendix will show, do not contrast favourably either with the board schools, or with those maintained by other denominations, except the Roman Catholic. In proportion of teachers to scholars, it is true, they stand next to the board schools, and in proportion of trained to untrained teachers next to the board and the Wesleyan schools, but in almost every other particular, in average teachers' salary, in proportion of pupil teachers, in percentage of passes, and in annual Government grant, the Blue Book places them below all but the Roman Catholic schools. To meet, therefore, the new state of things created by free education, the Church has much lee-way to make up.

And this difficulty is made far more serious by the establishment under the new code of day training colleges. Hitherto the Church schools have been manned by teachers who have passed through precisely the same secular training as those employed by the board schools. Except for religious instruction, there is practically no difference in character between Church residential colleges and other residential colleges. But the day training college is something of an entirely new pattern, the object of which is to bring University influence to bear upon the training of the elementary school teacher. This is effected by separating the academical from the professional and technical training, the former being carried on in the classes of the University or University college with which the day training college is connected, the latter being provided by the staff of the day training college itself. A double advantage is thus secured. (1) Each academical subject is taught by a specialist who devotes his whole time to it. (2) The students mix with young men who are going into other professions. Thus alike in the class-room and in the students' club they breathe a wider, freer, and higher intellectual atmosphere. Now, as all the day training colleges at present established are, with a single exception,\* secular or undenominational, the benefits of the improved training are monopolized by the board schools, which will thus further increase their lead. But this is not all. The prospect of a freer and wider life, of instruction from specialists of high University

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\* Viz., that in connection with King's College, London.

standing, and of a possible University degree in the background, will, in the long run, prove an irresistible attraction to talent. The best candidates will go to the day training colleges, and the residential colleges will have to put up with the poorer material. In fact, unless their system is considerably modified, the residential colleges must expect to see themselves completely distanced, and perhaps ultimately extinguished by their new rivals.

This is a formidable danger for the Church schools, whose teachers are supplied almost exclusively from the residential colleges. How can it be met? Only by utilising the University instruction which is the distinctive feature of the day training college course. This can be done either (1) by establishing special Church day training colleges, or (2) by bringing the Church residential colleges into connection with existing Universities or University colleges. Each method has its own advantages. (1) The establishment of Church day training colleges on the one hand is possible under the present code. It would probably entail no additional expenditure beyond what would be required for the provision of religious instruction (for the ordinary day training college can be made self-supporting), it would avoid the trouble and expense of reorganization, and in many cases of removal from one site to another, and, finally, it would enable the Church to keep pace exactly with the board schools in the training of her teachers. It possesses, in short, the merits of simplicity, cheapness, and flexibility. On the other hand, it is urged with much force that the residential system is more favourable to *esprit de corps* and to the exercise of that personal influence on the part of the teacher which is so important an element in the development of character. It seems, also, a waste of power to duplicate educational machinery, when the same results may be obtained by the adaptation of machinery already in work; and there are several cases where a Church training college is already in such close proximity to some college of University standing, that to connect the two seems the obvious and reasonable course. It would hardly be proposed, for example, that the Church should establish day training colleges in London, Oxford, Durham, or even Bangor. Here the reorganization of the residential colleges is the natural method. The training colleges at Battersea and Chelsea should be brought into connection with the new Albert University, those at Durham with the University of Durham, those at Oxford and Culham with the University of Oxford, and that at Carnarvon with the University college at Bangor. In these cases, with the exception of Culham, and possibly of Carnarvon, the expense of removal would not have to be incurred.

How, then, can this connexion be brought about? Under the present code it is impossible, but a very slight modification, the introduction of five additional words in one section,\* is all that is required to cover it. Let the residential colleges, then, claim the same privilege of utilising University teaching which is now enjoyed by the day training colleges (and in this all residential colleges, whether belonging to the Church or not, may fairly join), and there can be little doubt that this disability will disappear. I have not attempted (in the limited time allotted to me it would be impossible) to work out the details of such a reorganization. Some initial expense would no doubt be incurred in transferring a number of the residential colleges to new sites, though this would in many cases be partially met by an annual saving in the cost of academic instruction,† but Churchmen must face the fact that their whole system of elementary education is in jeopardy, and that it cannot be preserved without some sacrifice. The Wesleyans not only keep up more efficient schools than we do,

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\* *Vide* Appendix C.

† *Vide* Appendix D.

they also support their clergy. Is it too much to ask Churchmen, free as they are from this second burden, that they should make a temporary effort to save their schools, the maintenance of which most of them believe to be of vital importance? If it is, what a conclusive proof of the numbing influence of establishment! what an unanswerable argument for the Liberation Society!

## APPENDIX.

## A. Comparative Table of Schools :—

SCHOOLS.		Number of Scholars to one Teacher.		Number of Scholars to one Pupil Teacher.		Percentage of Trained Teachers.		Average Teacher's Salary (allowing for house rent).		Average Go- vernment Grant per child.		Percentage of passes on which payment is made.	
Church	(ii.)	64	(iv.)	159	(iii.)	53	(iv.)	99	(iv.)	17	5½	(v.)	88.23
Wesleyan	(v.)	77	(i.)	122	(ii.)	59.5	(i.)	113	(ii.)	18	0½	(iv.)	89.13
Ro. Cath.	(iii.)	66	(v.)	173	(iv.)	50.7	(v.)	71	(v.)	17	4½	(ii.)	90.32
British	(iv.)	66.5	(ii.)	145	(v.)	47	(iii.)	101	(iii.)	17	11	(iii.)	89.15
Board	(i.)	61	(iii.)	146	(i.)	61.7	(ii.)	106½	(i.)	18	5½	(i.)	91.09

## B. Teachers in Training Colleges :—

	Residential.	Day.
Church ... ..	2,200	25
Non-Church ... ..	1,100	470

C. The insertion in section III of the new code (1891) of the words "and a residential college may" would cover the proposed re-organization of the residential colleges. The section would then run :—

III. "A day training college must [and a residential training college may] be attached to some University or college of University rank."

D. (a) Average cost of instruction per student in residential colleges ... £19 18 1

(b) Of this rather more than one half goes to provide instruction in purely academic subjects such as are taught in the University colleges, say ... .. £10 0 0

(c) The University college fee for purely academic classes to day training college students varies from ... .. £3 to £10

Average annual saving in academic instruction on each student if the proposed re-organization is carried out ... .. £3 10 0

N.B.—This must be capitalized and deducted from the cost of removal in each case.

## DISCUSSION.

The Very Rev. JOHN LIONEL DARBY, Dean of Chester, the Archbishop's Inspector of Training Colleges.

UNDER the guidance of the heading which appears in to-day's programme of our proceedings, I had intended altogether to confine myself to the point of how to improve Church Education in residential training colleges, and if it will not be thought ungracious of me, I would like to say that I am slightly disappointed that those who have preceded me have not touched upon the distinctive work of Church education in our residential colleges at large. I hope the Congress will understand that I am not bringing in a new point, or one that ought to have been omitted by the



preceding speakers. I had not intended to say one word as to Church education in day training colleges, because it is very dangerous to prophesy. The experiment has yet to justify itself, but I cannot forbear saying in this Congress Hall that Principal Reichel has not altogether persuaded me that the experiment of day training colleges will wipe out the residential colleges, and I will venture to add that I have the most earnest hope and perfect expectation that such will not be the case. Before I turn to the immediate point that I wish to bring before the Congress, let me say that I think day training colleges have distinctly two objections ahead of and very closely before them. The first is this: What is the purpose for which we are educating these young men and women—these public teachers in our elementary schools? Now Principal Reichel has truly said that there will be, no doubt, great attraction to Oxford and Cambridge and other places from amongst the very best and most capable of our teachers; but these are the teachers who, having had the advantage of instruction by specialists at our Universities, will not continue after two years to be found as teachers at our elementary schools. What does Mr. Brewer say about the papers of those who are candidates for the day training colleges? He says these are papers of candidates who cannot possibly derive any advantage whatever from the lectures they will find at Oxford, Cambridge, King's College, or elsewhere. But, however, what I really want to turn to now, is Church education in residential colleges. First of all, I want to ask this Congress, and, through this Congress, England at large, to recognize still more than they have hitherto done the vast importance of the education given in our residential training colleges. We should not only consider the instruction given there, but, as the word distinctly suggests to us, the education of the whole being of those individuals who are in the colleges, the discipline, the moral influence, and the rubbing off of angles by the continual society of their fellows, and those who know intimately well the life that is led in those colleges can testify to you that the difference between a student at the end of his second year compared with the day when he first came into residence, is, it is no exaggeration to say, incalculable. It would be impossible to believe it unless you had had the experience that I have had for the last fifteen years. I say, then, let us recognize the vast importance and results of the work that is being done, and let us also recognize the difficulties with which the principals and the tutors in these colleges have to contend. It is impossible for these men, skilled and devoted as they are, to do their work, unless the managers of the Church schools, and I may say other schools as well, do their work in preparing the pupil teachers better than they are now prepared when they come in. It is not creditable to us—and this does not apply to Church schools alone—that out of 6,294 pupil teachers presented to the Government for examination 1,810 should utterly fail. That is not a credit, and though it may be difficult of proof, I am convinced from what I do know that the fault of failure does not lie in the individuals who are being examined, but in those who pretend to instruct them and do not. The instruction given to pupil teachers must be improved, and incidentally I would ask that none in this hall or out of it be misled by the result of what we call the Queen's Scholarship Examination. Depend upon it that those who are first in that examination are not those who have the greatest intellectual capacity. I will prove it to you in this way. When these young people come into our training colleges, we find that those who are in the second class rapidly overtake, and, moreover, go entirely before those who were highest in the Queen's Scholarship Examination list. You need not be surprised at that fact. Those who are first have enjoyed whatever advantage there may be in the central teaching of pupil teachers, but a great deal too much is done for them. It is an admirable thing for passing an examination, but to my mind it is one of the worst trainings possible for developing mental power, as so much is done for them that they do not work for themselves. I do not want to destroy the central system of teaching, but I am quite sure that there must be a supplement to that, and the due supplement, to my mind, is the careful going over of the work done at the central classes by the teachers, and, if possible, by some managers also. When I come to look into the question of Church education and to consider its improvement, I say that the position we have hitherto been content to take in our schools and residential training colleges, as to the advantage of the teaching of religion and the knowledge of God, has been far too apologetic. Why should we make an apology for insisting upon giving religious instruction? I do not wish to attack anybody or any system, but I do wish, by example in our residential training, and, if possible, our day colleges, too, that the teaching of the knowledge of God and of the revelation He has made to the world in the Person of our Lord and Saviour Jesus Christ should be recognized as a necessary

part of education, and of the imperative importance for all receiving it. Now that the State, through the Education Department, has introduced Herbert Spencer into the curriculum of our residential training colleges—and I am not deprecating that they should read parts of Spencer—I throw it out as a suggestion, with which, perhaps, I will have something more to do hereafter, that I think the time has come when we must introduce a carefully prepared text book of evidence to show that the basis of the Christian Faith has as strong a claim upon the acceptance of a rational being as any knowledge with which we are acquainted. Then another point I have to ask you all very earnestly to consider—and many of those present are members of the Committee of Management of our training colleges—I ask those Committees to bestow yet greater care. I am not finding fault with what is past. I know the assiduity with which those committees do watch over the welfare of their colleges, but there is such a thing as progress. Let them show a still greater appreciation of the work done. Let them show a more distinct sympathy with, and knowledge of the work. Do not think that I am pleading for interference with the internal organization. Leave that to the excellent band of men whom we know as the principals of our training colleges; but they will welcome sympathetic help, especially in connection with this one great subject of religious education, for which I venture again to repeat, we have been in the past too apologetic, and not positive enough. Managers ought to read with their pupil teachers a little more. If you will again examine the Blue-book, you will see that Mr. Oakley there says he was struck, I am sorry to say, by the single instance in the training colleges for masters of a good reader. How did that man happen to read intelligently? It was because his clerical manager had him weekly to his own study to read aloud to him, to correct his faults, and to teach him, not only how to read, but how to understand what he read. If the managers and the clergy of England will take this sympathetic care of their pupil teachers, it is work which will be more than amply repaid, not only by success in examination, but also in that which is far more important—the full sympathy and the devoted loyalty of those young people to the Church of their fathers. Remember that the residential colleges, in the Metropolis especially, are rapidly becoming the training colleges for board school pupil teachers. More than half of the students now in S. Mark's, Battersea, and Tottenham, are from the board schools. Now, it is not at all in the spirit of hopelessness that I make this further appeal—that the clergy of the parishes in which these pupil teachers live will give them the opportunity of attending classes for distinct religious teaching. Mark you, those pupil teachers who are working in board schools are not only willing, but anxious to come. I can give you a single instance, and what is done in Portsmouth can be done elsewhere. The vicar of Portsmouth opened classes which he himself teaches, and to which the pupil teachers from board schools come constantly, and the result is observable, not only to myself, but to all the principals of the colleges in which those pupil teachers are found. If we recognize at the outset the importance of the work, surely we are cheered at the hope of the result. If we take due care of these people, if we prevent them falling to the level to which the teachers of France have already fallen, may we not look forward with distinct and certain hope that this band of 1,200 teachers, sent out yearly from our Church training colleges, will be thoroughly careful in their work, training the children with a full sense of the responsibility of moral being, and making them thoroughly conscious of their true relation to God, and to the Church of the living God.

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The Right Rev. JOHN MITCHINSON, D.D., late Bishop of Barbadoes, Archdeacon of Leicester and Rector of Sibson.

THE particular branch of the subject upon which I wish to speak a very few words, is intermediate or secondary education. What do we mean by Church education? I take it for granted it means the right of Churchmen to manage their schools, to appoint their teachers, and to see that the education given shall be distinctively on Church lines. Now, I need hardly say to you, that at present this condition is amply secured to our upper class boys, and no doubt also, to our upper class girls. It is secured to our boys in our great public schools, where, with none to let or hinder them, teachers may impart, and undoubtedly are imparting, Church instruction efficiently. So with regard to our humbler classes. At the present time they also enjoy the privilege of distinct Church teaching. They are threatened, and though, notwithstanding the robust and cheering optimism of Prebendary Roe, I doubt

whether their position is so safe as it has been represented to be, I have no doubt that they will die uncommon hard. But it is in behalf of the middle class that I would now enlist your attention and sympathy, the middle class that embraces a very large and divergent set of strata in society. The middle classes have been to a very large extent robbed of their distinctive Church teaching by legislative, or, at any rate, by administrative, action. The great Education Act, which remodelled secondary education, has been interpreted, as we Churchmen think, illiberally; we have been to a very great extent defrauded of what we believe to have been the religious instruction intended for us by the founders of our local grammar schools. It is, however, no use to cry over spilled milk. It is gone, and of course this throws to a very great extent, if not wholly, the imparting of definite religious teaching upon the home and the parish church; and I cannot help fearing that between these two stools the parish necessarily very often falls to the ground. With regard to home teaching, do you trust it? It seems to me that it is in very many instances an attempt which we know a very high authority describes as *ex fumo dare lucem*, which, being literally translated, may be put as "out of a nebula to evolve a bright star." Nor, as we know perfectly well, can we trust to the parish church. There is no creature so infested with *mauvaise honte* as your ordinary average grammar school boy and probably girl. The question, then, is, what has the Church done, and what is the Church doing for secondary education? First and foremost I must mention the Church Schools Company, about which I trust you will shortly hear more, as its great organizer is our own organizer, our own perennial secretary, without whom a Church Congress would be patently incomplete—I mean Archdeacon Emery. But I leave him to praise his own bantling. I wish to draw your attention to another great effort, inaugurated by an individual also, with wonderful success, to try to bring Church education home from a different point of view to the middle classes; to try, that is to say, to bring public school education, which means of course boarding-school education, upon definitively Church lines, within reach of the very humblest of our trading and even of our better artisan classes, and of the middle classes generally in this country. I refer to the great scheme inaugurated by Canon Woodard—that scheme which has presented us with what are usually known as the Woodard Schools. Canon Woodard was undoubtedly indeed a great man, because he was the conceiver of an idea which seemed in its inception absolutely Quixotic, but which has within an astonishingly short period of time been, I will not say realized, but certainly brought within the pale of realizable schemes. Of course Canon Woodard could not do all this himself, but he, like most other people, who have the gift of profound faith in a principle, attached to himself like-minded men, who placed purse, time, and influence at his disposal; and the consequence was, that with a great retinue of workers he was able in the course of his long and useful life to see a large part of his scheme carried out, and we are now carrying on his work to the best of our ability. I shall just very briefly tell you what are the principles of these Woodard Schools. The great ruling principles are these:—First of all, that the children of the middle classes, if you mean them to grow up as Churchmen, and to know what Churchmanship means, must, in their earlier days, be taught distinct Church formulas. Secondly, that they must be brought up, and this is far more important, in the midst of Church surroundings. His plan was to map out the whole of England into five provinces, each of these being under a distinct society, with a provost and fellows; the fellows consisting partly of masters, partly of clergymen and laymen—very largely, laymen—in the respective districts, who are banded together by clear and definite tests, and animated by an absolute and consuming enthusiasm to carry out the work and develop the retinue in their respective provinces. In each province the method is to cover the ground with boarding-schools for boys and girls, graduated according to the means of the population. Besides the first grade school, of which Lancing is the type, there are one or more second grade schools, and, below these again, schools intended for the smaller farmer and tradesman class, and the poorer clergy if they care to use them, at quite low terms—under £20 a year, all of them designed upon the same great central plan of Church surroundings and Church discipline, and all intended thus to breathe a general atmosphere of Churchmanship. Religion is the central point—not the cramming of so much religion down the boys' throats—because they cannot stand very much—they cannot digest more than a limited amount—but the *genus loci* as embodied in the chapel, the central figure in the buildings and its services, never suffers the boys to forget that religion is the one and the foremost element in their school life. Another great object is to make every one of these schools, after the initial cost of material construction, not only self-supporting

so far as its actual payments go, but re-productive; and it is marvellous to find how the cheapest of our schools are largely contributing towards the establishment of other schools in different parts of the country. Therefore, I will venture to say in conclusion, that my answer to Archdeacon Edmondson is, Use your undenominational secondary schools as day schools, by all manner of means, but send us your children as boarders; or, if you like, help us to found an Ellesmere in the heart of your Principality.

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STANLEY LEIGHTON, Esq., M.P., Sweeney Hall, Oswestry.

ONE last word in the speech of Principal Reichel struck me. He spoke of the numbing effect of establishment. What does he mean by establishment, I should like to know—in connection with the Church, or in connection with the school? Does he mean by establishment in connection with the school the voluntary contributions, amounting to £30,000,000, which have been spent in founding and supporting the voluntary system, or does he mean the £1,000,000 a year which comes from voluntary offerings to maintain the voluntary schools of this country? Or does he think that that is not establishment which draws from the State, from the rates, £5,000,000 a year, which has contracted a debt already of £20,000,000, which draws from the taxes about 18s. per head for every child educated, and which does not call upon a single volunteer for a single contribution of a farthing? I think it is time that those who support voluntary schools should no longer plead for a continued existence while they are being bled to death. I think it is time for them to assume an aggressive policy, and show that in this country, as well as in the democracies of France, the United States, and Canada, no system can be a national system which is not also a religious system. The national systems of France and of the United States have failed, because side by side with their secular system has arisen a system outside the State system, founded upon the religious convictions and consciences of the people. And so it will be in England. If we want to have a national system, it must also be a religious one. I quite agree that the very best support we can give to the voluntary system is to make every voluntary school efficient, but no school can give an efficient training for the children of England which does not give them a moral training, and no moral training in this world can exist which is not founded in a definite faith.

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The Ven. WILLIAM EMERY, Archdeacon and Canon of Ely;  
Permanent Secretary of the Church Congress.

MR. STANLEY LEIGHTON has spoken so well upon the general principle that I shall not touch upon it, and I am to be followed, I believe, by one who will again explain something about the great Woodard scheme. All I will say, then, is, that the Church Schools Company scheme is not at all antagonistic to the Woodard scheme, only there is one clause in the scheme which the Archbishop of Canterbury demanded should be put in, namely, that the schools shall give definite Church teaching, whilst the right is reserved to the parent or guardian to withdraw a scholar in the day schools from religious instruction. We owe the support received by the Church Schools Company in part to that great martyr statesman, as I shall call him, Mr. W. H. Smith, whose death the nation is now mourning over. He was on the first committee for considering the subject of forming a company to advance middle class education, and when I said, "We cannot do, sir, without money," he answered, "I will take a thousand pounds in shares." In seven years, since the company began, we have established from Kendal to Brighton twenty-six day schools, only one, at Bury, taking in a few boarders additional. Our object for a long time will be the establishment of day schools. The Archbishop of Canterbury, who generously also took one thousand pounds in shares, said that was the great want. In our twenty-six schools we have over 2,200 children, and more than 200 teachers, all of them communicants of the Church of England. I maintain the Church people of England have before them a most useful, beneficent religious work, if they will support this company. We have now experience for covering the country with schools on a true religious Church basis, with due respect to conscience, and we have got the sympathies of the

people for our system. It is delightful to go into the schools and to perceive the religious atmosphere that pervades them. Whilst this is not forced in any way on one's notice, yet the feeling seems naturally to strike the visitor that the schools are part of the body of Christ. I say, then, speaking from experience, to Churchmen, it is in their own hands, under God, whether they will have a system of secular instruction merely in this land, or whether they shall have a sound, combined system of religious and secular education based upon the Gospel of Christ. It depends upon the laity, not upon the clergy. The clergy have done their utmost in the past for the good cause—they are getting poor, whereas a great many of our lay Churchmen are getting rich. The laity must therefore come forward, or else, before God and man, they will be responsible for the moral and religious ruin which must otherwise ensue.

The Rev. HENRY MEYNELL, Hon. Canon of Cumbrae, Vice-Provost and Fellow of S. Chad's College, Denstone.

THOUGH it is only five minutes that are allotted to me at the close of this meeting, I am thankful to have this opportunity of speaking upon a subject very near to my heart, to which I have devoted the best energies of a life now drawing towards its close. I mean the education of the middle and the lower middle classes. I would dwell, firstly, on the importance of that class so commonly called the backbone of England; that vast mass which lies between the very rich and the very poor; that class which is daily rising in the political and social scale, and in whose hands the future of our Church and State must mainly rest; that class which the Church has neglected above all other classes in this matter of education, and for which neglect she is suffering now; that class which is clamouring around us—for the strength of Dissent lies in the lower middle class—for disestablishment and disendowment. No wonder that they should do so, for they have never learnt Church principles. The Church has starved the lambs; no wonder that the sheep dislike her fold. Therefore it is that I plead that we should extend to this neglected class the highest possible form of education, such as is given in a great public school, on the lines of our old English foundations, and in the principles of England's established Church. If you wish it, we can have such schools for all classes, save the very poorest, and I dwell specially on the fact that a public school education is the best a boy can receive. It is best for the formation of his character as a man and a Christian that a boy should leave home and enter the little world of a great public school. It is there he learns manliness and modesty, a sense of brotherhood and feelings of generosity. It is there that the youth, perhaps for the first time in his life, finds his level, and sees himself, not as his over-fond friends at home see him, but as he is. In the school chapel he learns his faith and duty towards God, and that reverence, that fear of the Lord which is the beginning of wisdom. In the playground he learns self-control, endurance, and forbearance; his duty, that is, to his neighbour and to himself. Then, again, there is an educational power in the very buildings of the place. The stately chapel, the spacious hall, schoolrooms, classrooms, cloisters, library, gymnasium, and all the appliances of a large public school, together with its traditions, forms, customs, manners, and associations, all help to mould the ideas and raise the mind above the pettiness and narrowing influences of home life, however refined, religious, and well-ordered that home may be. Lastly, the friendships formed, often for life, between masters and boys, create that *esprit de corps* and that love for his school which makes a boy feel bound never to disgrace it in after life by conduct unbecoming a Christian or a gentleman. Such schools are being founded throughout the country, managed by a strong society, which is daily increasing in power—a society which when complete will consist of five provosts and 125 fellows—a body strong enough, not only to build these schools and keep them financially firm, but to hold them safe, as far as any Church property can be safe in these days, from spoliation, secularization, and the kindred dangers of our age. The four principles on which the children of S. Nicolas' College are educated are—first, religious teaching; secondly, manly bearing; thirdly, plain living; and lastly, high thinking. Religious teaching, I need hardly say, occupies a prominent position. The visitor of the school is the bishop of the diocese, who is responsible for the action of the chaplains, and to whom we should bow implicitly. In each of the schools the head and second masters must be clergymen,

and every school must have its chaplain, to whom the boys may go for spiritual consolation and advice. Every school is firmly, by its statutes and trust deed, bound in every way to the teaching of the Church of England. No one can interfere with that teaching; we have no conscience clause, no external interference of any sort. They are public schools to which any man may send his son, and dissenters use them daily; but when a dissenter sends his son there, he knows he will be taught thoroughly, definitely, distinctively, and dogmatically the truth, the whole truth, and nothing but the truth, as taught by the Church of England. These are the schools we are building. You will find them all over the country. You have one of them close to you here, at Ellesmere, on the border of Wales, and if all the boys of Wales had been educated in such schools as these, I ask the bishop of this diocese whether he would have been troubled with the agitation that is now going on around us. All that we ask the public to do is to build the walls, and when they have been built, we, of the Society of S. Nicolas' College, will do our best to fill them, man them, hold them, keep them, and train up within them generation after generation of true-hearted young Christian gentlemen, ready and willing to do their duty to God and man to the best of their power, as sound Churchmen and good citizens, in whatever state of life it shall please God to place them.

**The Rev. J. FAIRCHILD, Principal of the North Wales Training College, Carnarvon.**

I SHOULD have been very glad to have had a few minutes in which to explain several points connected with our Church training colleges. There is one point omitted by Principal Reichel, however, on which I have been allowed to say one word, and that is this, that he has entirely overlooked one of the great uses of our Church training colleges. I am leaving out the religious point, already touched on by Dean Darby; but I would like the audience to think for one moment upon this side of our work. Our training colleges are mainly, one might almost say entirely, to be considered as a means to an end; and that end is the education of our Church children. The masters in them have been in many cases actually engaged, for a greater or less period of their lives, in the work of teaching children; and this fact constitutes one of the best qualifications for a training college master. For it is not sufficient to give information or training to the students themselves, but one of our greatest objects is to exhibit at the same time the best methods of imparting to children the matter upon which the students are themselves engaged; and, with all due deference to the great professors of our University colleges, I submit that the power of doing this latter very important part of the training college work is not found in the majority of those who lecture at our University colleges. Very few of them have ever probably seen the inside of our elementary schools; much less have they served in them.

**The Rev. W. FOXLEY NORRIS, Vicar of Almondbury, Examining Chaplain to the Bishop of Wakefield.**

WITH regard to religious teaching in our elementary schools, there is one question I want to ask very much before this discussion closes, because it goes to the very root of the whole matter. We are making a great fight all over the country to keep our Church day schools. Thank God for it. I come from Huddersfield, and the name of the Huddersfield Church Day School Association is an honoured name wherever that fight is being made. We are making a hard fight. But what are we fighting for? Are we fighting because we think we can give a better secular education in our day schools than the board schools can give, or are we fighting because we think we can give that education at a less cost? Neither of these things is what we are fighting for. We are fighting for the right to teach the children in our schools the whole Catholic truth as handed down to us by the Church in this country. The question I would draw attention to, then, is this—Are we using the opportunities we have in our hands? I know perfectly well there are probably no national schools in

our land where there is not at least a small dose of religious teaching, a little smattering of Bible knowledge and catechism, doled out at certain times of the year to the children ; but that is not religious education. I very much doubt whether all the schools in our hands are being used as they might be. A master of considerable experience in my own district told me the other day that he had worked as a teacher in eight schools in the West Riding of Yorkshire, and in every one of the schools religious teaching had been dropped for six months in the year, and was only taken up before the diocesan inspection. Now that is throwing the whole thing away for which we are fighting. We want more daily systematic teaching of Bible, Prayer-book, and Catechism by the masters, supplemented by the clergy.

### MORGAN OWEN, Esq., one of Her Majesty's Inspectors of Schools.

It is not a comfortable position to occupy when you are suddenly called upon to deliver an impromptu address—but the subject of education is a most fascinating one to most people, therefore I cannot resist the Lord Bishop's appeal to me to address you. I need scarcely say that this subject is of national importance, seeing that it affects the best interests of some 5,000,000 children who are instructed in our public elementary schools, at an annual cost of some £5,000,000. This instruction is imparted to them by an army of some 70,000 teachers, and our schools are managed by a still larger army of ladies and gentlemen, who, all honour to them for their noble work, perform their respective duties freely, and in many cases lovingly also. We ought to be truly thankful to Parliament for the New Code, because of its elasticity, and also because of its comprehensiveness. I entirely agree with my fellow-graduate, the Dean of Chester, that our pupil teachers need continuous care. And now I wish to offer a word of advice to school managers, and it is this : Extend the limits and broaden the platform on which your schools are managed, so as to elicit support and encouragement from all sides and from all quarters. Exclusiveness of school management is the rock that you should most carefully avoid ; and I should like to see the spirit of emulation encouraged amongst all schools, board and voluntary schools alike, as such a spirit of fair rivalry cannot but have a most salutary result. And now, may I ask, as no speaker preceding me has asked this question, Why should the subject of public elementary instruction have such a widespread influence over us ? I should say it is because it affects us in various ways, but chiefly for three reasons. Because we have at heart the true interests of the children of the masses ; because we have at heart the interests of our country ; and also because we have at heart the welfare of our empire. And who are these beings who occupy our thoughts and time so very much ? Why, truly, if there are angels on earth, then they tenant the bodies of our little ones ; the smiling face, the beaming eye, and the confiding manner of a child seem to me to be truly angelic. May we not fitly entertain these angels in disguise ! It is a mere truism to say that we live again in our children ; how very careful, therefore, should we be of this, so to speak, recurring life. And not only so, but our children are reproductions of ourselves. And in these two aspects we differ not from the brutes that perish—the eagle defends its offspring, the timid hen does the same thing ; the greyhound is swift because its sire was swift before it, and the carthorse is strong for a similar reason. All these, however, are soulless things. But our children are an inheritance from the Lord. They are as clay in the hand of the potters. You and I are, in a way, the potters. How grave, how grand, how very important are our responsibilities ; let us try to be worthy of our vocation. And, then, to be very brief, this educational question also affects the interests of our country, the welfare of our empire ; for, in the course of a few years' time, the children who are now attending our elementary schools will materially, by sobriety and industry, and by avoiding strikes and other evils, and numerically by their votes and interest, help to govern the one and wield the other. Let us hope that this governing and wielding will be all the better for the educational discussion that has taken place here this morning, on the occasion of the first visit to North Wales of the Church Congress.

The Rev. EDWARD SPENCER LOWNDES, Rector of Little Comberton, formerly acting Ludlow Secretary of the Diocesan Education Committee from 1870 to 1876.

I object to the Act of 1870 being termed a "compromise." It was so in the form in which it passed the second reading on March 18th of that year, as proposed by Mr. Forster. The Bill, as it then stood, left the regulation of the religious teaching in the board schools to Local Boards, the rights of the parents being protected by a conscience clause and a time-table. The words of Mr. Forster were clear. "The religious question," he said, "is involved in the matter of the position of the school managers. Ought we to restrict the school boards, in regard to religion, more than we do the managers of voluntary schools? We have come to the conclusion that we ought not. . . . The principle we go upon is this, the principle of popular control. The persons who are to constitute the school board are the members of the Town Council or the members of the Vestry, and these bodies are elected by the people." (Report of debate, p. 14.) This was the "compromise" accepted by the friends of definite religious teaching, all the more that Mr. Forster stated that the Government contemplated not only voluntary schools and board schools, but also rate-aided schools. All this, however, was altered on June the 16th, when Mr. Gladstone, as Premier, driven by the "Birmingham League," accepted the clause proposed by Mr. Cowper-Temple, viz., "No religious catechism or religious formulary, which is distinctive of any particular denomination, shall be taught in the school." He thus changed the face of the Bill, and it was accordingly opposed by Lord Beaconsfield, and carried to a division by Lord Iddesleigh (then Sir Stafford Northcote) a few days afterwards. The Act as it stands is anything but a "settlement" or a "compromise." For (1) it overrides "popular control" in that cardinal point on which the Liberal Cabinet were agreed, viz., the religious question. And until that clause is repealed it is idle to speak of "popular control" as existing in the board school system. (2) No doubt the action of the "Birmingham League" overreached itself, or was, to put it more truly, providentially overruled for good. For the Church schools, instead of passing through a process of "painless extinction" by absorption into board schools, as the league fondly hoped, now teach and train one and a half millions of scholars out of three and three-quarter millions in average attendance in our elementary schools in England and Wales: and the zeal and devotion of Churchmen have spent £18,000,000 in building, enlarging, and maintaining these and Church training colleges since the year 1870. But now comes the hardship. One million of children are shut out of our Church schools, and by the action of the "dead hand" of the Cowper-Temple clause are deprived of Church teaching and training which are their due. Remove this clause, and in most country parishes the Church would soon find herself teaching her fair share of the population. Thus, on both Liberal and Conservative grounds, the Cowper-Temple clause is a blot on Mr. Forster's statesmanlike measure which should be removed. But in 1891 there is yet a further ground opening out for its repeal. Board schools, under the Act of the present year, will cease to be supported by school fees. They will be supported by the school rate and the Government grant paid out of the public taxes. But who pay those rates and taxes? Is it not the case that nearly 70 per cent. are paid out of the pockets of Church people? And yet the parents of Church children (it is calculated that there are a million of the latter) are not to be allowed to have them trained in the Faith of their fathers out of money two-thirds of which comes out of the pockets of their co-religionists! Surely, if these are facts, the sooner they are widely stated and urged upon Churchmen the better. Is the religious teaching and training in board schools really worth the name? Is it not the case that Nonconformist jealousy tends, in many cases, to minimize it. All honour to Sir Henry Peek for his Bible examinations. But Churchmen want definite and distinctive teaching and training as part of the daily life of the school. For myself, as a parent, I would far rather have had my children taught Christianity and Christian principles by a good Nonconformist, than nebulous non-principles by a nothingarian, however able or clever. I could have built my boys up as Churchmen on the former foundation, but what can be built on a quicksand? Lastly, after what we heard yesterday, it may well be feared that there is a loosening of the old foundations of Nonconformist "Bible-Christianity." When studied in the light of the New Testament, by those who are trained in the Faith of our fathers, the books of the Old Testament will endure the light, even the fierce light, of modern criticism; but how will mere Bible Christians stand the ordeal? I appeal, therefore, confidently in behalf of the



million children now taught in board schools, who upon Liberal principles, upon Conservative principles, and upon the principle of common honest British fairness ought to be in our schools, to set them free from the tyranny of the Cowper-Temple clause. We must sooner or later agitate for its repeal. I say sooner rather than later: agitate now.

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### CONGRESS HALL.

THURSDAY AFTERNOON, OCTOBER 8TH, 1891.

The Right Rev. the PRESIDENT in the Chair.

### CHURCH MUSIC, WITH ILLUSTRATIONS:

(a) ENGLISH.

(b) WELSH.

The programme for the afternoon was perhaps the most popular of the whole Congress, and the crowded audience that assembled was another proof of the power of music to attract the multitude. The sitting had been set apart to the reading of papers on "Welsh and English Church Music," with elaborate illustrations by choirs who had been rehearsing the selected music for some time before.

### PAPERS.

The Rev. OWEN JONES, Vicar of Pentrevoelas, S. Asaph.

It is gratifying that the subject of Welsh Church Music is recognized and assigned a place in the programme of this Church Congress, especially when we consider its unique character, and the universal interest it excites in this portion of the kingdom. Music, sacred and secular, exercises a most powerful fascination over the Welsh mind; and its cultivation, in recent times and at present, is so widespread, that Wales has been described as one "Sea of song." (*Môr o gân yw Cymru 'i gyd*). Now this influence and sway which music has over the feelings and sentiments of the people in general, and its capabilities for developing their religious bent of thought, are facts and realities which the Church cannot afford to put aside or ignore, if we are to keep pace with the age and the religious activity of the times. I am glad to be able to say that this potent factor for good is not neglected at present, and that strenuous and earnest efforts are made to cultivate and perfect this important branch of the Church's work, as may be seen by the frequency with which choral festivals and other musical services are held in our towns and villages.

The *data* for ascertaining the style, character, and source of our Church music are scanty. We have no musical MSS. in our cathedral libraries which throw any light on the post-Reformation period. That the cathedral services until recently were conducted in the English language accounts for the fact that no help, nor even recognition,

emanated from that quarter. And thus the cathedral service, which in England has had such a beneficial influence on Church music, and which, by its advantage of high-class training, gives, or ought to give, a tone to the whole diocese, was absent and wanting in Wales. This is to be regretted, but I am happy to say that it is now being remedied.

The limited time at my disposal will not allow of my entering into the different branches of Church music, such as the service, chant, and anthem, as I intend particularly to dwell upon *hymn singing*, which is peculiarly a feature of sacred music in Wales. In passing, I would observe that Tallis' service is very well adapted to the Welsh, and very generally used. The chants mostly in use are Anglican, though I am convinced that the aspirations of the people are in sympathy with the Gregorian. Our store of *anthems* in the past was scanty; and we have no standard school of cathedral composers, as I have already noticed, to fall back upon as models, such as you have in England. This makes the efforts of recent Welsh composers the more praiseworthy; and at present we have a large number of anthems of decided merit. They are mostly in the fugal style in which the Welsh choirs delight, and to which they do full justice.

The first introduction of Welsh Metrical Psalmody was made by Archdeacon Prys, of Merioneth, a celebrated bard, in the beginning of the seventeenth century. His version of the Psalms, to some of which he prefixed several well-known English tunes of the Reformation period, is the first printed musical work that we have. It does not appear that the musical setting was generally adopted, and I am inclined to believe that his verses were sung to Gregorian tunes, with which the people would be then quite familiar. From that date until about the middle of the last century, we have no materials for ascertaining and defining our Church music. The Methodist movement, which originated at that time, gave a great impulse to sacred music, especially hymn singing. Dr. Stainer, in one of his lectures, alludes to this fact with regard to that movement in England as attended with a similar effect. Prys' version was then the stereotyped hymnal of the Welsh Church. This version being mostly of one metre—the Welsh peculiar metre of 8.7—had a great deal of sameness, if not of frigidity. This, then, in a great degree, had to give place to the more emotional hymns which were called for by that Methodist movement, and various metres were formulated by the different leaders, who, by the way, were nearly all ordained priests of our Church. "There could have been but few tunes ready-made to suit the numerous new metres then introduced (8.7.3, 8.7.4, 7.6, etc.); and a number of melodies were produced by composers. Some of these are unmistakably original; others appear to have internal evidence of being unconsciously based upon floating reminiscences of the Gregorian modes used in the various monastic institutions of previous times. However that may be, a large portion of these tunes possess musical merit of a high order. They must have been sung in unison generally, or, at all events, with an extemporized bass and tenor, which would scarcely bear inspection in these days, when a scientific knowledge of harmony is so widely diffused." (W. J. Hughes). Many of these tunes are now re-arranged and sung in our

churches with much power and pathos, and are to be found in our Church hymnals.

It will thus be seen that we in Wales were pretty much left to ourselves to evolve from our inner thoughts and feelings the style and character of the ecclesiastical music which prevails among us. It has originated entirely from the people. "This, I think, is not to be regretted. It is best that the demand for culture should rise spontaneously from the people themselves." (J. S. Curwen). We repudiate the idea that our Church is alien; equally so do we with regard to its music. It follows that our music is deeply tinged with the popular feeling and sentiment, and the idiosyncracies of the race. One of these is their fondness of music in the minor mode—the plaintive style. A great number of our national airs are of this description. It seems to be the most natural musical expression of the Welsh. Some have accounted for the phenomenon that it arose from an innate feeling that they were a subjugated race; others, from a melancholy caste of mind peculiar to dwellers in rugged and mountainous countries; and others, to the lingering influences of minor Gregorian modes. However it be, a minor tune has a most powerful emotional influence over the Welsh mind.

The hymn tunes which have been, and still are, in use in the Welsh Church may be grouped into three divisions. With the assistance of the different choirs, who so kindly and readily have come forward to assist on the present occasion, I will submit to the audience some specimens of these three divisions.

(1) In the first, I place tunes which seem to be derived from, or founded upon, the old national airs of the country. Their origin and development through the ages of old are shrouded in darkness. They are principally of a plaintive, pathetic, and solemn turn. The secular music of medieval times bore a great resemblance to sacred music, the Church being the nurse and patron of the art. Though some may, and do, object to them on account of their secular associations, still there is a great solemnity and earnest grandeur about them which contrasts very favourably with some of the light, pretty, sentimental, and weak productions which find favour in some of our churches. The first illustration of this kind will be a tune which is happily wedded to one of our most favourite hymns, expressive of the Christian in glory, reviewing the storms and troubles of his earthly pilgrimage, and now in the enjoyment and fruition of eternal bliss. This hymn and tune, whenever sung in our congregations, excite the most fervid emotion, and have a strong hold on the affections of the people. *Example, Cyfammod.* "O fryniau Caersalem," etc.

"CYFAMMOD." 9.8.



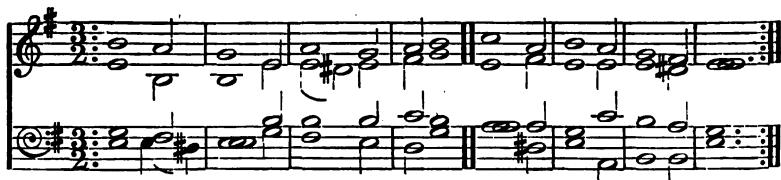


*mf* O FRYNIAU Caersalem ceir gweled  
 Holl daith yr anialwch i gyd ;  
 Pryd hyny daw troion yr yrla  
 Yn felys i lanw ein bryd ;  
*p* Cawn edrych ar 'stormydd ac ofnau,  
 Ac angu dychrynlyd, o'r bedd,  
*cr* A ninau'n ddihangol o'u cyrhaedd  
 Yn nofio mewn cariad a hedd !

*mf* Cawn esgyn o'r dyrys anialwch  
 I'r beraidd Baradwys i fyw ;  
*dim.* Ein henaidd lluddedig gaiff orphwys  
 Yn dawel, ar fynwes ein Duw.  
*mf* Dihangfa dragwyddol geir yno  
 Ar bechod, cystuddiau, a phoen,  
*f* A gwledda, i oesoedd diderfyn,  
 Ar gariad annhraethol yr Oen.  
 [Amen.]

The next illustration will be the setting of an old melody which is still popular and much liked, and which may be reckoned as a representative tune. The musician will recognize in its tonality some trace of the Gregorian—the first part agreeing closely with the first and second modes. This I believe to be one of our oldest tunes. It will be sung to a Welsh rendering, by the late Rev. E. Pughe, Vicar of Bangor, of Grant's hymn, "Saviour, when in dust to Thee," etc. *Example*, Diniweidrwydd. "Pan ymblygom wrth dy orsedd," etc.

"DINIWEIDRWYDD." 8.7. D.





*mf* PAN ymblygom wrth dy orsedd,  
 Arglwydd Iesu, clyw ein llef;  
 Maddeu ini, bechaduriaid;  
 Eiriol drosom yn y nef;  
 Trwy'r hyn oll a ddyoddefaist  
 Yma'n addfwyn erom ni,  
 ϕ Gwared, Arglwydd, ni'n ddaionus  
 Erglyw lef ein Litani.

Trwy dy ddigel lân Gnawdoliaeth  
 Er ein mwyn, fel tirion Frawd;  
 Trwy dy sanctaidd Enedigaeth  
 Mewn amgylchiad gwael a thlawd;  
 Trwy dy Ymryd yn yr anial,  
 Trwy dy Fedydd yn y lli,  
 ϕ Gwared, Arglwydd, ni'n ddaionus,  
 Erglyw lef ein Litani.

Trwy dy Grog a'th Ddyoddefaint,  
 Trwy dy Angeu a'th werthfawr Waed;  
 Trwy dy Godiad a'th Esgyniad  
 O law'r bedd i lys y Tad:  
 Trwy Ddyfodiad dy Lân Yspryd  
 Fel y trigai gyda ni,  
 ϕ Gwared, Arglwydd, ni'n ddaionus,  
 Erglyw lef ein Litani. Amen.

The two last illustrations were in the minor key; the next is an old Welsh melody in the major and in common time, set to well-known and cherished words, by Williams, of Pantycelyn. *Example*, Meirionydd. "Fy Nuw, fy addfwyn Iesu," etc.

"MEIRIONYDD." 7.6. D.





*mf* Fy Nuw, fy addfwyn Iesu,  
Boed clod i'th Enw byth;  
Doed dynion i dy foli,  
Fel rhif y boreu wliith;

*f* O na bai gwellt y ddaear  
Yn delyn aur bob un,  
I ganu byth yn beraidd  
I Dduw am dd'od yn ddyn.

*p* O Iesu, pwy all beidio  
Dy ganmol ddydd a nos,  
A phwy all beidio cofio  
Dy ryfedd farwol loes?  
*f* A phwy all beidio canu  
Am iachawdwriaeth rad,  
A gafodd deimlo gronyn  
O rinwedd pur dy waed?

*p* O ! Arglwydd, rho im' dafod,  
Na thawo ddydd na nos,  
Ond canu heb ddiffygio,  
Am rinwedd gwaed y groes :  
*f* Pob gair a ddel o'm genau,  
Yn ddirgel ac ar g'oedd,  
Gai'ff ddweyd fod Iesu hawddgar,  
A'i ddeddfau wrth fy modd. Amen.

(2) In the second division, I place tunes of the florid style, which were much sung in Welsh churches during the latter end of the last century and the beginning of this, and are now frequently introduced. This style was formulated chiefly by Williams, of Dolgelly. He wrote anthems and tunes, some of which are published, and are popular. They were contemporaneous with the corresponding temporary decadence of Church music in England, as introduced by Purday, Madan, Clark of Canterbury, and others of the same school. Old people are attached to them on account of their early associations. Quite different from the note-and-syllable style to which we have come to-day, they are declamatory, and the frequent repetition of the words seems to excite the feelings. An example of this style will now be given to the metrical version of the 23rd Psalm by Archdeacon Prys. *Example*, Yr hen 23ain. "Yr Arglwydd yw fy Mugail clau," etc.

## SALM 23.





*f* Yr Arglwydd yw fy Mugail clau,  
Ni âd byth eisiau arnaf;  
Gorwedd a gaf mewn porfa fras  
Ar lân dwfr gloywlas araf.

*mf* Pe rhodiwn i, nid ofnwn hyn,  
Yn nyffryn cysgod angau;  
Dy ffon a'th wialen y'nt yn wir  
Fy nghysur bob amserau.

*p* Fe goleddd f' enaid, ac a'm dwg  
'R hyd llwybrau diddrwg, cyfion:  
Er mwyn ei Enw mawr dilyn,  
Fe 'm tywys ar yr union.

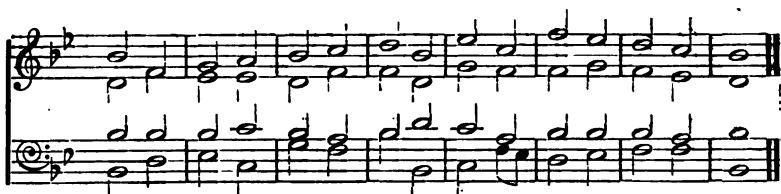
*f* Arlwytaist im' fy mwrdd yn fras,  
Lle 'r oedd fy nghan yn gweled:  
I'm pen rho'ist olew iraidd iawn  
A phiol lawn i'w hyfed.

*f* O'th nawdd y daw y doniau hyn,  
I'm canlyn byth yn hylwydd;  
A minnau a breswyliaf byth,  
A'm nyth yn Nhy yr Arglwydd. Amen.

(3) Tunes in the modern style, by later writers. These show a considerable advance in musical taste and proficiency. Like most of the Lutheran chorales, they are as much associated with words in people's minds as secular music is to the songs to which it is adapted. This accounts for the congregational character of our singing. In fact, the problem of congregational singing is in a great measure solved in Wales by this means of special hymns set to special tunes—the words and music so joined together, that when a given hymn is announced its accompanying music is understood. The illustration which will now be given is a well-known tune by the late J. Ambrose Lloyd, the composer of several other popular tunes, which are much sung and deservedly popular throughout the Principality. *Example*, Groeswen. "Arglwydd, anfon," etc.

"GROESWEN."





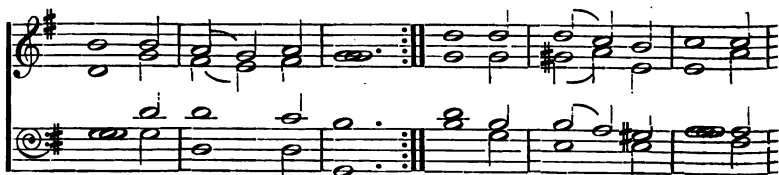
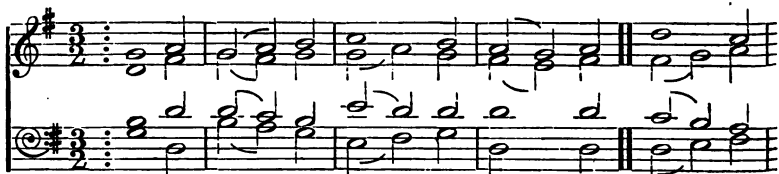
*p* ARGWLWYDD, anfon dy leferydd  
Heddyw yn ei rwyg a'i rym ;  
Dangos fod dy lais yn gryfach  
Nas gall dyn wrthsefyll dim :  
*mf* Tyr'd yn mlaen, nefol dân,  
Cymer yma feddiant glân.

*p* Deued yr awelon hyfryd,  
Effaith Yspryd gras i lawr ;  
Llifed atom afon bywyd  
Dardd o dan yr orsedd fawr :  
*mf* Dyro'n rhad wir fyw had  
I rai meirw yn eu gwaed.

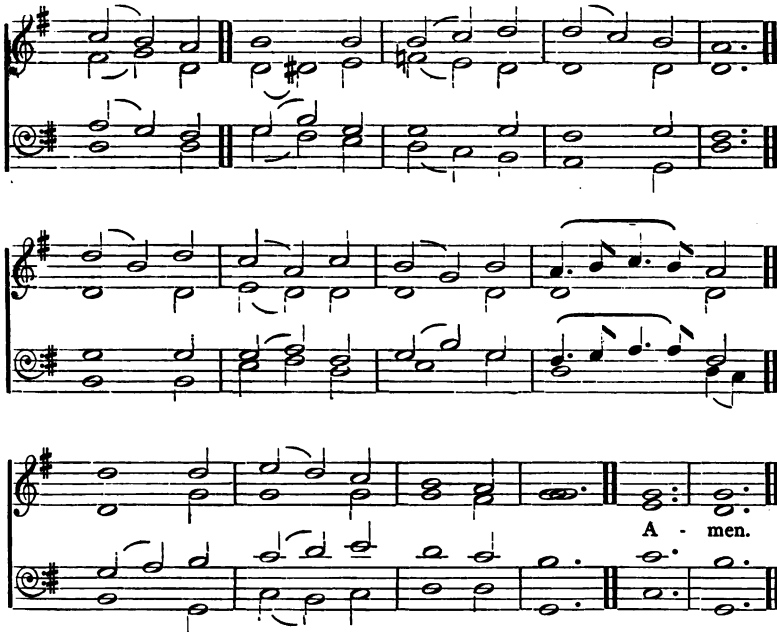
*.mf* Dyro ini wel'd o'r newydd  
Mai Ti, Arglwydd, yw eim rhan :  
Boed dy hyfryd bresenoldeb  
Gyda'th weision yn mhob man ;  
*cres.* Tyr'd i lawr, Arglwydd mawr,  
Rho dy fendith yma'n awr. Amen.

The next illustration belongs to this third division, and is a most popular and effective tune, written by a native composer. *Example*, Hyfrydol. "Marchog Iesu, yn llwyddiannus," etc.

"HYFRYDOL." 8.7.







*f* MARCHOG, Iesu, yn llwyddiannus,  
Gwisg dy gleddyf ar dy glun,  
Ni all dacar dy wrthsefyll,  
'Chwaith nac uffern fawr ei hun :  
Mae dy Enw mor ardderchog,  
Pob rhyw elyn gilia draw ;  
Mae rhyw arswyd trwy 'r greadigaeth  
Pan y byddoch Di gerllaw.

Gyda Thi yr âf trwy 'r fyddin,  
Gyda Thi yr âf trwy 'r tân ;  
Nid ofnaf ymchwydd yr Iorddonen,  
Ond it' fyned o fy mlaen :  
Ti yw f' Amddiffynfa gadarn  
Ti yw 'Mhrenin a fy Nhad ;  
Ti dy Hunan oll yn unig  
Yw fy Iachawdwriaeth rad.

Yn y rhyfel mi arhosaf,  
Yn y rhyfel mae fy lle ;  
Boed fy ngenau wrth y ddacar,  
Boed fy llygaid tu a'r ne' ;  
Doed y gongwest pryd y delo,  
Disgwyl wnafl nes gwawrio 'r dydd,  
Y caiff f' enaid blin lluddedig,  
Byth yn hollol fyn'd yn rhydd.

Ac am hynny Ti gai 'r Enw,  
Ti gai 'r fuddugoliaeth wiw,  
Ti gai 'r clod, y nerth, a'r gallu,  
A'r gogoniant oll fy Nuw :  
Fe gaiff seintiau ac angylion,  
A cherubiaid pur yn un,  
Scinio mawl i drag'wyddoldeb  
Am it' wneud pabell gyda Dyn.

The tunes which have been now sung are representative specimens of those generally used in our churches. At the same time, we do not exclude others. Our hymnals are interspersed with tunes from every source, ancient and modern. Thus, while we retain our national songs of praise, we are also refreshed by the spiritual songs of godly men of every age and country, whose compositions have adorned the Christian Church.

"The control of the music in the service belongs to, and is exercised generally by the clergyman. But while the Church gives him this discretionary power, she does not—which, I think, is a defect—require any qualification for the due discharge of it, nor the scientific knowledge necessary to fit him for its exercise." If you will allow me, I would

therefore advise my brother clergy in Wales to cultivate any musical talent they may possess as far as possible; for I believe that the influence they can gain over young people especially, by some sympathy with them in their love of music, is very considerable, and proves a most powerful auxiliary in our parish work. A church with good congregational singing and a hearty service means a full church. Mr. Curwen's sol-fa method has materially helped us, as it enables people more easily to read music at sight, and has lessened the price of music, so as to be within the reach of all. The choral societies, the musical competitive meeting which exists in almost every village, and the national Eisteddfod held annually, have done much to improve the musical taste; but do not let us spend all our energy on this kind of music to the neglect of the music of the sanctuary. What we want is plenty of enthusiasm in this direction among clergy and laity, and an endeavour to direct the current into its proper channel. Even among Nonconformists there is a growing appreciation of the musical capabilities of our service in comparison with the bare and crude order of their worship. If, as was stated in a Church paper the week before last, the neglect of Church music in the past had much to do with the alienation of so large a portion of the Welsh from the Church, may we not hope that a corresponding contrary effect may follow from our sympathy and co-operation with them in cultivating the national musical taste.

The presence here of such a large body of well-trained Church choirs, who will take part again in the Welsh service this evening, is a proof that the Church in Wales is not dead; and we do not mean to die so long as we have voices to praise our God in our ancient churches, in our ancient language, and in the ancient form and Faith of our fathers.

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EDWARD GRIFFITH, Esq., F.C.O., Hon. Editorial Sec. of the  
Church Congregational Music Association, Chislehurst.

THE limits of a Church Congress paper do not allow of time being wasted on modest disclaimers. I owe it to myself, however, as well as to my hearers, that I should explain that the sole cause of my venturing to introduce this subject is the fact that I am Editorial Secretary to a comparatively young association, but one that, with the proverbial hardihood and self-confidence of young people, has set itself to compass a great and vital reform in Church music, *viz.*, the restoration to the people of the right which, with the best possible intentions, has been largely taken from them by the parish choir.

It is as Editorial Secretary to the Church Congregational Music Association that I address you, and I earnestly bespeak your attention, not to my personal insignificance, which I unreservedly own, but to the importance of the object at which our association aims.

In dealing, then, with my subject, "The Prayer-book, and Congregational Praise," the fact that responding and singing in our churches is now *not* congregational is a painful one; but painful though it be, the fact remains, and it must be acknowledged that our Liturgy and Offices, unequalled in sublimity, grandeur, and simplicity, and held next in reverence to the Bible itself, are rarely, if ever, interpreted according to the mind of the Church.

Indeed, we seem to be the only inconsistent body in existence, a truth sorrowfully acknowledged by a high dignitary of the Church, who said that "every sect or Church he knew, except our own, is consistent in its beliefs and practices; but in the interpretation of her services, our Church is thoroughly inconsistent." Certainly the power and influence of the Prayer-book upon the people is rarely, if ever, brought out. Canon Jacob, of Portsea, lately told his people that, "If in music we strive to offer our very best, we shall never forget that the glory of a parish church is a hearty congregational service, and we shall do all in our power that the choir may lead, and not be substitutes for the congregation." I know of but one church in London where the whole service is joined in by the congregation without even the lead of a choir. An organist, whose heart is in his work, leads a congregation of 2,000 earnest worshippers—the responding, chanting, and hymn-singing are worthy of our Prayer-book, and, as a casual worshipper, I was thrilled with the deep earnestness and devotion of the large congregation. Indeed, I never before in a long experience of Church services so felt the wonderful power and influence of the Anglican Prayer-book. At another neighbouring church, principally attended by a fashionable congregation of some 1,200 people, the whole of the service was "performed" by a large and efficient choir; a list or "programme" of the month's music was placed in every pew, and the responding, chanting, and even some of the hymns, were left entirely to the choir.

Churchmen and Churchwomen, I ask you, Is this consistent with the intention of our Reformers? Is it worship or devotion in any sense of the terms? Let three men answer these questions in language which I cannot command; men whose names are household words throughout the land, who see the danger to the Church of all that is unreal, sensuous, and false, through a wrong use of one of God's good gifts. First, then, let our honoured countryman, Archdeacon Howell, answer. He says: "The prevailing style of Church music is becoming increasingly unfavourable to Liturgical worship. Our congregations are being robbed of their most precious heritage, and the spirituality of worship is injuriously affected. It is full time some action should be taken." Archdeacon Farrar has long come to the conclusion that "the spirit of professionalism in a choir is the ruin of the spirit of devotion in a congregation;" and my third witness, Canon Body, in a sermon preached at a gathering of choirs said—"When our holy services became instruments for the gratification of the singers, and when they became a simple amusement for the worshippers, the worship became dangerous to spiritual life, and a mere mockery to God in heaven." That I am not here to advocate the views of a party the well-known position of these eminent men will testify, and, therefore, I feel the more assured of your kind indulgence and attention while I briefly endeavour to point out some defects, their causes, and, in my humble judgment, their remedies.

That the mind of the Church of England, as shown in our Prayer-book, is for every service to be truly congregational, surely no one can deny. I need only point to the numerous responses in our services as showing what a distinction is thereby indicated between the Offices of the Church and Dissenting services, where the minister alone recites one long and—too often—dreary prayer. How, then, can we account for

the universal neglect of hearty responding and singing in our churches? We often hear our clergy say what a hearty service they have, and possibly—from their position in the midst of a chancel choir—they fondly believe such choral effects proceed from the body of the church. But go down and sit among the people in the nave, and mark their silence.

Now to what is this silence owing? A bishop of our Church answers this question by giving the four following reasons:—

- (1) Bashfulness and "*mauvaise honte*."
- (2) The elaborateness and difficulty, and (often) untunefulness of the music rendered.
- (3) The force of example—no one sings.
- (4) Laziness and indifference.

Time will not permit me to enquire minutely into the force of each of these reasons, but if I give you the deliberately formed and written opinions of upwards of 3,000 clergy and laity, correspondents of our Congregational Music Association, the second reason given by the bishop is unanimously considered as responsible for the whole mischief. From beginning to end of every service we find that the wants and capabilities of the people are disregarded. High pitched notes even for that great act of humiliation, the General Confession—a part of the service where the greatest simplicity is necessary for every true worshipper to say "with a pure heart and humble voice;" unnecessarily high notes for the Responses, effectually silencing the congregation in order to secure a balanced harmony for the choir. In his "Notes on the Church Service" the Bishop of Wakefield says: "Whatever the note G may be for the choir, it is too high for the congregation; and I believe our services would be much improved in reverence and helpfulness to devotion, as well as being more congregational, if F were more widely adopted as the note of the service." My own experience with choirs and congregations for some thirty-eight years has convinced me that the note E is best adapted for congregational responding, as being common to all voices. In the musical illustrations before you I confidently depend upon your own efforts, led by the choirs, to prove the practicability of a considerable lowering in the pitch for monotoning and responding, humbly venturing to suggest that the monotone, as being the *one voice* of all united worshippers, should be simple, slow, and reverent; in fact, a simple *reading* on one note. I will now ask you to illustrate the *General Confession*—led by the choirs—with the last few sentences, commencing with "Spare Thou them," and to heartily join in the few following responses in English or Welsh as printed, and in your hands.

Very brief must be my remarks on the all-important subject of chanting.

Bishop Barry says: "In her use of the Psalter the Church of England has remained in harmony with the best traditions of the ancient Church; and the Psalms have continued to be the leading element in her service of praise, and a most powerful influence over the spiritual devotion of her members." No doubt, when in the early Christian Church they were sung responsively by precentor and congregation, this "powerful influence" was felt; would that it were so now. Much, I know, must be laid to the charge of that chilling restraint stamped by worldly custom upon our whole services; but so

long as the whole thought and time of clergy and organists be given to choirs to the neglect of the congregation, "the powerful influence of the *true songs of the people*—the Psalms"—over the spiritual devotion of Churchmen will be lost. As to the constant bickerings and quarrels over Gregorian and Anglican chants, why not use that which is good in both styles? I am not here to advocate the exclusive use of either, but I cannot help thinking that more discretion might be shown by those in authority who, against the oft expressed wishes of their congregations, continue to force uncouth chants—devoid of all melody—upon choirs and people. If, as some of our friends fondly believe, David sang his Psalms to chants very similar to Gregorian tones, we also know that many more than the "well-known person" of the story exist, believing in the fact that for this sole cause Saul threw his javelin at him. There are thousands of clergy who would gladly utilise any form of chant that did not risk the loss of devotional solemnity and simplicity, or, as one of them aptly expresses it, "chants that gave more leisure to the soul to go forth in the spirit of the words, instead of being carried away in utter forgetfulness of what is being sung." It has often been my proud privilege to prove that congregations may be trusted to sing antiphonally with the choir, but for this to be effectual I am convinced of the necessity of supplying the music and words of the Psalms in the manner you find them in the illustrations before you. We should thereby gain a freedom from the rigid *Anglican*, with its ten fixed notes to the ever-varying verses of the 150 Psalms, and never have cause for fear and trembling over the difficulties of pointing.

It would prove an unspeakable blessing to the Church if every congregation and choir chanted the Psalms alternately, or even if one side of congregation and choir answered the other. This, with good hearty responding, would do much to fill our churches with real worshippers, and effectually prove "the powerful influence" of a rightly-interpreted Prayer-book.

With regard to the Canticles, there is much to be said in favour of the simplest possible form of Service (so called), as tending to give a more expressive rendering than simple chants. These simple services, however, should always be placed in the hands of the people, who would gladly avail themselves of the privilege.

Sir John Stainer in his inaugural lecture at Oxford strongly appeals to our young rising composers for easy and simple contributions for the use of our ordinary parish churches; settings of the Canticles, especially of the *Te Deum*, which are somewhat more varied and interesting than a mere string of chants, but sufficiently simple to be understood by a congregation. Our Church Congregational Music Association is endeavouring as far as possible to meet this want by commissioning composers of acknowledged ability to write such music.

By far the largest element in our Matins and Evensong is *Praise*, and far the largest portion of this praise is the Psalms. "But if all the people are to chant as they ought to do, and as the Church ought to induce them to do, it is declared, as an opinion worthy of deep consideration, that the chanting must be of such a character that most people can take a part in it." For this purpose much greater care should be taken than is generally the case in selecting chants with easy reciting notes, simple style, and good melody, suitable for singing in

unison by the congregation. Would it not be well for the Church generally, if the inspired Psalter—so deservedly revered by the people—received at least equal attention as the uninspired hymn-book?

As showing the effect of choir and congregation chanting alternately, the 23rd Psalm will now be sung by the Welsh choir and those in the audience who can sing in Welsh; the *Gloria* being in English and full.

“If the Psalms and Canticles,” says Dr. Goulburn, “are always sung in the Daily Office, surely there *ought* to be singing in the Communion Service, and surely also the *Sanctus* and *Gloria in Excelsis* *should be sung*. I am persuaded that unless universal and very long usage had reconciled us to their being simply *said*, or rather *read*, in the ordinary tones of the voice, no one would tolerate their being rendered in this manner. Why they are always so rendered in ordinary parish churches is, that to keep the choir (the boys of which cannot communicate) through the whole service is necessarily to introduce non-communicating attendance, which many hold to be wrong and objectionable.” We want very, very simple music sung in unison, for this our Liturgy *proper*; music such as anybody can sing who has any ear or voice at all; but, nevertheless, music of a melodious and devotional character;—such as might go on again and again in even humble country churches, till they were so worked into the ears of priest and people that there would be literally no more difficulty in rendering them than there would be in mere ordinary recital. A great living Church musician, Mr. Samuel Gee, whose long devotion to her services gives special force to his opinions, says—“If anything could help to restore the Eucharistic Office to its pristine dignity, surely it would be the grand burst of praise from all communicants, thereby giving to the only divinely instituted office a brightness and heartfelt devotion which can never be realized by mere listeners.” We do not want the Roman Catholic Mass music adapted to our own use, as too frequently heard in many of our churches. Indeed, even the Latin Church, in recently issued regulations, strongly condemns and forbids the use of such music; and it will be well if our Church composers will aim more at devotion in their music rather than music in devotion. The short illustrations of a *Kyrie* and *Sanctus*, in Welsh and English, will now be sung, and I earnestly hope that all will endeavour to join in these simple strains.

The Anthem, as appointed to be sung “in choirs and places where they sing,” should give scope for the exercise of all the musical ability of each member in an efficient choir, and the perfect performance of an anthem will often prove an excellent musical sermon, and fill the heart with deep devotion. Here alone is it wise to separate the duties of congregation and choir; and the noble compositions of our own Church composers, unequalled and unapproached in form and effect, will demand all the time of our voluntary choirs, without trenching upon anthem “services,” and so robbing the congregations of their own property.

Our hymn-singing is perhaps the only exhibition of any attempt on the part of the congregation to “open their lips” and give audible expression to their praise. I often think that the varied sentiments in many hymns might receive an equally varied treatment in the music, and certainly this method would save us from much that is often monotonous

—as also certain verses being left to the congregation to be sung in unison.

At the conclusion of my paper I will ask you, with the kind permission of the President, to sing that grand hymn, "Praise the Lord, ye heavens adore Him," to a tune by Bishop Mitchinson, equally grand in its simplicity and tunefulness—often, as I am told, sung as one man by the large negro congregations in the Cathedral of Barbadoes.

I may be permitted to express the great satisfaction and thankfulness of all earnest and faithful Churchmen at the signs of awakening on the part of those in authority to the vital importance of restoring to the people their full and rightful share in our dear old Book of Common Prayer. And to accomplish this, wherever the will exists the way will be clear to the parish priest; ever watchful and energetic in persuading his congregation to attend practices of the music, if only once in a month; above all, exercising the greatest discretion and judgment in the selection of music adapted for congregational use, as opposed to the not unnatural desire on the part of choirs to have increasingly difficult and ornate music for the exercise of superior musical abilities.

It will, indeed, be a blessed and hopeful sign of true Church progress, and a real Church defence from within, from the hearts and sympathies of her worshippers, and a never-failing source of strength, when our Prayer-book is thus consistently rendered by every congregation. Sympathy will be enlarged, faith strengthened, and our services heartily appreciated. Our Prayer-book does not want—as some tell us—enriching, or being made more easy for simple folk to follow; it only wants a true rendering by the people to bring out its richness. If sermons have failed to draw the masses to church; if Church guilds, parochial councils, free seats, choir festivals, and Church Defence Associations have also failed, I would humbly plead in the words of one of the Psalms for this evening, that "the multitude brought forth into the house of God" may pour out their hearts "in the voice of praise and thanksgiving."

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## ADDRESS.

The Very Rev. S. REYNOLDS HOLE, D.D., Dean of Rochester.

THERE has been in my time a marvellous development of Church music. I can remember a time when a bishop, afterwards an archbishop, informed certain of his clergy that it was not lawful to chant the psalms except in cathedrals; when a dear old lady said to me, "My husband and I were always High Church, but we could not go any longer to S. Barnabas' when they began to sing the psalms;" when it was known to the congregation in S. Peter's, at Marlborough, that they were going to have an anthem, because the choir left the church for "The Six Bells" Inn, on the other side of the way, to fortify themselves beforehand with liquid refreshments—in vulgar parlance, "to wet their whistles." I can remember a time when the music in our village churches was a sore trial to him who had a keen sense of humour or an appreciative ear for music, and caused much perturbation of spirit, as when

"The wedding guest he beat his breast,  
For he heard the loud bassoon."

I have lived to see the "singing galleries" go down, and with them the bassoon and the big fiddle, the clarionet and the flute, not without some feelings of regret, for the influence of music is almost always good, and these instruments kept many a man in happy content at home; but I do not lament the elimination of Tate and Brady, or of those vain repetitions—

"O turn my pi—O turn my pi—O turn my pious soul to Thee."

I have lived to see the surplised choir in its proper place, and I rejoice thereat when the surplices are clean, and it cannot be said, "*Qui color albus erat nunc est contrarius albus*"; when those who wear them stand for praise and kneel for prayer, and do not sit and stare and sprawl, when there is an odour of sanctity, not of peppermint. There has been, I say, a wonderful progress in the last half century, and, on the whole, an admirable improvement in the quality of the music and in the behaviour of the musicians, but it seems to me, notwithstanding, that our zeal in some cases has outrun our discretion. A feverish, insatiable craving for organs has become an organic disease. No one admires that glorious instrument, reverently played by a skilled musician, more than I do. It is indispensable in our cathedrals and great churches, but when you find a huge second-rate instrument occupying a large space in a small church, like a Clydesdale cart-horse in a perambulator, thumped by an amateur who has taught himself, with all the stops out, the result is almost as painful as when the college organist at Oxford, in his drunken imbecility, sat on the instrument, and played upon the stool. Why should so much money be spent, not only on the instrument, but, in many instances, on the salary of the performer? Why so much space appropriated, when a small American organ or harmonium would serve every purpose, and escape the peril of a catastrophe, which has done and is doing so much harm in our day, the supremacy of the instrument above the song? Only last week I read in the *Rochester Journal* that the new organ erected in S. Peter's Church was quite powerful enough to drown the voices of the choir in case the occasion should require; but this assurance of help, or rather of extinction, in difficulties is more likely to produce indolence or audacity in the vocalists than energetic practice or reverential fear. I would much rather hear the voices overpowering the organ than the organ overpowering the voices. What we want is all the impressive effects which an organ can produce, the pathetic sweetness, the resounding grandeur when it is played alone, but when it accompanies the voice a subordinate assistance, a help to the choir in leading the congregation. Another hindrance to congregational singing arises from the injudicious introduction of elaborate anthems and of difficult tunes for hymns. When, as in our cathedrals, there is the talent and the culture, music should be heard occasionally in the highest perfection of the art, and though the congregation cannot join, they will hear to their edification, if it be reverent and spiritual, as well as artistic and refined. I say *if*, because I have suffered much from anthems which have been evidently written for the praise and glory of—the composer. As for hymns, I have endured yet more painful, almost shameful, disappointment when preaching to great congregations. Tunes have been chosen which hardly more than a score could sing, and I was told by the clergyman who made the selection that he was educating the taste of the people. He had about as much hope of success as the man who was teaching a weathercock to crow. I have so many dear friends who exclusively admire Gregorian music, and there is such a devotional element in its tones, that I hesitate to speak in discouragement; yet I must protest against its use when voices are few and feeble, or many and incapable. The discord is suggestive of corncrakes and fighting crows, fog-horns and cracked bells jangled, out of tune and harsh. In brief, this Gregorian music resembles the young lady who wore a little



curl on her forehead. When she was good she was very, very good, and when she was bad she was "horrid." Let us have elaborate music occasionally when it can be had in perfection, but, as a rule, let us have simple but impressive melodies in which all may join. We have heard how this may be done. Let us go home and do our best in our churches to practise that which we have heard. God has given to us all the most perfect instrument for prayer and praise, that grand organ, the vocal organ (of which the *vox humana* stop is a very feeble counterfeit), and it is the duty and should be the delight of every Christian man and woman to say with the Psalmist, "My heart is fixed, my heart is fixed, I will sing and give praise with the best member that I have."

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## PAPER.

The Rev. C. H. HYLTON-STEWART, Vicar of New Brighton;  
formerly Precentor of Chester Cathedral.

MUCH has been said and written during the last few years upon what I may now fairly term this well worn topic; it is a subject for which no definite rules can be laid down or insisted upon, because each lover of the art and each individual clergyman or organist will have his opinion about the method of its utilization in the Church service, while each will think that he is right and everyone else is wrong.

In responding to the invitation with which I have been honoured by the Congress Committee, I do not know that I have much fresh light to turn upon the question, or, indeed, that I have very much to add to what I said before a similar gathering at Carlisle in 1884. There are, however, one or two points which I hope to bring out by the kind help of the chorus in my illustrations, as being those requiring careful observation and treatment, and which, if considerably weighed and adopted, will, I feel sure, go far to strengthen the case of those who, while advocating congregational singing, yet would do everything to maintain the dignity and reverence, which, on the whole, are, I maintain, the characteristics of our Anglican choral service.

No one, I hope, will venture to question the wisdom of the Church in utilizing art, and especially that of music, as she is doing nowadays; and I for one cannot but think that for the present strength, vitality, and popularity of our National Church, music is very largely accountable. To it the words of her incomparable Liturgy seem naturally wedded; the very buildings themselves to re-echo "the songs which sweep across the crystal sea," buildings where the discords from sinful hearts are attuned to the purest of harmony by the Eternal Spirit, and carried by the ever-present choir of Angels to Him whom S. Augustine named the "Chief Musician," and by Him to be presented for acceptance before the great White Throne. The solemn dirge of parson and clerk which has many a time lulled our fathers to sleep, and which has too often sent us empty away, has given way before the more devout spirit of the sweet Psalmist of Israel, "I was glad when they said unto me, we will go into the house of the Lord;" and now in our crowded cathedrals and churches rich and poor are together, in "hymn and chant and high thanksgiving," able to realize more and more their brotherhood in Christ Jesus, and their common privileges as members

of that one Body, the fulness of Him that filleth all in all. A somewhat varied experience, both in cathedral and parochial worship, leads me to stick more firmly than ever to the guns which I levelled in 1884, against all excess on the one hand, and all revolution on the other. By excess, I mean an overdose of ornate music in the parish church (except in very special cases and under very special circumstances), whose type of worship, we must remember, is *wholly distinct* from that of a cathedral. By revolution, I mean the desire to pander to that branch of popular opinion which would lay aside much, if not all, of our great heritage of English Church music; which, on the one hand, would adapt the music of Schubert, Haydn, and Hummel's masses to the Liturgy of our Communion Office (music to which, in my humble opinion, it is far from suitable), and, on the other, sing-song secular melodies, because they are pretty and taking, to the words of some of our most beautiful hymns. What is all this but a turning up of the nose at our grand school of sacred music, which is at once the pride of our Anglican Church? But, again, there is another side to this revolution, one which, I regret to say, is receiving support from some of the dignitaries of our Church, and which, therefore, calls for some notice.

A cry has been raised in certain quarters for "congregational singing"—I mean for the restoration of some supposed lost privileges of our people with reference to their participation in the Church's worship. It is said that the choir is monopolizing the rightful place of the congregation, and we are asked to believe that unless the congregation as a whole are able to join in all that is sung, therefore we are depriving them of their rights as Churchmen, and doing grievous harm to the body corporate; and so we are to have chants mutilated, and brand new music composed within certain limits—in a word, to cut ourselves adrift from all that is historic in matters musical, from all that has already done so much to fill our churches, to rouse in Churchmen a deeper devotion to God, a greater admiration and affection for the Prayer-book, and more desire for Church work! Surely herein is a sweeping condemnation of our existing Church worship; but with the exception of a very few cases, cases where owing to want of thought the music is of too difficult a nature, and in which the performance of the choir is tolerably certain to be ludicrous as well as painful to the worshipper, I say that such condemnation is wholly unjustifiable. I maintain that, taken as a whole, the congregational singing in the Church of England is one of its strongest points, and I speak not without experience; and I also maintain that from our present store of music, a store which is as a structure built upon the foundation of the old cathedral masters, and to which our modern Church composers—Dykes, Henry Smart, Ouseley, Stainer, the Bridges, and many others like them—have added, and are still adding higher stories, from this vast accumulation we have all that is necessary for the devout and intelligent rendering of our magnificent Prayer-book services. In such hands our Church music is perfectly safe. These men have not written "music by the yard," so to speak; they have brought to bear upon the most solemn words devotional study, devotional feeling. In our cathedrals they have as choristers "sung with the spirit and with the understanding also," and now imbued with the spirit of the Daily Office, and with that of their masters and teachers, they have "*written* with the spirit and with the

understanding also," and the result is that they have given, and are giving to us, music that is at once ennobling, refined, and devotional, and which enables us to feel the truth of that wondrous saying of Carlisle—"Music is the very speech of angels; nothing among the utterances allowed to man is felt to be so divine; it brings us nearer to the infinite; we look for moments across the cloudy elements into the Eternal sea of Light."

I stand here to-day an advocate for congregational singing—nothing so grand and glorious as choir and congregation joining in chant and hymn—but this must not be attained at the expense of what I will term the objective or contemplative in music, else we shall lose touch of that wonderfully subtle power with which God has invested music, that indescribable "something" which takes us right out of ourselves, and which, in the words of Milton, "brings all heaven before our eyes." This, I suppose, will be termed by some the "sensuous" in music; but not so, "to the pure all things are pure," and to the man who looks through the art to the Great Giver of all as he should do, the glory of the music of the Anglican Church is the absence of the "sensuous," and the presence of that which is helpful and soul-raising. We clergy, with our organists, in making out our schemes of music for parochial worship, save in certain portions of the service to which I shall allude presently, have not only *the people* to consider—our first thought must be for God; will the music honour Him by rightly interpreting the words to which it is set? will it raise the mind of the people from earth to heaven? *then*, is it of such a nature as to be congregational in the sense that all musical worshippers can join it? To cater for unmusical people is out of the question; they are sure to join in any music of whatever kind it be; and unpleasant though it may be to my musical brethren to have an individual next to them in the body of the church singing out of tune, yet the "unfortunate one" has an equal right with anyone else to lift up his voice, and you have no right to stop him. As long as we are members of the Church militant, we shall never have a service in which all can join, or one that is perfectly in tune; there will be always many discords until "that which is perfect is come," so that we must bear and forbear in this as in all other matters. Is it not possible for the unmusical to worship without actually joining in the service? Ask yourselves this question next time you attend a cathedral service. When God gave the gift of music to the Church, clearly He intended it to be an aid to devotion and an aid to worship; if it be aught else, it is valueless and meaningless. Music preaches many sermons, but of all the text is the same, "*Sursum corda*"—lift up your hearts; so I say very earnestly, with every desire to promote congregational singing, and with every sympathy for those who wish to procure it, I say to the pioneers of what I must honestly term the latest branch of "revolution" in matters musical, pause ere you take another step in the dark; have a care lest in reducing music to the low level of human requirements you dethrone her from her high estate. We don't want new *societies*, new *recipes*; we want to make a better use of that which we have, of that which is ennobling, refining, and devotional. We have lots of material; what we need is care and thought—or shall I say common sense—in our selection, and devout and intelligent interpretation; and herein to my mind lies the secret of

the failure—where it is to be found—of congregational singing and devotional worship. How often in our country parishes does the clergyman allow his choir to caricature the worship of which cathedrals are the great exponents? instead of aiming at doing well what is simple and easy. How often, especially in country town parishes and village churches, are we disturbed and distracted by the gabbling of the Confession and Lord's Prayer; by the unsuitable chants set to psalms and canticles; by the singing of the hymns, not so much out of *tune* as out of *time*; by the flimsy and screamy music set to the choral Eucharist; and by the careless and jaunty way (I can use no other words) in which that most solemn Office is sung! It is in the hope of curing such evils that I am going to enunciate a few points, which would, I think, if attended to, constitute a remedy for them, and that without necessitating a new departure in the shape of fresh music, fresh psalter, etc., etc., all of which help to empty the pockets of the parson.

As I said just now, there are certain points of the service in which our people *must* receive the first consideration, these are the Confession, Lord's Prayer, Creed, and Versicles. The Communion Office I shall treat of presently. The Confession and Lord's Prayer should be said at a moderate pace, on a low note, not lower, in my opinion, than E. This will be a convenient note for even the unmusical; a lower one will not only be found uncomfortable, but it will not prevent the present "total eclipse" of the small words, and it is upon a distinct enunciation of the small words that a reverent saying of the Confession, in particular, depends. We are all more or less familiar with the following version of the two sentences—

"We've followed t'much the devicesnd'sires of 'rown 'arts.'  
 "We've done those things-itchought not t've done."

Yet here, as elsewhere in the Lord's Prayer and Creed, the most perfect recitation can be secured by paying proper attention to such words as "to," "and," "our," and "which." There is no earthly reason why such carelessness as I have indicated should exist, but exist it does, and that very often in the best of choirs. Whatever opinions may be held about the relative power of the parson and organist in the musical service, there can, I think, be no question about it being the duty of the parson to teach his choir the careful and reverent enunciation of the Confession, the Creed, and the Lord's Prayer; perchance he will find, as I have found, that in giving such instruction to others he will cure himself of many faults. As to the Versicles, may Tallis' setting live for ever! It is, however, more suitable for festivals, and *then* the Congregation should be taught to take the part of the old plain song, which lies in the tenor part. The new "Cathedral Prayer-book," edited by Sir John Stainer and Succentor Russell, will be found useful here as giving the simple form of the old plain song. Let the priest intone on G—(I make no point of any particular note, as each church will best determine its own note, although in no case should it be higher, save in cathedrals)—teach your choir to sing their Versicles in a bright, intelligent fashion, without drawling, and you will have all that is needed for the foundation of a good congregational service. I am a great advocate

for organ accompaniment to the Versicles upon all occasions, as it gives, which it is judicious, confidence to the congregation, and helps to keep up the pitch of the choir. Now I come to the Psalms, as Bishop Alexander terms them, the cathedral bells of the Church. Far and away the easiest and best pointing is to be found in the "Cathedral Psalter" published by Messrs. Novello, and it is satisfactory to find that particular fads are being given up, and that this really admirable Psalter is in such large demand, for we want to ensure for our people uniformity of pointing, so that no matter what church they go to they can at all events join in the Psalms. But there is another Psalter to which I should like to refer, and that is the "Paragraph Psalter," edited by the Lord Bishop of Durham, and published by the Cambridge University Press; in that Psalter the editor tells us in his preface, that his object is to "exhibit the general structure of the Psalms in such a manner as to suggest the variety of musical treatment which is required in different Psalms, and in different parts of a Psalm," and he has accordingly marked the main division of the Psalms, and characterized them by brief marginal notes. Now here is the solution of all our difficulties. In singing the Psalms, we *ought* to bring out this variety of thought; and it can easily be done, as I hope to show you, by a judicious selection of chants, instead of singing one Psalm—and that often a long one—or one or two Psalms totally different in character, to one chant, and so depriving them of that "sense" which even an ordinary reading will give them; and another point I would insist upon is, that if possible the Gloria should be sung a trifle slower; and where the Psalm, or that portion of it near the Gloria, is of a saddened or ferial type, to a distinct chant, so that the people may be taught that it is not another verse of the Psalm, but a distinct ascription of praise to God.

I shall now have the pleasure of illustrating after this manner the 85th Psalm, which is marked by three distinct divisions (*a*) Thanksgiving for restoration from captivity; (*b*) the people's prayer for fresh deliverance; (*c*) the voice of Divine promise.

Let it not be said that the changes will create a difficulty and unsettle a congregation; with congregational practices, and a little patience, all will be made easy, and a great advance made in our chanting.

What I would very earnestly plead for then is, an arrangement by which the editors of the "Cathedral Psalter" can avail themselves of this method of the Bishop of Durham. Then, indeed, we should have a glorious Psalter; but until this desired consummation takes place, I would say let every organist invest in a copy of Bishop Westcott's Psalter. I pray him to study it well, that he, at all events, may interpret on the king of instruments the spirit of the psalmists in such a way as shall minister to the beauty of the words, and the edification or building up of our people. The more he studies the words, the more refined will be his playing, the less will he be disposed to indulge in exaggerated word painting, the less will he be inclined to permit what the Archbishop of Canterbury has so well termed "vociferous chanting." In the pointing of the Psalms, as elsewhere, more care must be given to enunciation; there should be no hurrying up to the accented note, but each word, each syllable, should be distinctly pronounced; the organist or choirmaster who has in his hands the "Cathedral Psalter," and

permits slovenly chanting, shows that he is deficient himself in its first principles, and that he is not competent to teach a choir.

My next illustration is of the music suitable for the Te Deum. The setting of Henry Smart in F is doubtless familiar to many of you. The choir will sing it as illustrative of an admirable type of our present day Church music, and as containing all the necessary conditions to which I have alluded. Akin to this are the numerous settings in Novello's "Parish Choir Book" (published at a very cheap price), all within the reach of an ordinary church choir, and which can be used, if not upon every Sunday, at all events with frequency, while those of Precentor Baden Powell's, one of which the choir will now sing for you (there are eight settings, of which an edition in Welsh has just been published), is admirably suited to elementary and country choirs.

This plan of arranging the Te Deum to a series of single chants is infinitely superior to the practice of singing it all through to one double chant. At the risk of incurring opposition in certain quarters, I am bound to say that I do not think that "formless and tuneless Gregorians" are at all suited to our Psalms and canticles, and where they are unclothed by the delicious harmonies from the hand of such an expert as Mr. Hoyte, of All Saints', Margaret Street, I am inclined to side with Professor Macfarren, who described them as being "remnants of a false antiquarianism, and of ecclesiastical error." It is, indeed, a matter of satisfaction that their use, or non-use, is no longer considered a test of orthodoxy. A thoroughly good chant-book is greatly needed; but as no two men agree upon the merits of a chant, it is not likely to be supplied; I would, therefore, recommend each choir to make its own MS. collection from the abundant material supplied by the various books, none of which in themselves can be considered thoroughly satisfactory. In our hymn-singing we have greatly improved, but we still fail lamentably in the matter of *time*. On the one hand, often we hear all the hymns in a service taken at the same pace, although they are of varied meaning; and, on the other hand, those which demand a steady, regulated pace are sung far too fast, and *vice versâ*, so that the whole sense of the words, as well as the beauty of the tune, are hopelessly lost. The choir will illustrate what I mean.

S. Anne's and Melcombe, and others of a similar type, are tunes with a history of their own, and require different treatment to that of more modern ones, as a glance at the words to which they are set in Hymns Ancient and Modern will show. They are hard to beat, even in this nineteenth century, full of broad harmony and melody as they are, and they stand out in contrast to the trash we are sometimes compelled to listen to. In mission churches and mission meetings it is necessary to indulge in that which catches the ear, as the saying is; but in our *bonâ fide* Church worship we need tunes of a bolder and nobler class. We should abolish all sing-song melodies as being over-emotional and sentimental, and give more reverent attention to the words of the hymns; choose them with reference to the special teaching of the day; show more judgment in the selection of the tunes, when other than those set to the words are necessary, and more consideration for the congregation in the matter of "pace." If this be done, I see no reason why we in England should not rival the effects which many of us have

heard produced by the singing of the chorales in the minster of Cologne. With regard to the singing of anthems in parochial worship, all I would say is, leave them out altogether, except upon the higher festivals; generally speaking, their performance will not recoup the organist for his trouble in rehearsals, nor will they minister to the help of the congregation. It may be well to keep a few in practice, as an inducement to the regular attendance of the choir, but I would far rather use the bait of a small work such as Sir John Stainer's "Crucifixion," Mr. Lee Williams' "Last Night at Bethany," or perhaps Spohr's "Last Judgment." Something of the kind is needed, for one of our greatest difficulties is to get our men to practice; they will not give up a weekly night for hymns and chants only, and can we expect them to? Moreover, these "works" come in very useful for "special services," and are often highly appreciated by choir or people. I wish our Church composers could be induced to write more of them.

But now I proceed to the Eucharist, and in doing so, one seems borne as on wings into our great Metropolitan cathedral. What a debt of gratitude do we Churchmen owe to S. Paul's, the great instructress of nineteenth century Churchmen! we who have watched her rise to the splendid majesty of Catholic worship in which we are permitted to join. There week by week is presented to us our Divine Liturgy, clothed in the most beautiful of music. This is as it should be, but why, I would very respectfully ask, are there so few of our cathedrals following this example? and where, above all, is the Abbey of Westminster in the matter? In too many cathedrals, after a glorified matins, our communicants are called to witness the solemn procession of lay clerks and choristers from stall to vestry, and the deprivation of the central act of Christian worship, the chief service of the Church, of the great and glorious gift of music, for which the rubrics have made provision, and to which it was ever intended that our Communion Office should be wedded. Alas, that it should be so, for they, unlike many parochial churches, have all the appliances at hand for such a function, a trained choir, a competent organist, more than one good chanter, and they have no need as we have to consider the idiosyncracies of our people. We look to our cathedrals (do we not?) to show a bright example in this as in all Church worship, and in the great centres of our population we venture to ask them to present the great Memorial, chorally rendered, at least once a month, in order to teach, and to help us to teach and impress upon our people that the Holy Communion is *an act of worship*, the Church's highest sacrifice of praise and thanksgiving, and *not only* an act of personal feeling and religious profession. But in speaking of parish churches in general, and especially of country parish churches, much caution is needed before a choral celebration is attempted. Such a service sung out of tune is simply unbearable; then it is that music *hinders* devotion. So I would suggest that no choral Eucharist should be attempted before mid-day, under any circumstances, for no one can sing in tune until after breakfast. Again, the music that is sung should be selected for its devotional character alone; the choir should be able to sing well in tune; the organist always on the alert to follow the chanter if he vary his note, and to accompany judiciously, with as little "row" as possible. Except in very rare cases, solos—especially by untrained boys—should

be studiously avoided ; in short, all should be done to prevent distraction to both the celebrant and the people. Where a choir is unable, like many choirs in town and country, to fulfil these conditions, hymns can be introduced with great effect, and the Sanctus and Gloria monotoned to a free organ accompaniment. I heard such a service the other day in a village in Cheshire on the occasion of the harvest thanksgiving, the first verse of "O God unseen yet ever near" was sung before the Consecration prayer, and after it, the last verse of "And now, O Father" (hymn 322 Hymns Ancient and Modern), and the effect was beautiful in the extreme. Do not be impatient with me if I seem to be very elementary in this matter, but I am anxious to promote the Choral Eucharist in country parishes as well as elsewhere ; and often too much haste is made, instead of beginning quietly. Prejudices have to be overcome, and it is better to begin well, in working them down, rather than by a choral fiasco to drive away our people and make them call us bad names. In such a matter, as in all else, we are but sowing the seed, or, rather, shall I not say, ploughing the ground for others to sow, and for others in turn to reap what we may be sure will be a bounteous harvest. Let me here recommend an easy and effective setting of the Communion Office in G by the Rev. E. Hodson. It is devotional, and will repay well the choir which uses it.

In conclusion, what other and perhaps more practical means should be taken to improve our existing parochial worship, and to secure from our present style and store of music a more devout, intelligent interpretation of the Church's Offices, both from choir and people? First, I would say by the formation in every diocese, where it does not already exist, of an Association of parochial choirs. This would bring all choirs in touch with the cathedral. From the necessity laid upon the cathedral organist of devoting all his spare hours to private pupils, because of the smallness of his stipend (a matter greatly to be deplored), he cannot devote as much time as I am sure he would be glad to do to diocesan work ; but the precentor, with the assistance of a few practical musicians, of whom there are some in every diocese, can be of the utmost service to the Church in his diocese, in advising and guiding parochial musical authorities, who, with very few exceptions, I ever found both glad of and grateful for such assistance. This choral association should, if possible, be split up into ruridecanal branches, holding local festivals each year, preparatory to a triennial festival in the mother church of the diocese. It is, I humbly think, in no small degree owing to such an association that Church music in the Chester diocese is in good order.

Next, I regard it as most important, as so many of us have to depend upon schoolmaster organists, as well as upon our national schools for choristers, that great care be taken in all our training colleges to teach thoroughly, not only the art of music in all its branches, but side by side with it the principles of Church worship. Once convince the students that to devote the art to God's service is the noblest effort they can make, once implant in them the great foundation of *reverence*, and you will find a truer perception of duty, and a more devotional tone in the Church service. It is a great pity that more attention is not bestowed by the profession upon the art of accompanying ; and such an institution as the College of Organists would do well to bring it prominently forward in their examination. Far too much attention is devoted to



solo playing, while the devotional accompaniment of the service seems to be thought of little consequence. Again, I would ask all Church composers to remember that there are other choirs than that of S. Paul's; give us, please, your glorious compositions as of yore, but leave out top A's and B flats, and do not make your reciting notes too high; we have confidence in you that you will not forget that Church music, and especially Eucharistic, *must* be an aid to devotion. I plead for a more general use of ladies in the choir; we owe much to them in the past, why discard them now? They should not be seated in the chancel, but places for them could be found near the choir, where they could strengthen the boys, and add so much to the excellence of the service, especially in the choral Communion, by that breadth and beauty of tone which is so generally the characteristic of the female voice. Above all, I urge the congregational practice at least once in the month after the Sunday evening service. It is simply invaluable. If the clergyman can persuade his people to purchase the Psalter in use, and practice with the choir the Psalms, or one or two of them, for the following Sundays, he will do a vast deal towards the attainment of congregational singing. I have tried the plan, and have found it most successful. Another result will be that the parishioners will be led to give a greater monetary help to the choir; this is sorely needed. A guinea and more can be found for a theatre on the Saturday night—too often the threepenny bit is deemed sufficient for the music of the Sanctuary.

Lastly, I would say that the rector of the parish should never, if he can possibly help it, be absent from the choir practice. He should be there, not only to see that all is well done, but to show that he is one in sympathy with his officers. He is unquestionably the head of his choir, and it may sometimes be necessary to assert his position. By friendly intercourse with his organist, and where that officer is an educated musician, by a deference to his opinion, by taking a special interest in the private lives of his choir, he can do much to secure that unity of purpose which is so necessary to a good service.

One more point I am constrained to remark upon, and it is this. That *every* adult member of our choirs should be a communicant. In our communicants lies the strength of the Church; we believe them to have a greater appreciation of personal holiness, and a stronger reverence for all things pertaining to the Church, two qualities for which, depend upon it, all our people look in a choir. They are expected to be, and *should* be, the leaders in Church membership, as well as in the songs of the Church; and in that Church where its choir derive their spiritual life through the divinely appointed means of grace, there shall we find, depend upon it, music the greatest aid to worship.

Let me end what I have written by commending to all who have to teach or to sing the music of God's House these words—

“Non vox—sed votum, non chordula musica, sed cor,  
Non clamans sed amans cantat in aure DEI.”

## The Right Rev. the PRESIDENT.

I AM sure you will desire me to convey the thanks of the Congress to Mr. Hylton-Stewart, Mr. Owen Jones, and Mr. Griffiths for their excellent papers, and to the other gentlemen present for the trouble they have taken in training the choirs we have heard this afternoon.

*PIER PAVILION.*

THURSDAY AFTERNOON, OCTOBER 8TH, 1891.

The Right Rev. the BISHOP OF BANGOR in the Chair.

## CHURCH MUSIC.—OVERFLOW MEETING.

## ADDRESS.

The Right Rev. JOHN MITCHINSON, D.D., late Bishop of Barbadoes; Archdeacon of Leicester; Rector of Sibson, Atherstone.

EACH generation of Churchmen has its own practical reforms to work out. I speak not of doctrine, but of practice. In this respect there is always an imperceptible down-grade tendency; and it is a necessary burden laid upon each successive generation to work out its own definite reform. Do you ask, what has been the particular reform that has been the work of our generation? I venture to think it has been the restoration of almsgiving to its due place as an integral part of Christian worship. A second great reform has been the disinterring of the central act of Christian worship, the Lord's Supper, from the neglect which had for generations gathered round it, and the replacing it gradually upon its right basis as the great central act of worship. I do not say we have actually worked out either of these practical reforms; for reforms, if they are to be lasting, come slowly. What, then, is to be the practical reform which the rising generation must endeavour to work out? I think that it is even a more difficult one than either of those I have named. It is to restore, or, it may be create—for one has one's doubts whether it ever actually existed—congregational worship. It is doubtful whether it ever existed except on paper, *i.e.*, in rubrics or liturgical directions. My recollection carries me back to the duet between parson and clerk. Of that we have got rid, but only to have it replaced by the less objectionable, but equally unrubrical duet between parson and choir. Our generation has a great work before it to put the congregation in its proper place (whatever that may be) in the rendering of Divine Service. Now, I go so far as to say that, unless we can do this, we shall fail to attract or retain our worshippers. Nothing attaches people so much to a cause as setting them to work; nothing is so likely to keep together a congregation as to make them feel that they have a distinct part to perform in the work of Divine Service. Once let them feel this—and to feel it is to enjoy it—and they will stick to their Church, and their stability will be far less dependent on the acceptability of the pastor for the time being.

Need I point out that congregational worship is a very distinctive mark of our

Anglican Branch of Christendom. We stand in an absolutely unique position in this respect, both as regards Rome and Nonconformity. Time forbids me to more than point out that in all our Offices the congregation only plays a second part to the priest, and if we wish to see that somewhat common platitude, the priesthood of the laity, practically exemplified, we have but to look to our own (theoretical) Liturgical worship. But how to translate theory into fact is the difficulty. What are the practical difficulties that prevent the congregation from bearing its intended part in the rendering of Divine Service?

I.—The isolation of the choir in the chancel, and the seclusion of the organ in an adjoining organ-chamber. It is doubtless a pretty sight to see the white-robed choir wending its way into the chancel stalls; and, in the immediate neighbourhood of the screen you may easily form the impression of a hearty service; but go down to the lower end of the church and listen, and you will then be disposed to admit that the isolation of the choir has helped to reduce the congregation to “dumb dogs.”

II.—Our second difficulty is the unmistakable reluctance of congregations to respond or sing. Whence does this arise? Doubtless from many causes. Let me suggest a few:—

(a) The most potent of all—bad habit: and we all know how difficult it is to break through a habit, especially a bad one.

(b) The next reason I should adduce is sheer inertness. We have a great deal to teach our people in matters of worship; and one of the most difficult of those lessons is the truth that worship is not a pastime, but a business. This is a difficult lesson. It is surprising how many people go to Church as an appropriate pastime (in the literal sense of the word) on the Lord's day, and how few realize that they are going to address themselves to a sufficiently arduous piece of business; and we have to teach them that no work is worth anything that does not involve effort, and that effort means self-denial.

(c) Our next difficulty is shyness on the part of the congregation. Most people are shy, and are afraid of the sound of their own voices; witness the unlocking of silent lips at an evening party when the music begins, which serves as a screen behind which talking may go on unobserved. It is the same in church: our congregations need all the exhortation, and, I may add, all the encouragement we can give them to cast aside this *mauvaise honte*.

(d) And I must add as a fourth cause of silence, real inability to join in music that is too elaborate and too artistic for the rank and file of mortals.

The few moments I have to spare must be devoted to suggesting remedies. I must give them in brief, though, like the postscript to a lady's letter, they contain the most important part of my address.

The first remedy lies in the hands of the clergy: they must teach their flocks the nature and structure of Liturgical worship, and impress on them their clear duty of bearing their vocal part in responding and singing, as an act of personal homage due from each worshipper to God.

Secondly, we might with advantage distribute our choral force among the congregation, so as to act as bell-wethers, and encourage the timid to use their voices. I feel sure that some of our choir-men and boys would be willing in their turn thus to lend the congregation the support of their more massive and trained voices.

Thirdly, congregational practice at stated (and convenient) times should be provided and encouraged: here the choir should be the demonstrators and teachers of the congregation, for much of their singing must needs be ear singing.

Fourthly, I come to a point on which I lay great stress. I am sure that certainly

in village churches—I do not venture to say in town churches—all the singing—responses, hymns, and chants, should be in unison. Country congregations cannot be taught to sing in parts: where they try, the result is distressing. Does this, then, mean the universal adoption of Gregorian music? I can only reply with S. Paul, *μη γένοίτο!* On the contrary, I advocate good wholesome Anglican chants and hymns sung in unison, with the harmonies filled in, where possible, with a good organ. And lastly, let the music be tuneful—not pitched, as some would have us believe, in low keys—but with so decided a melody that it is soon taken up by the unskilled singer, for be it remembered that tunefulness and flimsiness are not synonymous terms.

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THE Rev. C. HYLTON-STEWART here read his paper as previously given at the Congress Hall. See p. 279.

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The Very Rev. G. A. CHADWICK, D.D., Dean of Armagh.

*The MS. of this Address was not returned in time for insertion here, and appears as Appendix B.*

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THE Rev. OWEN JONES here read his paper as previously given at the Congress Hall. See page 263.)

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The Rev. J. F. REECE, Rector of Llanfwrog, Ruthin.

AR ychydig o rybudd yr wyf yn sefyll i fynu i'ch anerch heddyw, a chan fod yma lawer o Gymry yn bresenol priodol ydyw cael ychydig eiriau yn yr hen iaith Gymraeg yn y cyfarfod hwn. Rhaid i mi gyfaddef ar y cychwyn mae cerddor bychan ydyw, ond yr wyf yn teimlo cryn ddyddordeb mewn cerddoriaeth, yn enwedig caniaadaeth y Cyssegr. Nis gallaf ddyweyd dim mewn yspryd beirniadol ar y pwnc hyn fel y med'r rhai sydd yma yn bresenol, ond fel eraill o'm brodyr offeiriadol, y mae genyf fy syniadau am ganiadaeth gyssegredig. Y mae llawer o ddadleu wedi bod ynghylch yr amser y ganwyd miwsig, ond tybiaf i'r ddaear hon glywed melus seiniau cerddoriaeth gyntaf pan "gydganodd ser y boreu ac y gorfoleddodd meibion Duw." Yr oedd anthem y greadigaeth fel math o ragarweiniad i'r gerddoriaeth a blanydd gan Dduw ymhlith ei greaduriaid fel mynegiad o happusrwydd bywyd. Y mae yr holl greadigaeth yn llawn miwsig, ac y mae i'w glywed hyd yn nod yn murmudiaeth yr afon, yn suael yr awel, yn seiniau côr y goedwig werdd yr un fath ac ymhlith yr hil ddynol. Yr ydym yn wybyddus o'r dylanwad mawr sydd gan fwsig ar holl genhedloedd y byd bydded hwy wareiddiedig neu anwarweiddiedig. Drwy ddylanwad seiniau swynol cerddoriaeth aeth llawer o ddewrion y dyddiau gynt allan i faes y gwaed yn gwbl ddi-ystyr o'r perygl ac yn ddi-feddlw o'r canlyniadau. Llauer tro mewn hanes brwydran ceir fod un dôn genedlaethol wedi bod yn fwy defnyddiol mewn adegau cyfyng na miloedd o filwyr. Nid wyf yn credu fod un genedl ar wyneb y ddaear yn fwy agored i ddylanwad cerddoriaeth na'r cenedl Gymreig. Ymhyfryda'r Cymry mewn cerddoriaeth, yn enwedig caniaadaeth y Cyssegr. Pobl deimladwy yw'r Cymry, ac o'r bobl o'r natur yma y mae gan fwsig fwyaf o ddylanwad, bydded ef yn wladol neu yn grefyddol. Nid oes a fynom ni heddyw ond a chaniadaeth y Cyssegr—cerddoriaeth eglwysig. Y mae genym ni y Cymry ein cerddoriaeth gyssegredig; y mae genym ein hen emynau a'n hen dônau sydd wedi cael eu canu am ueginiau o flynyddoedd ar ddyffrynoedd a mynyddoedd ein gwlad. Y mae rhywbeth swynol a deugar yn yr hen emynau Cymreig, ac y mae yn rhaid cyfaddef (maddued y beirdd i mi) nad ydyw cynrychiol diweddarach mor dderbyniol a'r hen gyfansoddiadau. Efallai fod gwell beirdd yn ystyr fanglaf y gair i'w cael yn awr nac yn y dyddiau gynt,

ond y mae rhyw felusder annesgrifiadwy mewn cysylltiad a'r hen emynau. Cymerwch y bardd o Bant-y-celyn fel engraifft, ac O ! mor swynoal ydyw ei gynrychion. Wele un o honynt :—

“ O llefara addfwyn Iesu,  
Mae dy eiriau fel y gwiw,  
Oll yn dwyn i mewn dangnefedd  
Ac sydd o anfeidrol riw ;  
Mae holl leisiau 'r greadigaeth,  
Holl ddeniadau cnawd a byd,  
Wrth dy lais hyfydaf tawel  
Yn dystewi oll ynghyd.”

A thyma un arall gan yr anfarwol Ieuan Glan Geirionydd :—

“ Ar lan yr Iorddonen ddofn,  
'Rwy 'n oedi 'n uwch y byd,  
Mewn blys myn'd trwy ac ofn,  
Ei stormydd enbyd ;  
O na ba'e modd i mi  
Esgoi ei hymchwydd hi,  
A hedeg uwch y lli  
I'r Ganaan hyfryd.”

Nid â'r emynau hyn ar goll tra parhau ein iaith, ac y mae eu hargraph yn anniliadwy. Ond y mae y melusder sydd yn perthyn i'r hen emynau i'w gael hefyd mewn cysylltiad a'r hen dônau. Efallai fod cyfansoddiadau diweddarach yn fwy cywrain mewn ystyr gerddorol, ond yr hen dônau sydd yn gafaelyd. O'r hen donau cynhyrfiol Cymreig ! Peidiwn er dim a'u rhoddi o'r neilldu ; peidiwn eu newid a'u trawsfurio ond eu canu fel y bwriadwyd iddynt gael eu canu gan eu hawduron clod-wiw. Carwn yn fawr weled ein hen dônau a'n hen emynau yn cael eu cadw yn fyw yn llyfr emynau ein Heglwys ; a charwn hefyd weled un llyfr emynau yn unig yn cael ei ddefnyddio yn yr Eglwys Gymreig yn lle rhyw hanner dwsin fel y gwneir yn bresenol. Gadewch i ni gael yn yr llyfr hwn y tônau a'r emynau Cymreig goreu, hen a diweddar. Mae gwir angen am yr fath gasgliad. Yr wyf am gyflwyno y peth hwn i sylw ein gwir barchedig Gadeirydd (Esgob Bangor), yr hwn nid yn unig sydd yn Gymro trwy eu galon, yn fardd gwydh, ond hefyd yn gerddor medrus. Mae caniadaeth y Cyssegr yn haeddu ein sylw manylaf o herwydd y dylanwad mawr y mae yn gael o'r feddylliau a chalonaau ein cynnulleidfaoedd. Y mae un emyn da a gwresog yn fwy effeithiol na llawer o bregethau ; ac fe fydd yr hen emynau a'r hen dônau ar gael pan fydd cannoedd o bregethau wedi myned yn anghof. Mae pregethau Martin Luther wedi eu hanghoso, ond cenir tra parhao amser ei emyn desgriafiadol ar “ Ddydd y farn.” Hefyd lle mae canu mae achos da, pregethu da a phob peth arall yn dda ; ond lle mae canu cynnulleidfaol gwael mae phobpeth arall yn wael hefyd. Y mae a fynno caniadaeth y Cyssegr lawer a bywiogrwydd ein crefydd. Y mae yn arferiad ymhob plwyf, ac hefyd y mae yn beth gwir anghenrheidiol i gael côr i arwain y gyn-nulleidfa, ond cofiwn mae *arwain* ac nid myned a lle y gynnulleidfa yn y mawl ydyw gwaith y côr. Y mae tuedd mewn côrau y dyddiau hyn i feddiannu y canu iddynt eu hunain ac i ddysgu miwsig uwchlaw med'r y gynnulleidfa. Ni ddylai hyn fod. Arwain y gynnulleidfa yw gwaith y côr. Flynyddau yn ol yr oedd clochyddion ein gwlad yn hawlio'r fraint o ddarllen ar ol y person, ac edrychent yn sarug iawn ar neb a feiddiai gymeryd rhan yn yr attebion. Mae yn ddau genyf ddywydd fod y clochyddion yn y peth hwn wedi eu *dadgysylltu*, ac y mae aelodau pob cynnulleidfa bellach yn cymeryd eu rhan yn y gwasanaeth. Ond os ydym wedi ein gwaredu oddiwrth orwes y clochyddion, y mae perygl yn y dyddiau hyn i'r côrau ein hymddifadu o'r rhan yn y mawl. Rhoddwn chwareu teg i bob cynnulleidfa yn ngerddoriaeth y Cyssegr. Hefyd carwn wasgu at feddylliau pob côr y pwysigrwydd o fod mewn teimlad ar hyn y maent yn ganu, yn lle bod fel rhyw fath o beiriant yn myned trwy y gwaith yn gwbl ddi-ystyr o'i bwysfawredd. Y mae gwaith aelodau'r côr yn gofyn y gwyliadwriaeth manylaf o herwydd y mawr berygl o ymgynnefino a phethau sanctaidd a rhai hyny mewn canlyniad yn colli eu min. Dylai aelodau ein gwahanol gôrau barotoi ar gyfer pob Sul yn lle bod ag un llygad ar y miwsig a'r llall ar y geiriau, ac felly hanner canu un ag hanner dywydd y llall. Hefyd dylai aelodau pob gynnulleidfa yn awr ag eilwaith fynychu yr ysgol gân er mwyn bod yn hyddysg yn yr emynau a genir ar y Sul. Cofiwn fod yr emynau a genir yn offrrwm o fawl i Dduw, a sut y gall yr offrrwm

fod yn bur a dianaf os nad yw'r gynnulleidfaoedd yn medru yr emynau yn berffaith. Offrymau perffaith oedd y rheol dan yr hen oruchwyliaeth Gristionogol. Taled ein cynnulleidfaoedd sylw i'r peth hwn. Amser bywiog ar grefydd yn yr Eglwys Iuddewig oedd y dyddiau pan delid sylw dyladwy i ganiadaeth gyssegredig yn amser Dafydd a Solomon. Ac os ydym am weled hen Eglwys y Cymry yn llwyddo parchwn ei gwasanaeth anghydmorol, a mawrygw'n ei chaniadaeth gyssegredig.

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The Rev. E. T. DAVIES (Dyfrig), Vicar of Pwllheli,

FOLLOWED with an eloquent speech in the Welsh language. He humorously prefaced his remarks by congratulating the Congress upon the presence of the Archbishop of Canterbury, who represented England, and the Archbishop of Armagh, who represented Ireland. He regretted, however, that there was no Archbishop present to represent the most ancient of the British Churches—namely, the Church of Wales. He then spoke in an animated strain upon the subject of worship, and enforced the duty of a congregation to take an active, audible part in the services of the Church. His speech was listened to with great interest by that part of the audience which understood it, and called forth many expressions of applause in the course of its delivery.

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The Venerable WILLIAM EMERY, Archdeacon and Canon of Ely, Permanent Secretary of the Church Congress.

I HAD intended to have given you a sketch of the progress of Church music from my personal experience from about the year 1834. I intended to have taken you, but I have not time owing to the lateness of the hour, from a little choir in a certain church in London where a great Prime Minister was in the habit every Sunday of listening to a small number of children, of which I was one—and afterwards I should have taken you to a large church where I went to hear the charity children, who were chief singers—and then to a church where I went in my bachelor life at Cambridge, about the year 1847, where I found a parson sitting in the reading desk during the hymn, where I could scarcely see the people who were sitting in high pews, and where there were three or four men with inharmonious bass viol and fiddles in a pew near the door, and a very few of the small congregation singing, or rather humming, the tune. Then I should have taken you onward to the time when, in 1864, I became Archdeacon of Ely, and had the pleasure of starting an Archidiaconal Musical Society. I should like to have told you of the wonderful success of this society, and similar societies in the other archdeaconries, how now we have choral festivals one year in the rural deaneries of my archdeaconry; in the second year a large musical festival in a chief church of the archdeaconry, or in King's College Chapel, Cambridge; and in the third year a grand festival of the whole diocese in the cathedral of Ely, then overflowing with thankful worshippers. I know the Welsh people think we are a very dull lot in England, but I can assure you we are getting on. I was also going to tell you that I went to a church the other day where I was asked to preach on the occasion of the opening of a new organ, and in the sermon I said—mind I had written it before I knew what was actually to occur—that I should like to see added to the organ other musical instruments, in order, not exactly to come back to the style of the olden times, but to improve upon it. Well, to my delight, in this church that I am speaking of, we did have musical instruments playing with the organ, and such congregational singing, led by the surpliced choir, that it was perfectly delightful to hear it. I was likewise going to tell you that when I was a boy, a clergyman in London, in order to provide congregational singing, invited his people to meet in a schoolroom one evening in the week in order to go through the hymns for the next Sunday, and another clergyman invited those of his congregation who could sing to stay behind after the evening service for the purpose of a little practice. I was going to tell you more of all these things, but I cannot because time will not permit. Allow me, however, in the name of the Congress, to thank these magnificent choirs from the quarries and the country side for the treat they have given us; and let me also thank the clergymen who have read such instructive papers and given such excellent

advice, and who have made us feel more than we ever felt perhaps before, that the Welsh church is not dead and is not going to die. No, please God, I hope this Church Congress of Rhyl will have the effect of uniting the English and Welsh more and more together, and that the praises of God, as one of the lecturers said, will go up for generations in the grand old restored parish churches of Wales as well as of England, and that we shall retain that which is the best and most valuable possession of the United Kingdom, both temporal and spiritual, the National Church. I have made my speech, and I believe before we close we are going to have a little more beautiful music. I willingly add, therefore, that we are all very much obliged to the Bishop of Bangor for taking the chair on this occasion.

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### CONGRESS HALL,

THURSDAY EVENING, OCTOBER 8TH, 1891.

The Right Rev. the PRESIDENT in the Chair.

### THE DIVINE PERSONALITY AND THE BEARING OF BELIEF IN THE SAME ON THE INDIVIDUAL LIFE :

- (a) THE AGNOSTIC POSITION.
- (b) THE THEISTIC POSITION.
- (c) THE CHRISTIAN POSITION.

### PAPERS.

The Rev. J. H. BERNARD, B.D., Archbishop King's Lecturer in Divinity in the University of Dublin; Chaplain to the Lord-Lieutenant of Ireland; and Examining Chaplain to the Lord Bishop of Down and Connor.

(1) The subject prescribed for consideration this evening is so far different from the other subjects on which the Congress has fixed its attention, that it is one on which little divergence of opinion is to be expected among the members of the Christian Church. All of us believe that the world is guided by an Almighty Person with Whom the souls of men may come into communion, after Whose image they are fashioned. And the consequences of such a belief are so momentous and far-reaching that they form the theology and influence the practice of everyone calling himself by the Christian name. But though the subject is thus one as to which Christians are in practical agreement, the conclusions arrived at by the Church are not as yet universally accepted. The Pantheist does not regard the Power at the basis of nature as personal in any intelligible sense; and the Agnostic declares that we can form no propositions of value concerning it at all. And Pantheism and Agnosticism, especially the latter, claim the assent of so many thinking men, that it is well for the Church, from time to time, to consider afresh the terms in which she is accustomed to present this mysterious doctrine of the Personality of God.

(2) First, then, what is to be said on behalf of unbelief? As an Agnostic can never do more than speak for himself as an individual,

there cannot be anything like an Agnostic confession of faith or unfaith; but still it would seem that there are certain general principles underlying the diversity of so-called Agnostic speculation. And one of these is the principle that it is impossible for man to know anything which lies beyond the region of physical experience. Physical facts and their physical antecedents are the proper objects of human investigation; the attempt to lift the veil which separates us from the unknown territory of first causes is vain. Only phenomena are within our ken; that vast outlying region of mystery which surrounds the phenomenal world is impenetrable by the mind of man. With increasing knowledge of natural law, the presence of intelligence in the operations of nature becomes more and more apparent; but we are going beyond our legitimate province if we say that this points to a conscious Person in whom that intelligence has its seat. We know intelligence only as it manifests itself in man, a creature confined within the limits of space and time, and dominated to a large extent at least by physical laws. And to ascribe intelligence of this sort to the inscrutable Power behind nature is but a more refined form of that primitive anthropomorphism which represented God as possessed of bodily organs and swayed by animal passions. That there is an energizing force at the heart of nature is certain; that it seems to operate intelligently and with forethought is equally certain; but that it is a personal intelligence is regarded as an inference for which we have no sufficient warrant. Personality may be only an accidental accompaniment, not an essential property, of intelligence, and therefore is not necessarily predicable of the creative Power.

(3) It is with this last inference only that we are here concerned. No doubt all Agnostics do not represent the matter thus; but a large and increasing number would probably accept this statement of their position. The theory of an unconscious intelligence which is the directive force of nature has been popularized in Germany by the writings of Schopenhauer and von Hartmann, and has been caught up by some prominent writers in our own country. But the adoption of such a doctrine seems to involve a misuse of words which can lead to nothing but hopeless confusion of thought. For consider what is the meaning of the terms employed. To act with intelligence means to act in the present in such a way that certain results shall emerge in the future. The future consequence determines the present operation. But if this be so, the future itself must be present in idea, for it cannot be present in any other way. Now, where there is an idea, there must be a mind recipient of the idea. In other words, intelligent action involves a consciousness of the result on the part of the agent; and this consciousness of a not-self implicitly contains a consciousness of the self, which is the essence of Personality. Hence, then, to admit the indications of intelligence in the operations of nature—an admission made by many calling themselves Agnostics—is to admit that the force behind is self-conscious and personal. We cannot construe intelligence to ourselves except in terms of personality. And thus the laws of our own reason, which are as ultimate and certain as anything can be for us, justify the transition from order to a personal Orderer possessed of a faculty of self-determination and of self-consciousness. This—the foundation of Natural Theology—has been recently defended with such eloquence and such



force by one of the ablest living advocates of Theism—I refer to Dr. James Martineau—that I delay no longer over its discussion.

(4) But now we come to a more difficult part of the problem. It may be rigorously accurate to infer the action of a Divine Person or Persons from the presence of intelligence in a given series of natural operations; but have we any right to regard that Personality as similar to our own in all respects? Quite apart from any philosophical speculation, every student of Scripture is aware that such identification would not be in accordance with the teaching of our Lord and of His Apostles. A dark fringe of mystery surrounds the Godhead which we cannot penetrate. There is an element of Agnosticism in Christianity itself. "We know in part," are the words of S. Paul. We speak of the things of the spiritual world as things which "eye hath not seen, nor ear heard, and which have not entered into the heart of man to conceive." The love of Christ "passeth knowledge"; God's peace "passeth understanding"; His joys are "unspeakable"; His ways are "past finding out." But there is a wide difference\* between this reverence in the presence of revealed mystery, essential to every religion which recognizes that God is infinitely above man, and that Agnosticism of which we are speaking.

It is not easy to formulate this difference, and yet the attempt must be made. We ask, then, in what characteristics do we regard the Divine Personality as like our own? and at what points may we expect, even without the aid of revelation, unlikeness rather than similarity? We have seen that the essence of personality consists in self-determination; and that we are compelled to attribute this at least to the creative Power. For such a step we have Scriptural authority. The foundation of Christianity, that which seems, speaking with all reverence, to have rendered the Incarnation possible, is the saying that man was made *in the image of God*. In other words, the human reason and Divine Reason are one in source, of the same kind, identical in essence. The ultimate laws which dominate the one also dominate the other; the fundamental conditions of our thought we ascribe rigorously to the thoughts of the Supreme Being. For instance we are not able—and no Christian will make the attempt—to conceive of God as willing a contradiction. We do not consider it derogatory to His Omnipotence to say that even for Him a thing cannot be its opposite. But this is the logical law of contradiction. And in like manner the principles described by logicians as the laws of identity and excluded middle are conceived of as necessary forms of Divine, as of human, thinking. Again, the moral law given forth by man's reason spontaneously and independently of influence from without is also regarded as a form of the Divine activity. The command of our moral reason is God's law, not because God has arbitrarily willed it, but because it is the voice of God speaking in us; we are made in His image. Thus we are enabled to predicate with confidence certain propositions, elementary indeed, but yet positive and important, as to the conditions under which the Divine Personality operates. We know in part; but yet *we know*.

(5) Now what may be said on the other side? What prevents us from claiming an altogether intimate acquaintance with the mystery of the Godhead? Just this, that our reason is hampered and baffled by

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\* cf. Caird. "Introduction to the Philosophy of Religion," p. 27.

the conditions of space and time. Spatial and temporal restrictions are binding on every human intelligence; it is as impossible to get away from them as it would be to jump away from one's own shadow. But nevertheless we are conscious that the real self tends towards a superiority over these conditions; they are not essential to us, they are not part of our proper being. We are, in fact, conscious of ourselves as existing in space and in time, and, therefore, we regard ourselves as superior to these limitations. Now to be conscious of a limit is in a sense to be beyond it, to occupy a higher standpoint; and thus we recognize that space and time are not as ultimate and essential conditions of our personality as are the laws of thought or the law of moral obligation. These conditions, then, we cannot pronounce to be modes of the Divine Personality; we *know* that they are only accidental accompaniments of our own, and we have no justification whatever for extending beyond experience the scope of their influence. Here is the philosophical truth contained in Agnostic doctrine; you cannot bind by the laws of space and time that Infinite One "whose kingdom is where space and time are not." But this leaves untouched our certainty as to the laws of right and the laws of intelligence remaining unviolated in the highest region of the Divine nature itself.

(6) If this way of representing the matter be just, certain important results will follow. If the laws of space and time are not restrictive of the Godhead, the laws of number, as we understand them, may not hold good, when applied thereto. It is apparent that in the point of view here suggested the *Personality* of God is not to be identified with *Individuality*. His Personality is not exclusive of all other minds; it in a sense includes them. Self-consciousness with Him does not involve intellectual isolation as it does with men. "In Him we live and move and are." He is the source of human thought as of human life. And it is, perhaps, worth noticing that the very same difficulty which is attendant upon any attempt to explain how, on Christian principles, the Three Persons of the Undivided Trinity can be One in essence and yet remain distinct as Persons, also besets any attempt to explain how, on Theistic principles, the individual minds of finite beings can be one in source and yet distinct as personalities. Not, indeed, that the analogy is adequate; far from it. For under the conditions of our present experience personality involves separateness; we have no right to assert this of the Infinite Spirit. One of the most loudly vaunted axioms of modern thought is that of the solidarity of the human race, the ultimate identity in origin of all finite spirits: but yet, notwithstanding this common origin, the minds of men do not always seek the same objects; their wills clash, their personalities come into collision every day. No such conflict of will can be predicated of the Persons of the Trinity. But the analogy, though inadequate, as all analogies are, is not without its force. It enables us to answer certain objections to the Christian doctrine of God by pointing out that similar objections may be urged against the best account that we can give of the relation between the universal mind of God and those finite minds which ever seek their realization in Him. Most men, whether they be Christians or not, who have any higher view of God than that which regards Him as an absentee Creator, viewing His creation from the outside, accept S. Paul's words, "In Him we live and move and are," as the best statement we can give of the relation between man and God,

between the human personality and the Divine. But then no one pretends that this is a completely intelligible account of the matter, or that we fully understand it all. It is the most satisfactory that we can give, but it leaves great gaps in our knowledge. It is certainly not self-contradictory—it is supported by Scripture, it is the conclusion that has been arrived at by some of the profoundest and most devout thinkers that the world has seen; but then we do not comprehend the exact meaning of it so that we could put the proof of it into the form of an academic demonstration. Now something very similar may be said of the Christian doctrine of one God in Three Persons. The Catholic Faith is this, says the Creed, that we worship One God in Trinity and Trinity in Unity. If it be urged that the meaning of this little word *in* is not completely intelligible, it may be replied that neither is it completely intelligible in the statement, "In Him we live and move and are." The truth is that prepositions like this, which derive all their force for us from the context of the experience to which they are commonly applied, are not applicable in so precise a way to the mysteries of the Divine Nature, that we can set a difficulty of this sort over against the dicta of revelation. He who believes that the phrase so often in our mouths, "the unity of the human race," expresses something more than a metaphor, because it points to the union of all finite spirits in the Infinite Spirit of whom they partake—the perfecting of which union is man's chief business on earth—will feel that there is room, too, for faith in the further position that in that Divine Nature itself there is a triplicity which does not destroy the essential unity of God.

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The Rev. R. C. MOBERLY, Vicar of Great Budworth, Northwich ;  
Examining Chaplain to the Lord Bishop of Chester ;  
and Hon. Canon of Chester.

LET me say, first, that the word "God," if it means anything, must mean, to me, at least this—supreme perfectness of Being. By God, I must mean the highest. I cannot without contradiction conceive at one moment both God and a higher or more comprehensive than God. If, then, I am asked whether I believe in a Personal God, the question to me must mean, not whether I imagine, amongst existences, that of one extra, invisible, but indefinitely magnified, shadow of humanity, but whether I am convinced that the supreme sum and crown of all existence is Personal.

Again, a few words as to what Personality means to me. I cannot frame an abstract definition of it. If I call it self-consciousness, the emphasis is upon the self. And in fact there is nothing else, except itself, by which we can understand or explain personality. But if I still try to describe what the word suggests to me, I would rather say not so much the presence of intelligence, will, etc., but more eminently the fact of being a centre to which the universe of being appears in relation a distinct centre of being, a subject whereof reason, affection, will, consciousness itself, are so many, not separate, parts, but several aspects or activities. For the moment I must rest with this.

Now, the fact of intelligent consciousness in man has led on by necessary steps to the postulate of a supreme universal consciousness, whose thought is the world. It is not urged that this follows as demonstrative knowledge, but as necessary hypothesis—never, indeed, scientifically demonstrable—yet as hypothesis so necessary, so fundamental,

that without it all knowledge and thought whatever becomes unrelated, irrational, chaotic. I may explain that I mean to refer to such an argument as that of Mr. Green in his "Prolegomena."

Without another word, I must take this argument, in the main, for granted. But may I remark that the word consciousness is apt to be ambiguous; and consciousness is not the ultimate fact in man except when it is tacitly taken as equivalent to self-consciousness, the realization of his own personality. More ultimate in man than the *Cogito* is the *Ego sum* which has been based upon it. Not the fact that he thinks, but the fact that he is that of which thought-capacity is an aspect or corollary, is the primary datum of all knowledge and thought. He thinks, indeed, likes, wills, acts; but that central fact of which these all are but so many partial aspects is the fact that he is a self.

Now, if the argument is to proceed, as it must, from the basis of our own self-consciousness, it would seem to be more in accordance with the data to use, not only the secondary fact of man's intelligence, but the primary fact of his selfhood, as carrying us on by necessary steps to the postulate, not merely of a supreme universal intelligence, whose thought is the world, but of a supreme Personality, of whose self-existence the thought that constitutes and informs the world is but one aspect or mode.

Here, again, as in the former case, we have rather a necessary hypothesis than demonstrative knowledge. But is not the hypothesis at least a necessary one? If, for the very idea of a kosmos, we must assume one all-informing, omnipresent intelligence, how can we stop short, in our intellectual necessity, of a Person whose intelligence it is? Intelligence is an inconceivable abstraction—in the very act of mounting the throne of universal sovereignty it dissolves, after all, into voidness without a meaning, except it be an activity or aspect of the being of an intelligent personality.

But if intelligence is really inconceivable apart from an intelligent one, the supposition that an intelligent one can be only intelligent—a living reason without affection, moral character, or whatever else belongs to our necessary conception of a self—this, if not inconceivable, is at least gratuitous. It is an arbitrary imagination, not following out the lines of any data which the world of experience either presents or suggests to us.

Or, to put this differently, it is plain that in our experience of existence there are moral data everywhere, not less obvious, though perhaps more complex, than the rational; and that moral personality is in fact the highest phenomenon to be found in experience:—not intellect, not will, not even all-sacrificing love—in impersonal abstraction; but these as aspects of personality—personality as that in which these really are, and which itself is in them. Either, then, there is no supreme existence, in which case everything is irrational, and there is really neither knowledge nor universe; or the supreme existence is indefinitely lower than its own lower manifestations; or the supreme existence is Personal.

Personality, involving, as necessary qualities of its being, reason, will, love, is incomparably the highest phenomenon known to experience, and as such has to be related with whatever is above it and below it by any philosophy based upon experience. But among personalities there

are higher and lower. The highest phenomenon, then, known to experience, is moral personality in its most advanced stages of beauty, verging more and more towards its own ideal, growing with visible approach into the lineaments of perfect goodness.

Either, then, the highest phenomenon known to experience is a more and more glorious approach towards the blankness of an abstraction which is really non-existent—a view which gives the lie, not only to every kindling aspiration, but to every essential condition of intellect—or supreme existence is that towards which the most beautiful fulness of human personality is but an approach. But in this case it cannot be lower than personality in its stages of imperfectness. Supreme existence is either inferior to man, with an inferiority which is literally immeasurable, or it is all, at least, which we have known, or can conceive, in personality. The Universe is a chaos void of relations, and man's existence an intolerable enigma and bathos, if the supreme existence does not comprise, as well as transcend, everything in human personality which makes that personality what it is—the crowning phenomenon of experience, the crowning conception, open to us, of existence.

Now, in all this I have been starting from myself—that is, from human experience of personality; that is, from personality which, at best, is plainly finite, not self-caused, dimly feeling after the conditions of its own existence, conscious of innumerable limitations, most imperfectly realizing itself; so that, when I come to think of it, even when I try to speak simply of my own experience of myself, I am speaking of something which, though suggested by experience, is *not* realized in experience, something which transcends the limitations under which alone I have known it, something to which nothing that I know fully corresponds. This is true, not only of some imaginary absolute, it is true of any idea I can possibly form of the meaning of the word personality as applied to myself. Even this, as I cannot but conceive it, is always more than any momentary, or any collective, experience of mine.

Now, the moment I realize that experience of human personality, though the only knowledge by which we can conceive personality is yet but a dim approach to an idea not attained by it, nor (we may say) attainable, I begin to understand a little better what I am aiming at in arguing for Supreme Personality. It is not that human personality is a realized completeness to which we desire to make our conceptions of Divine Being correspond, but rather that human experience gives us indications of what Personality, in its fuller realization, would mean. Personality that lives only under material conditions in a world of dying, personality whose existence and origin are alike wholly independent of its own thought and will, and which only by degrees discovers a little as to the conditions of its own being—whatever rank it may hold in relation to other present phenomena—is plainly a most limited and imperfect form of personality. Only, then, Supreme Being can attain the full idea of Personality. The ideals which hover behind and above human experience are suggestions, are approaches, more or less, towards that.

And then, by consequence from these thoughts, one step more—namely, that created personalities, which themselves are finite, will only attain their own finite personality perfectly in union with the Infinite Divine.

The relation of the sanctified spirit of man with the Spirit of God that sanctifieth it may be said, perhaps, to involve no difficulty of thought so long as the man is only too sharply differentiated by sin or imperfection. But carry the thought on from all imperfect stages to the perfection of ultimate Beatitude—no trace left of independency of self-hood, no divergence of thought, feeling, or will—perfect Oneness at last, in the highest conceivable fulness of the words, "He that is joined to the Lord is one spirit";\* and what, *then*, exactly, in that supreme unity of spirit, constitutes the distinction between the beatified spirit and its God? Or is perfect beatification, after all, but a Christian form of Nirvana, a merging of separate personality in the life Divine?

I have, indeed, a further object in raising the question. For the difficulty, whatever it be, of conceiving personal distinctness where there is flawless unity of mind and spirit, coupled with the fact that both the distinctness and the unity must be true, if Beatification is not to be Nirvana after all, is suggestive also in reference to the Christian doctrine of the Holy Trinity.

I am very far from meaning that the unity of a beatified spirit with God is wholly the same as the unity which binds the Persons of the Blessed Trinity, or that the distinction of Persons in the Blessed Trinity is the same as that which would distinguish a spirit in bliss from its God; but I do suggest that the intellectual difficulty of conceiving the coincidence of distinctness and unity is so far not dissimilar in the one case and the other, that if you could prove to me that the Athanasian doctrine was irrational, you would by the force of the same proof compel me to choose between eternal separation of spirit from God, or eternal obliteration of myself.

Now even to raise this question seems to me to help forward our thought. The beatified soul is not God, yet is one with God. What is that, then, which constitutes at once its eternal distinction from, its eternal union with, God? Perhaps the nearest answer that can be given is—Reciprocation of love. To the nature of this belongs at once essential unity and essential non-identity—a unity which, but for the personal distinctness, would be but the dead shadow of a living unity, a unity which mere identification would instantly destroy. (I can but glance, in parenthesis, at the Scriptural view of the unity of husband and wife, and that mystery of meanings behind, to which the loveliest ideal of marriage unity stands only as shadow of suggestion.)

But if union with God is necessary for the full personality of created persons, is union with created persons equally necessary for the Personality of Supreme Being?

The question would only be difficult to those who, in their adoration of Divine unity, insist on seeing a merely numerical oneness. For this they are content to strip Supreme Personality of some of the conditions which, to us at least, make Personality intelligible; perhaps even to shrink from contemplating Supreme Being at all (as Dr. Martineau says that Unitarians commonly do†), except in manifested relations to a visible universe, of which, however much it may be informed by Him, this must at least remain eternally true, that He is more than it.

\* 1 Cor. vi. 17.

† Essays, Vol. II., "A Way out of the Trinitarian Controversy," pp. 527, 533, 534.

But, indeed, the mutual love between God and created beings, even where it has reached its perfectness, though it exhaust the whole possibility of the creature, cannot perfectly fulfil the Being of God.

We seem, then, to ourselves to be uttering only a truism when we say that Supreme Personality must not lack, it must have within itself, as parts of its being, every condition of Supreme Personality. Foremost among such conditions we cannot but conceive that wherein even reason and self-consciousness find their climax—satisfaction of perfect love. But love that is not mutual is not perfect love.

Without this, then, we must still doubt whether any conception of supreme existence can be, for us, quite real; whether any true meaning can be put into such words as that God is an Almighty, or Eternal, or Infinite Personality; whether the conception of the existence from eternity of a single Personality, sole, unrelated, unique—One within whom there is not both active and passive, both subject and object, both contemplating and being contemplated, both loving and being loved, is so much as a consistent intellectual possibility; whether, that is to say, the meaning of eternal existence, as applied to such an one, is, after all, for us, distinguishable from eternal non-existence.

Brevity has compelled me to omit a score of apologies. But, once for all, let me say that I do not dream either that human reason can, by arguing, prescribe the conditions of Divine existence, or that these things which I have tried to indicate are themselves achievements of reason. Rather it is that in these things, when revealed, reason finds a harmony which she elsewhere had sought in vain.

Does anyone say that those who find relatedness, mutual knowledge, mutual love, within the necessity of Supreme Being itself, are, at all events, qualifying, straining, the conception of unity? I submit that they are rather strongly reinforcing it. It might possibly be urged that in eternal reciprocity of Infinite Love, not only is there a real unity, but a unity profounder, more living, truer, *even as unity*, than the loneliness of a merely numerical singularity; at the least, we may venture to doubt whether a conception so external as oneness of mere number can exhaust the meaning of the unity of the Living God; at the least, we may claim that for us our faith in a Monad is a faith, not with less, but with more richness of meaning, when it images to us, as its inner principle of oneness, not barely the unit of arithmetic, but also the Unity of the Spirit, which is Love.

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As my own studies have lain mainly in the line of science, I may perhaps assume that when I was asked to address the Congress on the subject of the Being of God, it was intended that I should enter more particularly into the hindrances or helps which the study of science might afford towards the conception of that idea.

The subject matter of natural science deals with the investigation of what are called second causes, and with the tracing of the consequences

which flow from them. This process of naturally faculties analogous to those which are exercised in the study of mathematics. It fosters honesty and love of truth. The discovery of physical truths by the trained exercise of our natural powers is highly fascinating. But by itself alone, without the compensation afforded by the exercise of faculties of a totally different kind, it seems to have some tendency to lead a man to look on the exercise of his natural reason, unaided except in so far as he may be assisted by his fellow-men, as the sole method by which he can arrive at truth. Noble and useful as the study of science is in itself, useful, not merely for the material advantages which its pursuit is sure to confer on mankind, but also for the exercise of the intellectual capacities and moral qualities which it calls into play, still, by itself alone, it is not competent to supply the wants of our moral nature. I believe that a too exclusive devotion to the tracing of phenomena to their causes, by which word I mean, of course, those second causes which alone are the subject of scientific investigation, may have a tendency to make the scientist rest satisfied with the results that can be obtained by this method of investigation; to lead him to look on those second causes to which he has referred the phenomena that are directly observed as having a sort of self-existence, which he declines to look behind. It may lead him, perhaps, to regard all that lies beyond what can be made out by *this* method of investigation as unknowable; perhaps even to deny that there *can* be anything beyond, and to assume that the investigation of the laws of matter *must* theoretically be sufficient for accounting for the whole system of nature, though, of course, nobody can pretend that we have actually advanced so far in our science as to be able to give such an account. The former position is that of the Agnostic; the latter can hardly be distinguished from that of the downright Atheist.

But in saying that the pursuit of science *may* tend in either of these directions, I hope I may not be misunderstood. I would not for a moment admit that there is anything in the pursuit itself leading to any such conclusion. Nor, again, would I admit that scientific men are as a rule sceptics. Of course there may be sceptics among them, just as there may be among those who are not scientific. And I think it likely enough that they get credit for more scepticism than they deserve, and that for the following reason:

Those who are earnest maintainers of religious faith know, many of them, but little about science. They may have been accustomed from early years to suppose some things, which really lie in the domain of science, to be affirmed by what they believe to be a revelation; and when they find some of these things rejected by scientific men on weighty grounds, which to them are unintelligible, they are disposed to think that such men must be sceptics, whereas the root of the error lies in their own misapprehension of what revelation involves.

Doubtless harm has been done, and scepticism encouraged, by the well-intentioned but mistaken zeal of some who, in maintaining what they fancied was involved in revealed truth, have rejected what is believed on weighty scientific evidence to be true by persons competent to examine the evidence, and who have treated as sceptics the scientific men who upheld something contrary to what they themselves erroneously supposed to have been taught by revelation. But such mistakes are, in



good measure, a thing of the past, at least among those who combine with their theological learning some amount of scientific knowledge, or who, if they know little of science themselves, are ready to respect the conclusions of scientific men.

But we are not to jump from one extreme to the other; and because harm may have been done in the past by an obstinate rejection of scientific evidence, we are not bound to show how the Faith is to be maintained in the face of every scientific conjecture, assumed to be true, which may have been thrown out, or even to some extent favourably regarded, by scientific men. We are bound to believe that what has been revealed and what can be established on proper scientific evidence cannot be in opposition; but the same immunity from opposition to revealed truth does not belong to a mere scientific conjecture. Should the conjecture be erroneous, it may very well be that it is really in opposition to revealed truth; and, therefore, if we attempt to reconcile revelation with it, it may be that we shall be led to present revealed truth in a maimed and imperfect form.

It is, if I mistake not, chiefly, if not entirely, in the region of what I may call scientific romance, that apparent opposition may arise between what is put forward as scientific, and what is rightly regarded as taught by revelation. I say, "what is rightly regarded," because there may, of course, be such a thing as what I may call theological romance, just as there may be scientific.

I have briefly referred to some moral advantages which it seems to me that the study of science is calculated to offer in the way of exercising and encouraging an honest, unbiased search after truth. It may, however, also be beneficial in other ways. Modern science forcibly impresses us with ideas of the immensity of the Universe, and the community of the laws regulating the whole. If we look on the system of nature as the work of a Supreme Being, we thus get an exalted idea of His greatness. The anthropomorphism which is apt to beset us when we think only of His personal relations to ourselves is kept in check. The community of physical law which reigns throughout the universe leads us to the conception of moral laws no less general; warns us against the idea of special exemptions in our own favour; teaches us that we must conform ourselves to the system which God has appointed for ourselves in common with our fellow-men.

Truly it is difficult to associate the idea of Personality with that of Omnipresence and Infinity in other respects. If, in the contemplation of a Personal God, our ideas are in danger of becoming too anthropomorphic, on the other hand, when we think of Him in relation to the vastness of the universe, the idea of Personality is apt to fall into the background. But here the Christian revelation steps in to our aid. Through One in Whom the Divine and human natures are united, Who as Son of Man is intelligible to us, and Who being at the same time Son of God, is "the image of the invisible God," we are enabled, without sacrifice of the idea of the infinite nature of God, to think of Him as a Personal Being; to form—if such an expression may be allowed—some conception of His character; to learn, in a manner that we could not have attained to by the mere study of nature, that "God is love."

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## ADDRESSES.

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WHEN we speak of the Divine Being as personal, we are using, of course, an expression borrowed from our own human life. Our best chance, then, of defining and realizing what we mean by this usage will be to ascertain what are the ideas and associations which the word *personality* conveys in its purely human reference. We shall then be in a position to consider what meaning the term carries in its application to God.

What do we mean by the personality of a man? The word has associations in two separate directions—positive and negative. It affirms and it denies certain things of the individual to whom it is referred. *First*, let us consider its negative implications. It excludes absolutely all other human beings from the life of the given individual. The personality of A carries with it in its very idea the thought that he is not the same as B. His generic character is the same. A is a man and B is a man; but that is all: the personality of A distinguishes him finally and completely from B within the boundaries of the human kind. Together with this exclusiveness go various other negative associations. We recognize the person as one—one among a crowd of others actual or possible—hedged in and limited by them. Hence the idea of personality considered so far is a negative and limiting idea, although so positive in appearance. It tells us rather what a man is not than what he is. Let us observe, too, that we attain it by reflection upon mankind from without. We survey men broadly, and notice their generic agreements, their individual differences, and we express this shortly by the term *personality*.

But, *secondly*, it is impossible to rest in a conception of personality which assigns to each particular human being the same sort of individuality as we allow to a flock of sheep; we require something far more definite than this, and we find it by turning aside from the outward aspect of mankind and looking within our own consciousness. Looking within, then, we ask again, What do we mean by personality? The answer can hardly be doubtful. We mean by it that thread of sameness which links together all the variety of experience. Just think of the events which happen to any human being in one day; how they vary in time, in place, in character; how tedious, how impossible it would be to follow them all up and chronicle them all; their variety and minuteness would baffle any such attempt. When we look at life in this way, it seems as if it would never be possible to manage it, or to introduce any order or principle into such confusion. Yet this difficulty vanishes in our actual experience of our own life. How is this? It is because in the first case we approach the series of events as though all were equally important, all equally capable of standing alone, and being chronicled separately, because we approach them without the guiding clue which transforms them from a chaos into an ordered whole. That clue is the personal self. All the crowded series of events which makes up the experience even of our dullest days is bound together by the sense that it is all ours. We pass backwards and forwards freely in memory. We recall this or that act or word, readily and without confusion, so long as the experience is fresh and vivid. And all our readiness in dealing with experiences which are still recent and vivid, and all the vividness of memories belonging to a more distant past, depend absolutely upon the fact that the experiences are our own—that their variety and complexity is subdued into the unity of the individual life. I have nothing to do here and now with questions which arise out of this—questions as to the origin and development of the conviction of personality—its bearing on immortality, or on the

nature and validity of our knowledge. I simply wish to draw your attention to this one fact, that personality, seen from within, is the constitutive unity—to use technical language—which makes our experience ours; it is the thread which holds together the various items in our life, and *makes them ours*. How may we express this theoretically? By saying that the positive ideas conveyed by personality are these: continuity of life; sameness in the midst of difference and variety. And let us notice again that this is a statement of our actual experience, or rather it is assumed in the fact that we have any experience at all. It is simply another expression for the words “our experience” to say that a variety of confused events are strung together upon the thread of our personality. We find out our experience through our personality—the unity which makes it ours.

And it is no less true that we become conscious of our personal selves through our experience. It is revealed to us at the same moment as our own personal identity. We learn the existence of our own life by finding ourselves living; and we find out that we are personal by realizing our personal experience. It is not quite like our gradual progress in self-knowledge. A man as he goes on in life gets to find out what his tendencies and his temptations are, and the idea of his own character which he thus forms is the result of his experience and the outcome of his action. But the existence of his personal being is assumed, if not fully realized, the moment that he is capable of saying, I see this—I know that—I remember the other. Without the experiences which call out such remarks his personality might lie dormant, unrealized in consciousness; the moment they occur his personality has been revealed to him.

When we come to enquire next in what sense we apply the term *personal* to God, it becomes clear at once that the negative associations of the word—of which I spoke first—are highly dangerous. We do not intend when we use it to distinguish the God we worship from a host of others; we deny that there are any others; that is part of the meaning of the monotheism which we profess. Still less dare we insist on these negative associations when we speak of Three Persons in one God. To press the negative sense of personality here would leave us with a belief in Three Gods, not Three Persons in one God. To do this would be to lay ourselves open to the criticisms upon our doctrine of God from the Agnostic side. It is always tacitly assumed by those who write in this interest that our application of the idea of Personality to God leaves us no escape from Tritheism, if we are Trinitarians, and from a very crude form of Anthropomorphism, if we are barely Theists. And we must admit that the Agnostic criticisms have considerable force in relation to both these points of view. So long as personality is identified with a mere negation excluding others of a like class, so long it will be impossible to maintain a rational idea of a Personal God in face of criticisms from the Agnostic side. The way to turn the edge of these positions lies in two directions: (1) we must emphasize the positive rather than the negative attributes of Personality; (2) we must give up the attempt to maintain the Personality of God apart from the Doctrine of the Holy Trinity; in other words, we must give this Doctrine its place as the true and complete and only Doctrine of God which Christian thought can maintain with satisfaction. I will illustrate both these points as shortly as I can.

First.—Let us go back upon the positive ideas involved in Personality. We have said that it implies a continuous life, realized by each individual man by means of his experience. As he goes on and collects a store of thoughts and memories, he becomes conscious of himself, too, as a person—the person to whom it all belongs. Here we have the thought of an actual stream of life running through a varied experience. But it will be observed at once that the experience through which the

man becomes conscious of himself is all outside him ; it comes from without, and he starts into activity, and self-knowledge in response to it. How can we apply this to God? Will there not be a serious danger of making God depend for His consciousness, if not for His very existence, upon some other thing? Certainly there is this danger, and it is a danger into which the best forms of Pantheism invariably fall. God is represented by Hegel, for instance, as a correlative of the world ; without the world, he tells us, God is not God ; the world is necessary to make God complete.

Now here we seem to have reached a deadlock. The negative associations of Personality landed us in a Tritheism or in a bare Theism ; the positive associations of the word have given us indeed the thought of life and activity, but result in Pantheism. The solution of this difficulty is to be found in the Trinitarian conception of God. The fulness of reciprocal life which man partially and clumsily realizes through the world, is attained with ideal and (to us) inconceivable completeness in the Eternal Three in One. Man's life begins in time, but God is eternal. Man awakes to a consciousness of himself gradually and imperfectly ; but the mutual love and knowledge of the Persons of the Holy Trinity is changeless and for ever complete. The object in which man finds the revelation of himself is, in some sense, alien to him, and independent of him ; but the Son and the Holy Spirit are of one substance with the Father.

I have been forced, from lack of time, to assume that the Doctrine of the Consubstantiality of the Son and the Holy Spirit is the true doctrine of the Church, and the true expression of the hints in Holy Scripture. I now wish, in conclusion, to indicate briefly the position to which my remarks have been tending. It is this. We cannot use the personality of man, *by itself*, as a means of speculation upon the nature of God. But, starting with an analysis, as careful as we can make it, of the personality of man, aided by the age-long conviction that man's highest prerogatives are those in which he is in the image of God, we may compare our conclusions as to man's personality with the revealed declaration in Holy Scripture of the Being of God. We shall then see, I think, that the Nature of God is the ideal type, of which the nature of man is a faint and partial picture. We shall end, not in an anthropomorphic conception of God, but in a theo-morphic conception of man ; and though we may feel sure that the convergent lines of our method—the analysis of man's nature, the interpretation of man's convictions, and of the utterances of Scripture—though we may feel sure that these will not lead us wrong, though we may be certain of our doctrine so far as it goes, we shall not, if we are wise, suppose that we know all that is true of the Nature of God, but rather echo S. Augustine's reserve—*Dictum est tres personæ non ut hoc diceretur sed ne taceretur*.—(De Trin. V. ix., 10.)

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[READ BY THE REV. W. L. MARTIN, ONE OF THE HON. SECRETARIES OF THE CONGRESS.]

In some sense, I suppose that the whole story of revelation is an endeavour to bring home to human minds the meaning of personality in an Infinite Being. If revelation begins by assuming in the most emphatic way that man can "covenant" with God, and God with man, as if there were some sort of equality between them—an equality of a kind that rendered it even possible for man to wrestle with God for His blessing—yet it soon passes into the stage in which it reads like an endeavour to make us realize the vastness of the difficulty of any such communion as that between God and man, even while insisting on its reality and the obligation imposed on man not to be

content with anything less. The name under which God reveals Himself to Moses, "I am that I am," sounds like an anticipation of one of the Greek conceptions of self-existence; indeed, as if it might be intended to make man shrink at the name into the nothingness of his ephemeral existence. Yet that was very far from the real drift. The real drift was to give Moses confidence in the everlasting arm by which he was to be sustained in his work of deliverance. "The Strength of Israel is not a man that He should repent," says Samuel to Saul, implying that if He were, He would be, not "the strength of Israel," but the weakness of Israel. And when Isaiah declares in God's name, "My thoughts are not your thoughts, neither are your ways My ways, saith the Lord; for as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts," the intention is not to overwhelm man with the pettiness and insignificance of his thoughts and ways, but to assure him that if the wicked man would but forsake his ways, and the unrighteous man his thoughts, God was too great to *withhold* His abundant pardon, not too great to grant it.

Revelation is full of the incommensurableness of the Divine and human personalities; but this incommensurableness is insisted on always from the point of view that therein lies, not the despair, but the hope of the human race—"I am the Lord, and there is none else; there is no God beside Me: I girded thee, though thou hast not known Me: that they may know from the rising of the sun, and from the west, that there is none beside Me. I am the Lord, and there is none else. I form the light, and create darkness; I make peace, and create evil; I the Lord do all these things." One reads this at first as if it were intended to extinguish human effort and produce a sort of Mahomedan fatalism—nay, as if it ascribed human sin to God no less than Divine grace; but the prophet's purport is precisely the reverse, for he goes on—"Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together; I the Lord have created it." In other words, the incommensurableness of the Divine Personality with the human, though it is no excuse for the sin of man, is the one hope for his salvation. Or, as the same prophet says again—"Thus saith the High and Lofty One, that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones; for I will not contend for ever, neither will I be always wroth; for the spirit should fail before Me and the souls which I have made."

Of course it will be said, and will be said truly, that the immeasurable strength and depth and height of the Divine Personality is never proved in Scripture, but is assumed from beginning to end, from the account of creation in Genesis to the assertion of S. James—"Every good gift and every perfect gift is from above, and cometh down from the Father of Lights, with whom is no variableness, neither shadow of turning. Of His own will begat He us with the word of truth, that we should be a kind of firstfruits of His creatures." And it is perfectly true that this is assumed, not proved. Even in the argument for the Personality of God given in the ninety-fourth Psalm, where those who make light of the Divine personality are answered—"He that planted the ear, shall He not hear? He that formed the eye, shall He not see? He that chastiseth the heathen, shall He not correct? even He that teacheth man knowledge?"—there is an obvious *petitio principii* ingrained in the context, for an act of voluntary condescension on the part of infinitely higher power is assumed in the very structure of the sentence containing the argument. This is, I think, not only to be frankly admitted, but to be eagerly maintained. Nay, the Bible in this respect differs from Plato only in the steadiness, the continuity, the

energy, the conviction, of this faith ; in its absolute incapacity for conceiving of any origin for man, and for the world which man inhabits, that is not infinitely above, instead of indefinitely below us.

The Bible is not only not agnostic, but it regards Agnosticism on this point as indicating an utterly foolish and intolerable emptiness of mind and heart. Probably it never occurred to a single one of the sacred writers that by attenuating the steps of creation, and showing that it arose little by little, the Divine Personality of the Creator might be explained away. Yet the author of the Book of Job wrote his great poem expressly to demonstrate that the ways of God are past finding out ; that we dare not attribute to Him such a narrow personality as man's, or anything approaching its limitations and its easily discerned motives. In a sense, the author of Job was an Agnostic, though an Agnostic of very different type from our modern Agnostics. He had a fixed disbelief that it is always or often possible on any large scale "to vindicate the ways of God to man." But he held, nevertheless, that though we cannot comprehend or unravel the mystery of the Divine purposes, the signs of a Personality far higher and more searching than our own are sown so thickly over the whole Universe in which we live, that it is sheer folly and madness to ignore them. "Where shall wisdom be found, and where is the place of understanding ?" It is not in the material Universe ; it cannot be drawn up from the depths of the sea, or mined from the deep places of the earth. Even "destruction and death" have heard of the fame of wisdom, though it is not with them. But God alone "understandeth the way thereof," and the inspired author rebukes the folly of anything like human arrogance, declaring that wisdom for us is born of reverence and humility—"Unto man he saith : Behold, the fear of the Lord, that is wisdom, and to depart from evil is understanding." There we have the secret of the Bible, even as the great Agnostic poet of revelation represents it. The personality of man is stimulated and strengthened, not by looking down upon the Universe as if man touched its highest point, but by looking up to that infinitely higher wisdom, in the hollow of whose hand man is conscious of being held fast.

No doubt, it is a *petitio principii* to assume that the Divine Personality is simply infinite, and, therefore, incommensurable with ours ; but, after all, it would be a vastly more difficult *petitio principii* to assume the converse of this, especially as it would be a *petitio principii* which would paralyze instead of strengthening us, which would kill hope instead of fostering it. Life is impossible without assumptions, and the assumptions which have to be made should be those which render life fruitful, not those which sterilize it almost in the very germ. If the just live by faith, it is no less true that the unjust live by doubt and despair.

But I think that the overpowering Divine Personality which had been the strength and life of Judaism, had before the coming of Christ tended to foster in the Jews an Oriental type of self-humiliation, the sort of disposition to crouch before omnipotence, which is now better expressed by Mahomedanism than by Judaism ; and that the revelation of a suffering Messiah, of a Divine life which had emptied itself in some mysterious manner of the Divine impassibility, which had revealed itself, not only in power, but in weakness ; not only in glory, but in humility ; and not only in weakness and humility, but in the half-impersonal inspiration of a secret Comforter, was needed in order to produce that spirit of sympathy between man and God which the main course of Jewish history had somewhat tended to obscure and to eclipse. After all, "the Strength of Israel" and "the Word Who became flesh and dwelt amongst us," are not exactly identical in their influence on the human spirit. There are elements in the latter revelation which were invisible in the former ; and the God Who was revealed as irresistible power first, as willing sufferer and Saviour, and,

herefore, as perfect Judge, next, and as the Comforter and Consoler, the secret Lord and Giver of Life, last, was certainly not so terrible and over-awing, though He was a much more complex, and in some respects even a more incomprehensible Deity than He Whose will the law had reflected, and before Whose intolerable splendour and majesty the greatest of the prophets had cowered abashed. I think that there is a sense, and a true sense, in which the Divine Personality is less overwhelming as it is revealed in Christ, than it is as it is revealed by the Law and the Prophets. Just as it is impossible to be unselfish without a nobler self than is mirrored in the harsher features of mere selfishness, so it is impossible to be impersonal without a Diviner personality than is mirrored in the life of a dominant personality. Christian doctrine and life reveal the Divine Personality in what may be truly called impersonal as well as personal manifestations, and thereby unfold a richer, a deeper, and a more comprehensive kind of infinitude than any which could be fully revealed under the old prophetic formula, "Thus saith the Lord."

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The Rev. ALEX. J. HARRISON, B.D., Vicar of Lightcliffe,  
Halifax; Evidential Missioner of the Church Parochial  
Mission Society; and Lecturer of the Christian  
Evidence Society.

I.—STANDPOINT. Experience in evidential work suggests that it is not well to make the questions of belief turn on their bearing on individual life. Among Jews, for example, as I have read, and among Unitarians and so-called Agnostics, as I know, one finds men and women of high character and gracious spirit; and you cannot, in their case, say, with any advantage, "You are to believe the Catholic Faith because of its bearing on individual life." Nor is it well, even to men of lower type, to address such words as these: "Sirs, you are to believe in the Divine Personality, because if you do not you will be very uncomfortable in this life, and still more so in the life to come." The importance of any statement presented for belief is a reason for directing attention to the subject, and the great influence the belief would have on life may make the subject take the first rank in importance; but for the belief itself there can be but one justification. From the least to the most weighty of statements, whether their influence on life is trifling or immense, there can be but one allowable reason for belief, and that is their truth.

It is well to bear in mind the other side also. The Jew, Unitarian, or so-called Agnostic, may point with pardonable pride to the examples of unselfish life and beneficent influence that they are able to present to the world. But the munificence of a Jewish millionaire does not prove that the Messiah did not come. The pure ethical philosophy of an Unitarian theologian does not prove that the Son of God is not God the Son. The devotion to truth within his special range of knowledge, or the splendid achievements within his peculiar sphere of labour, on the part of the Agnostic scientist, does not prove untrue this statement: "The Power manifested in all phenomena is not *less* than Personal." There can be no justifiable reason for the rejection of any statement except that it is perceived to be false, or for hesitation in receiving it except that it is not perceived to be true.

Every morally thoughtful man will, on reflection, admit that it is desirable to distinguish between truth and importance. Yet, alike on the sceptical and Christian side, one finds the distinction constantly overlooked to the great confusion of the issues involved. For example, the quietness of the Christian death is often cited as

a reason for accepting, and the other-worldliness of the Christian life as a reason for rejecting, the Christian religion. One may suppose that in both cases there is in the background of consciousness a feeling that one is testing religion by its fruits ; but what is immediately before the mind is advantage or disadvantage, not truth or untruth.

Then we must take care to indicate clearly what belief and what personality we intend ; otherwise, may it not be truly said that belief in Divine Personality of some sort has always existed in the world, and therefore co-existed with all the vices and crimes of mankind ? It may be answered, the belief did not produce the crimes. Perhaps not ; yet, in its bearing on individual life, it was too weak to prevent the crimes. But are there no cases where the crime was the manifest result of the belief ? Would not even a short list of those who thought they were doing God service by murderous outrages on their fellow-men fill you with horror ? No, we cannot undertake to defend every belief in a Divine Personality. The one defensible Faith is the belief that Christ required in the God that Christ revealed.

And, as the acknowledged possibility of mixed belief may suggest, we have to study truth qualitatively and quantitatively. We have to ask of any statement—In what sense is it true ? How far is it true ? But, in doing this, the first thing is to disentangle the essential proposition, and keep steadfastly to that. Thus, in the present instance, the limitation of the subject whose truth we desire to set forth to the Personality of the God of Christ, frees us from responsibility for the influence of beliefs, which, whether in themselves ill- or well-founded, are not a necessary part of the Christianity of Christ. We are not, as believers in the God of Christ, bound to give for the hope that is in us a reason in the terms of philosophy and theology. We are not under obligation to have arrived at settled convictions as to what may be meant by the Infinite, the Absolute, the Unconditioned of the one, or the Omnipotence, Omnipresence, Omniscience of the other. The supreme reason for belief in the God of Christ is Christ Himself. To the Jew, to the Unitarian, to the so-called Agnostic, we have one and the same answer—Christ. You cannot account for Him without arriving at the Catholic Faith ; and we ask you to accept that Faith, not because of its bearing on your life, but because it is true.

Yet, as the influence of a creed may be an element in the evidence on its behalf, a legitimate use may be made of the bearing of belief in the Divine Personality on individual life. Two examples may be given :—

(1) There can be no question that he who is able to accept our Lord's interpretation of Divine Providence as individual, as well as universal, will, so far forth, live a comparatively strong and happy life. In the great majority of cases men become sceptics, not because of scholarly difficulties, but because of the seeming impossibility of reconciling their experiences of life with any reasonable conception, I will not say of Divine Justice, but of Divine Love, intensified by their observation of the fact that Christians, who profess to believe Christ's interpretation of God, do not usually appear to derive, in periods of outward adversity, any great comfort from their faith, or to be less keenly eager for merely worldly advantage than other men. It is needless to point out how completely such a man's life would be changed if he really believed the words of our Lord : " Are not two sparrows sold for a farthing ? and not one of them shall fall to the ground without your Father. But the very hairs of your head are all numbered. Fear not, therefore ; ye are of more value than many sparrows." That such a faith would make one calm, strong, and brave, is not of itself a complete justification of the belief, but it affords a certain presumption in favour of its truth.

(2) I have no disposition to challenge the accuracy of statements one reads and



hears about men who never appear to be troubled by any feeling of moral impotence, or to have any consciousness of their own guilt before God. For anything I know to the contrary, these may be among the righteous whom the Son of Man did not come to call to repentance. But for ordinary men like myself the question of sin is, from the hour we begin to seriously think about it until it is settled, the really supreme problem of life. For my own part, I am perfectly conscious of two things, of which the first is that I have sinned willingly, and am so far guilty; and the other, that I have sinned unwillingly, and am so far impotent. I am not concerned to enquire what is the precise height of the guilt, or the exact depth of the impotence. Whatever it is, it is too much. I do not feel it any exaggeration to cry with Paul, "O wretched man that I am! who shall deliver me out of the body of this death?" Is it necessary, in such a case as this, to point out the bearing of the belief that should be able to reply, "I thank God, through Jesus Christ our Lord." Such considerations are more than incentives to study; they are elements in the evidence itself. Nay, more, when we come to the argument arising out of spiritual experience, such evidence as this becomes of high scientific value. It does not settle questions of scholarship, but it shows the reality of the spiritual force and the change of spiritual relation by which the impotent and guilty soul passes from the imprisonment of a living death into the glorious liberty of the "children of God."

II.—Method. If I may venture to give a word of counsel to those who have much to do with sceptics, I would say: Try to realize in your own minds the real nature of the difficulty they feel, and meet it as frankly and fully as you can. Regard the scoffs, sneers, and jests you may hear from their lips as symptoms of an inner unrest which you are, if possible, to reach; and try to shake off, as unworthy of you, every desire to gain a mere argumentative triumph over your opponent. (1) Take as an illustration that fearful word—anthropomorphism. Now many sceptics sincerely believe that the doctrine of the Divine Personality is anthropomorphic, and therefore untrue. In dealing with such an opponent, ascertain to begin with what *he* means by the word. Often, you will find, what he has in his thoughts as the teaching of the Church is really no part of the Catholic Faith at all. Make this clear to him, however long it may take, and you will have won your man. I speak from experience. I have talked to hundreds of men who were sceptics for reasons easily removed by those who are themselves content with the Catholic Faith, and have sympathy enough to understand *how* men become sceptics. Let us now suppose it is not simply to gross material anthropomorphism, but to its highest and most spiritual forms, that your opponent objects. How will you deal with him? Is your sympathy deep enough and patient enough to deal with one who finds fault with what seems to yourself so pure, so noble, so manifestly true? If it is, then ask him to consider whether he has really grasped what his own position involves. Is it not your implication, you may say, that whatever is anthropomorphic cannot be true of God? You have then some idea of God with which you make the comparison. What is that idea? As you have it, is it not anthropomorphic? An anthropomorphic idea of God is not, then, necessarily false. I am not over fond of dilemmas, but does it not follow that your own idea of God must either be false because it is anthropomorphic, or true notwithstanding its anthropomorphism? But consider a little farther. Is there not some confusion of the idea and its object? Is space or time anthropomorphic? Yet your *idea* of space or time must be, since you are a man. Do you imagine that by calling God the "Inscrutable Power" you can avoid the difficulty? But is not "inscrutability" an anthropomorphic idea. Is not "Power" an anthropomorphic experience? The choice, then, is simply between lower and higher forms of anthropomorphism. And surely it is more justifiable to believe

that God is not less than the highest we can think Him than to limit His glory to the solitary idea of power? But, you say, Power is the Ultimate of Ultimates, and so is the highest. Be it so. Then we do not differ. The Ultimate of Ultimates, the Inscrutable Power, cannot be less than Personal, that is intelligent, conscious, volitional. If your "Power" includes all I mean by God, the difference between us is one of name only. What, however, you have a right to say is: There is an unjustifiable anthropomorphism. What I have a right to say is: There is a justifiable anthropomorphism. The former I ought not to defend, the latter you ought not to attack. When Mr. Spencer says the choice is not between Personality and something lower, but between Personality and something higher, he covers the ground I take. I ask you to rise *as high as* the Personal, and remain there until you get the "something higher."

(2) Another illustration. It has reference to the doctrine of the Holy Trinity. Settled belief in this aspect of the Divine Personality so manifestly rests on the evidence of the Holy Scriptures, that I should be constrained to confess arguments with those who did not believe in the Bible to be of little use. Nevertheless, as everyone who has had much direct experience of sceptics knows, it is of great importance to show that difficulties are not peculiar to Christianity; and that even this mystery of the Divine Existence has a certain parallel in our most familiar experience. Take in your hand any particle and, if you treat it scientifically, you must find there matter, motion, and force. You cannot take away one and leave two, or two and leave one. Wherever one is the others are, wherever the others are the one is. They are three in one; but matter is not motion nor force, motion is not matter nor force, force is not matter nor motion. When an opponent says he will not believe the incomprehensible, try to realize, and get him to realize, precisely what he means. What he probably intends is, *he cannot believe the meaningless*—a totally different proposition from "I will not believe the incomprehensible." To him this trinity in unity of matter, motion, and force is incomprehensible, but not meaningless. The man who will believe nothing that he cannot comprehend will find that his creed consists of a boneless skeleton; but he is quite right in requiring that the necessity to believe the incomprehensible shall not be made an excuse for demanding his assent to the meaningless. Make it clear to him that the doctrine of the Holy Trinity is not meaningless; then half his difficulty will have vanished, and he will be ready to follow your proof that the doctrine is true.

As to the bearing on individual life of the Theistic and Agnostic positions, I have a word to say. Of the Theistic position, Jews and Unitarians are the best representatives. As to both, it is not in what they affirm so much as in what they deny, that our difference is to be found. Let it be remembered that all good comes from the same source, and that if He Who was God manifest in the flesh has often created in them noble types of character much in advance of what we should expect from the limitations of their creed, it is to the Son of God, and not to the limitations, we must give the glory. I do not hesitate to say the same of so-called Agnostics. They and we derive our good from the same source. For the virtues of the Agnostic I thank the Son of God, not Agnosticism. I have said so-called Agnostics, because I do not believe there are any real ones. We have heard much, and I hope we shall hear more, of the inconsistencies of believers. What about the inconsistencies of unbelievers? Unbelievers are inconsistent in being so largely Christian, we in being so largely un-Christian; and, as their inconsistencies are more creditable, so are they more permanent than ours. Indeed, I doubt if there is a pure Agnostic in the Universe. If there is, what would I not give for the loan of him! With his aid as "awful example," I would undertake to convert all the rest. I will not wear

you with proof I gave in full to the Manchester Congress, but the fact is that, in any intelligible sense of the word, there are no Agnostics. Even if there were, we could not do much more than conjecture what would be the bearing of their position on their life. It would be interesting to trace the effect of pure Agnosticism ; but the experiment is not to be looked for. Where Christianity *is not*, no one is able or wishes to try it ; where Christianity *is* there may be the wish, but not the power. Nowhere in the world is there a life untouched by the Spirit of Christ within, while, from without, the influence of Christianity, in Christian countries, streams in like the air.

The difficulty as to the Divine Personality is not, however, confined to sceptics. I will not presume to speak for others, but I fear that in my own case it has arisen from a certain selfishness, and the blindness that selfishness produces. It seems, looking back on my life, as if I wanted God to make Himself less great than He is ; as if the Divine Personality was too large for my egotism ; as if His gifts that came regularly were somehow not His gifts. I had fallen into that miserable misconception of uniform method which regards it as opposed to will, and hence looked on the laws of life and force as a veil that hid God, not as a gracious revealing of His ways of working. I was not content to pray and to receive the answer according to law—though I knew there were laws of prayer laid down in the New Testament—I wanted God to come within the grasp of my finiteness, instead of giving up myself to His infiniteness. I failed to see that if God came to me only in some sharply defined ways, I must regard all other ways as empty of Him ; that, on the contrary, if I received Him, it must be as the fulness that filleth all in all. I suppose the difficulty must remain while selfishness remains. Until we are able to see God in everything, there must always be some danger of our seeing Him in nothing. A will that is large enough to embrace the Universe must be invisible while self, in its terrible nearness, rises above the height of our eyes. There is no escape from the difficulty except by escape from self. But when we have exchanged the poverty of self for the wealth of God ; when, in the humility which is the consciousness of the infinite of Love, all our littleness has disappeared, the difficulty will have vanished too.

## DISCUSSION.

The Right Rev. JOHN WORDSWORTH, D.D., Lord Bishop of Salisbury.

I CANNOT but rise now in order to congratulate your President, and you, and myself, on the very excellent addresses which we have heard. I did not come here to make an oration, much less to read a paper on this very high and solemn subject, dealing with the greatest question that has ever exercised or taxed the human mind—the Personality of God ; but I do wish to draw one or two very simple practical lessons from those papers and speeches we have just heard. In the first place, I cannot help thinking that you will have remarked, not only the very high and elevated tone which has been attained by all who have addressed you, but also the great unity of method which has characterized their papers and speeches, though coming from very different regions of thought and life. You will have noticed how successful the Subjects Committee of the Congress has been in obtaining representatives from different areas and situations. We have had, first, Archbishop King's lecturer from Dublin, the friend and coadjutor of two most excellent teachers of theology, Drs. Salmon and Gwynne, to whom the Church of England, as well as the Church of Ireland, owes a deep debt of gratitude for the training they have given to candidates for Orders. Then

we have had my old school and college friend, Canon Robert Moberly, son of my revered predecessor, a representative of that *clerus Anglicanus* which may in some respects still be called *stupor mundi*. I do not suppose there is any other Church in Christendom in which a country parish priest could have produced a paper like that of Canon Moberly. Then we had the late President of the Royal Society, to whom we have all listened with the greatest respect, Sir George Stokes; then Mr. Strong, of Christ Church, Oxford. We have also had a paper by Mr. Hutton, editor of the *Spectator*. Then, lastly, we have had the Rev. A. J. Harrison, one who has gone through the brunt of the actual conflict, hand to hand with infidelity, exhibiting that strong union of common-sense and high and deep religious purpose which I hope will always characterize those who have to do the work of the Church in important centres of population. And now, at last, I rise as a very humble member of this Congress to congratulate you on all this, and to point what I think to be the moral of it. In the first place, some of you may have been staggered, as I, indeed, was staggered, by some of the opinions which we heard yesterday about Biblical criticism and the interpretation of the Scriptures. Well, I think we are in a transition period, and I am sure that some of those who are now on the crest of the wave will have to go back a good deal before they arrive at the shore. But what I do think is so interesting and instructive in this debate, and in those papers we have heard, is to notice, not only the unity of the method and the general drift in the same direction of the thought of all that you have heard, but how united it is with all the ancient thought of Christendom, and, further, as Mr. Hutton has pointed out, the inner thought and meaning of the Old Testament. To observe how the foundation truths of the Bible recommend themselves to the highest minds of the present day is perhaps the strongest argument which can be used against scepticism. I think we cannot but take courage from this, and believe that whatever we be the shifting and changing of our beliefs in regard to certain portions of the inherited traditions of the religion of this country, we shall never lose the great leading argument which runs through all the ages, and which teaches us—and this is the moral of all you have heard—that if we admit the existence of any reason at all in the Universe, we are naturally brought at last, not only to believe in the personality of God, but also to believe in a God Who has a unity of loving, personal relations always essentially in Himself—*i.e.*, God Who is Trinity in unity. That appeared to me to be the main drift of all that was said by the speakers and readers, and that, you know, is truly contained in those two great foundation Biblical aphorisms, first, that of the Old Testament—"I am that I am;" and then that of the Apostle and Evangelist, S. John—"God is love." You cannot pierce into the background of either of those two great fundamental aphorisms as regards the nature of God, without seeing that it involves, not simply personality, but a personality which is ever in itself rounded off by that highest attribute which we can attach to personality—fulness of love. Love eternal cannot, of course, be the attribute of a single isolated monad, but must imply plurality of relations. I was grateful to my old friend and schoolfellow, Canon Moberly, for enunciating this truth with that clearness, and distinctness, and felicity of expression with which he brought it out. All who sat round me gave a start of delight when they found that old truth so brilliantly brought out as it was by him. I want you to take also this second practical point as the result of what you have heard to-night. You have been interested; you have been, some of you, almost spellbound, some almost troubled by the difficulty and yet the elevation of what you have heard. Surely the fact that you are here, the fact that you have been touched in this way, may in some degree act as a call upon you not to let this be a passing experience, but to try and make such studies as those to which you have given yourselves for these past two hours to-night an essential and integral part of your lives. If God is personal, as we have heard, He made man in His own image in order that he might rise as high as possible towards the knowledge of Himself. To seek such knowledge in the study of questions of this kind, not as questions, but as matters of spiritual exercise, as matters bearing upon practical life and conduct, is one absolute duty of all the persons I see before me to-night. The higher education of your mind is part of your duty quite as much as the education of those emotions to which you were stirred in some other meetings, quite as much as the critical study of the Old and New Testaments to which you have been so seriously invited. I do think that one of the great reasons why there is so much infidelity and scepticism amongst us is the intellectual laziness and indolence of our educated and leisurely people. They will not believe that God made them with minds to think as well as with hearts to feel. And so your sons and daughters go out into the world and come across all sorts of new and old opinions which disturb the equanimity of their traditional religion, while you are unprepared

in any way to help them in the struggle to which they are exposed. And remember your daughters go out into the world much more than they ever did before, and that they will come home to you from the schools of Oxford and Cambridge with questions which will tax your powers to answer unless you have exercised yourselves in some studies such as those of which you have had an example to-night. I hope you will join one of the societies for higher religious education which are now, thank God, spread over a great number of our dioceses, and if there is no such society already in this diocese, I trust that one will be founded as the result of this meeting.

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The Rev. J. MODEN, Chaplain, Snape Castle, Bedale.

THIS subject is so vast in its speculative aspects, and so far-reaching in its moral influence, that no treatment of it, however profound, can be regarded as exhaustive, which is my reason for offering the following remarks. In doing so, I am aware that no merely intellectual conclusions can possibly possess the power of that faith in the Divine Personality which wells up spontaneously in the soul, and is of the essence of all religious life. Still, when reason makes its first inroad upon the domain of faith, it is apt to be negative and destructive in its results with regard to this as well as other theological questions, so that it is at times a duty to turn the light of constructive thought upon the problem, and to show, if possible, that a fuller appeal to reason reverses the earlier scepticism, and restores the harmony between the intuitions of the soul and the generalizations of the intellect. To begin, then, with ourselves, it is obvious that man is possessed of personal consciousness, by the exercise of which he differentiates himself from all other forms of existence, whether material or spiritual. And this wondrous, world-revealing power exists and persists as the *inner* side of life, and as the possibility, therefore, of all thought, the vehicle or substratum of all knowledge, and the ever-abiding, central mystery of the known Universe. Reflected upon the external world under various conditions of time, place, and mental growth, this sense of personal existence naturally, or rather in accordance with the Divine order of things, gave birth to multitudinous gods, which were destined to vanish before the grand monotheistic idea of the High and Lofty One, Who inhabiteth eternity, and fills the time-world with His all-sustaining power. It is this idea of one supreme Spirit that religion postulates, and to which faith clings as its richest possession, seeing therein the infinite and eternal Creator and Sustainer of the Universe, and also that Heavenly Father Who knows and cares for His feeble human children. Now the question before us, I take it, is not whether we can explain the mystery of the Divine Personality, but whether the demand which religion postulates can be shown to involve no contravention of the laws of reason. There are those who tell us that it cannot. Some assure us that belief is purely anthropomorphic, and must perish as so many other kindred conceptions have done in the past. And they urge this assertion on the ground that the *Ego* is wholly inconceivable and impossible apart from a *non-Ego* as its antithesis; so that to ascribe personality to God is to rob Him of His infinity by reducing His being to the category of the finite. Here, then, we have a negative conclusion, which, strange to say, a certain school of thinkers seem to regard as a cause for rejoicing, while others quietly accept what they assume to be inevitable, and set about finding ideal substitutes for God, to use a phrase of Dr. Martineau's. Passing, however, over this whole field of thought, which is held by the Materialists on the one hand and the Comtists on the other, I would briefly refer to the Agnostic and Theistic aspects of the question, as they are represented respectively by Spencer and Lotze. The former, who shares the logical objection to personality as an attribute of "the Power which transcends phenomena," tells us that those who accept the Theistic doctrine "make the erroneous assumption that the choice is between personality and something lower than personality; whereas the choice is rather between personality and something higher. Is it not just possible," he asks, "that there is a mode of being, as much transcending intelligence and will as these transcend mechanical motion?" Now this conception of God, whom Mr. Spencer elsewhere defines as an "infinite and eternal energy from which all things proceed," though marked by a true feeling of reverence and of the highest order of thought, does not embody that view of the Divine nature for which the heart of man craves, and which has always found expression in the spontaneous manifestations of religion.

And it is clear that what is lacking here cannot be supplied by any view of the Incarnation, as this doctrine always implies the belief in a God who stands in direct moral and emotional relation to the human family. Turning to Lotze, who did so much to stem the tide of scientific Materialism in Germany, we find the doctrine of the Divine Personality lifted into that sphere of certainty which the English philosopher just mentioned so emphatically claims for the existence of an ultimate super-personal Being. Here is a brief outline of the argument by which the author of the *Mikrokosmos* endeavours to show, and successfully as it seems to me, that not only is personality predicabile of God, but that in Him alone does it exist in perfection, since with all finite beings it is simply an ideal, and, therefore, imperfect—imperfect on the grounds so well pointed out by Canon Moberly. The *Ego* and the *non-Ego*, he tells us, are not convertible terms, but the essence or potentiality of the former exists independently of, and apart, from the latter. But experience shows that the *Ego* can only be developed into consciousness by continued contact or union with the *non-Ego*, so that the revelation of self is also a revelation of the surrounding world. This *non-Ego* is external to man and every other finite being, because the finite, from its very nature, merely touches the totality of things at certain points, and is never able to fill or take up more than a fraction of them into itself. With God it is otherwise. No barrier interposes between His will and His act; in other words, with Him willing and doing are identical. Hence to embrace the Universe with His thought is to fill it with His Being, and take up all the forms of finite existence into Himself, as infinite knowledge would cover, and yet leave intact, endless gradations of limited intelligence. Thus an external *non-Ego* is alike unnecessary and impossible with God, in Whom the world exists, and in Whom we live and move and have our being. A faint but true picture of the Divine Personality thus conceived of is to be found in memory, wherein the mind stores up innumerable impressions, and grows more and more independent of the external world, except for purely organic purposes. This human picture of thought-life in God obviously becomes the more striking, if, transcending the limits of experience, we conceive of some mind so vast that it can hold as its own, not only all the forms of knowledge which have no more than a discrete existence in a multitude of other minds, but also the sum of the scientific and historical knowledge which the aggregate of the human race can possibly possess in the future. Now, there are two objections which may be urged against this doctrine. What is there in God, it may be asked, to correspond with the impact of the external world upon the mind through which experience, and therefore memory, becomes possible to the finite? Lotze's reply is that an eternal movement of thought in God presents no greater difficulty to the imagination than an eternal movement of ultimate atoms, or a causeless change from rest to motion, one of which even the Materialist has to postulate. Then, again, it may be contended that the doctrine is Pantheistic. Not so, says our philosopher, since God is not only immanent, but transcendent, and penetrates the finite without being identical with it. Thus, according to Lotze, the all-sustaining Power of the Universe is neither to be found in a moral order that knows nothing of a living ordainer, nor in an unimaginable and self-contradictory accretion of atoms, nor, indeed, in any Pantheistic conception of existence which takes the phenomenal shadow for the spiritual substance, but in a personal God, after Whose image man was created, and in the knowledge of Whom the human heart finds its deepest and holiest—its only rest. I would add, as a concluding word, that the human mind can never rest till it reaches a rock of truth which no analysis of thought can dissolve or destroy. This it finds in its own being, and in the existence of the Absolute; yes, and not less so surely in the belief that we are everywhere and always in the presence of a personal God, Whose thought, purpose, and love are reflected in our souls, and whose glory irradiates the Universe.

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The Rev. G. W. GENT, Principal of S. Mark's College, Chelsea.

AFTER the careful and suggestive papers to which we have all listened with such interest, it will hardly be expected that I have anything new to say. But I may perhaps add some freshness to the discussion, if I try, even though inadequately, to show how what has been so well said by Canon Moberly, Mr. Bernard, and Mr. Strong, affects some of the ordinary difficulties which, I suppose, all thoughtful Christians feel in regard to the doctrine of the Holy Trinity. To begin with, we should not, I suppose, find the

doctrine so hard if all that it required us to believe was that the Divine Nature revealed Itself to us under three aspects—as one God, that is, Who under one aspect was the Creator, under a second the Redeemer, and under a third the Sanctifier of the World. As a matter of fact, of course, the Catholic Creeds, basing themselves on the sure warrant of Holy Scripture, teach us that the Father, the Son, and the Holy Ghost are not “as aspects,” but that each is a Personality: that there are “Three Persons in one God.” And it is precisely in regard to this point that we are troubled by that negative or exclusive view of personality to which Mr. Strong has alluded, and with which we are all familiar. To us, that is, personality implies separateness—my personality is not only not yours, but because we are personal beings we are in a great measure separated and excluded from one another—and we cannot understand how beings, so distinct as to be Personalities, can yet be spoken of as One Being. That is the true *crux* of the doctrine, and not the absurdity, sometimes attributed to Christians, of believing that God is at the same time and in the same sense both One and Three. Now is there anything in our experience which may help us to see that exclusiveness, though the form under which we know personality is not nevertheless an essential characteristic of it? Note, in the first place, that though it is in man’s personality—in his consciousness of himself and of the relations of things around him to himself—that his capacity for knowledge and for self-development lies, yet by multitudes of men personality has been found a burden and a pain. Self-consciousness or personality has appeared to them an imperfection, a weary stage in a long journey, a prelude to that heaven wherein man, no longer weighted with his individuality, should become a part of universal being. And here comes in the doctrine of the Holy Trinity, and at least suggests to us that though personality as we know it may be imperfect, because exclusive, yet there is a form of being in which personality is present but is not exclusive: is, on the contrary, compatible with the completest inter-communion and co-relationship. Have we, then, any hint or analogy of anything like this in our ordinary experience? I think we have, and what I mean has been hinted at already, though not amplified, by Canon Moberly. In the ideal union of a perfectly-mated husband and wife there is a suggestion of a unity of being, revealing itself as all the more perfect, because brought about through the co-operation of two distinct and yet sympathetic personalities. Carry marriage up to its ideal perfection, I mean, and there you have a case where two personalities, instead of being mutually exclusive or repellent, or hostile, correspond each so closely to the wants of the other that the form of existence or being which results from the union of the two is something altogether higher than could be achieved by the development of either separately. The same might be said of friendship; but my point simply is that by the consideration of examples like this we may come to see that personality does not necessarily exclude, but that there may be a personality which includes, and that, therefore, the doctrine of the Trinity which bids us think of three personalities as so mutually inter-related as to form one being, is not, after all, so out of relation to our experience as it seems at first: nay, deals with questions which our own inquiries raise. We gain a good deal, in fact, if we recognize that the doctrine of the Trinity is not simply a dogma imposed from above, but a Divine illumination of our reason upon a point of difficulty which that reason in its own researches had already come across. Canon Moberly has remarked upon the perplexities in which human reason has always found itself in attempting to conceive of God as existing apart from the world “in the singularity of a monad.” And I end by reminding you of the profound observation of the late Aubrey Moore, that the old puzzling of the Greek philosophers over the one and the many was but the realization by those subtle thinkers of the problem on which the Christian doctrine of the Holy Trinity is intended to throw light.

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The Rev. C. T. PORTER, D.D., Vicar of All Saints’,  
Southport.

It is with the utmost diffidence I venture to intrude myself on this discussion, but I do so to make a humble, yet resolute protest against some of the views we listened to yesterday, in the name of “Modern Criticism.” The present subject is the natural corollary and appendix of yesterday’s. Apart from revelation, our ideas of the Divine Personality must be vague, uncertain, and shadowy. And if in the name

of "Modern Criticism" you destroy our faith in the historical accuracy and absolute reliability of the Word of God, it is difficult to know how much of any value will remain of our present conceptions of the Divine Personality. By "Modern Criticism," as we were taught to understand it yesterday, we mean that which persons supposed to be the "best" scholars, as we are informed, are putting forward. Some of this criticism touches the origin and credibility of the Books of the Bible. Some years ago an attack was made on the New Testament, and the particular Gospel which specially declares the Divinity of our Lord Jesus Christ. St. John's Gospel was the special object of attack. That attack was beaten off. Now the attack passes on to the Old Testament, and we hear strange theories about various matters in it, such as that the Biblical stories, after all, were simply myths and legends, borrowed and purified from the early legends of mankind. But what confidence can we place in God's Word and in the Deity Himself, if we find the Divine imprimatur placed without the least indication of mythical meaning upon legendary stories? "Though Noah, Daniel, and Job were in it, as I live, saith the Lord God, they should but deliver themselves." Take this tremendous utterance of Ezekiel, and tell us if Noah be as unhistorical as Robinson Crusoe, and Job a dramatic invention. Mr. Hutton speaks of the author of Job (?) and Daniel as historical entity. Why is there the slightest indication of this mixture of fiction and fact? Yet God is the "God of Truth." And what idea can I have of the Divine Personality of the God Who, on the worthless theories of Modern Criticism, uses myths to teach moral lessons. I am unable myself to believe that a God "who cannot lie" could possibly put the imprimatur of His Own truthfulness and reality on things that never occurred! If it be admitted that Daniel was an historical personage, his conjunction with Noah and Job in the passage I have quoted would create the natural impression that they too were historical. If Daniel were a distinct and real person, the text creates the impression that the others were likewise real; and if the Lord God Almighty puts the seal of literality on these persons and they never existed, on what ground can we believe any passage of the Bible to be inspired, authentic, or reliable? And thus, Modern Criticism, having destroyed and discredited the Scripture records as inspired and historical, what materials worth possessing remain to us for constructing truthful and valuable notions of the Divine Personality? If Modern Criticism be true, our discussion to-night is academic, abstract, and of small value.

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The Rev. C. LLOYD ENGSTROM, Secretary of the Christian Evidence Society.

I THINK we shall agree with the Bishop of Salisbury that the papers this evening have been of a very high order indeed. One of them in particular seemed to me to be doubly forcible, strong in argument as well as "Strong" in origin; remarkably cogent and lucid, and proving to demonstration the points which the speaker wished to bring forward. Taking "personality" in a sense in which it has not been treated to-night, we speak of a powerful personality, and anyone who has at all studied the annals of mankind will know that powerful personalities are identical with the course and change of human history. Even within the time the Congress has been sitting a considerable amount of political change has been caused by the death of two public men—Mr. W. H. Smith and Mr. Parnell—and it would be greater were it not that the influence of their living personality will survive their decease. When you consider this in reference to the whole course of recorded history—and remember that, God excepted, we know of nothing higher than man—you will find that it almost turns around great personalities as its centre and pivot. Now if man is in any sense the likeness of what lies at the back of the Universe as its Source and governing Principle, is not It—rather, I should say, He—a personality also? This question has been answered in the negative by the only opponent of Christian Theism worthy of consideration; I mean the Pantheism of the Oriental mind. This theory of the Universe has been brought before us quite lately by a very interesting, and, in many ways, admirable lady, Mrs. Besant, whose marked personality—like that of her guide, philosopher, and friend, Madame Blavatsky—is only another illustration of what I have been urging. Perhaps you may think it unwise even to name Theosophy here. For my own part, I believe it is one of those philosophical systems, the



weakness of which, as far as this country is concerned, may well be illustrated by one of the most humorous sketches which has ever appeared in *Punch*. I do not know whether the draughtsman was John Leech or not. In it was represented a man who had just taken a house which had been run up rather too quickly. He had called in the jerry-builder, and indignantly showed him its condition, one of the walls having given way and being half in ruins. To which the builder replied, as if it were a full and satisfactory explanation: "I suppose someone has been leaning against it." Some of the modern philosophies are not much stronger than that wall, they fall down when anyone leans against them, and sometimes even without the leaning! And that, I venture to think, will be the way with Theosophy. Yet it is not destitute of many great truths which we find in Christianity, and some attractive but less valuable features. Mrs. Besant brings before us (if I understand her aright) two important lines of thought—one of science, one of religion—to support her views. As to that of science, or rather of a philosophical view of science, which is not quite the same thing, there is a widely-spread notion that there is a sort of continual flux of nature, one thing passing necessarily into another, each new phase being determined by what preceded it. Now if this be so, personality, in any true sense, is a mere illusion. To this temporary philosophy of science there comes the support of the newly-awakened interest in Oriental religions. In the Hindoo mind—and the Hindoo is the typical Oriental thinker—you find a sort of dreamy, subtle, metaphysical philosophizing, and the very idea of personality is eliminated. So you see that a passing philosophy of Western science and the permanent philosophy of Eastern metaphysics agree in minimizing the import of Personality. Now is there any strong practical answer to that unnatural union of materialistic Positivism and idealistic Pantheism? Yes, it is found in comparing the condition of the East with the condition of the West. You find one is in a state of stagnation, and the other in a state of progress. I have a great admiration for many beautiful characteristics of the Hindoo type. We have much to learn from our fellow-subjects in India, but that does not affect this particular issue. When you compare the typical Oriental with the typical Occidental, what do you observe? You find that in the Hindoo a creative intellect and an energetic will—and these are the very elements of a potent personality—are almost vanishing quantities. But when you come to Western countries, you will find that those which make most progress are, first, those which have these elements of potent personality developed and exercised in the highest degree. Unless these added elements are evil, and their product, their progress a curse instead of a blessing, personality is characteristic of the highest development of man. And if so, it is not unreasonable to conjecture that the like characteristic is essential to the Being of Him Who is at the root and source of all things. One of the most remarkable thinkers of Germany, profound in philosophy as in science, M. Du Bois Reymond, deliberately argued before a Congress of scientific men at Leipsic, in 1879, that science, in the modern sense of the word, derived its origin from Christian Theism, a statement the more telling as coming from one who is not himself a believer in Christianity. Personally, I do not believe that science is possible in countries where Oriental modes of thought are dominant. The Hindoo is, indeed, greatly receptive of scientific ideas, but I am speaking of a living and constructive scientific advance. There is another argument I would like to adduce. As we look at the Universe in its evolution, we observe what I have been accustomed to call "departures." There has been a gradual uprising, accompanied by the emergence, apparently, at any rate, of higher forms of being. When we look at these we notice that in each case there is a peculiar and like characteristic when the new departure comes. When we regard the Universe in its purely physical expression, undeniably there is no such thing as voluntarism inherent. We trace nothing but an infinite series of antecedents and consequents. But when that higher phenomenon—life—appears, how are we to characterize its distinctive *differentia*? Professor Huxley has spoken of life in terms which seemed to imply, if they do not necessarily (he protests against the necessity) involve, voluntarism. It was the aspect of something akin to this which most impressed Professor Huxley in his microscopic studies. But this is not all. When we observe a higher stage of being—human life—its most characteristic *differentia* is, again, the appearance of voluntary action, though raised to a higher power. A man, as such, is a responsible being; and, therefore, not absolutely "determined" by heredity and environment, but possessed of free will. To this universal human consciousness testifies. Whether it is true to reality or not, there is nothing more certainly fixed in our minds than the sense that in some way or other we are free. The freedom is much limited, but we cannot eliminate it altogether as a factor in human

life. And so the most characteristic thing about humanity, as humanity, is this intense belief in freedom, involving moral responsibility, a freedom which is in the closest way connected with the idea of personality. But we have not yet reached the highest mode of being known to us—and it is the full and certain experience of many—the spiritual life of the true Christian. If you will take the trouble to look into the New Testament, you will see that one of the peculiar characteristics of the Christian dispensation is this promise of the highest freedom: "The truth shall make you free;" "Where the Spirit of the Lord is, there is liberty." Is it not a fact that if you want to find the being who is in the highest and best sense free and able to rise up to the highest standpoint of what is right and best, he is the truly spiritual man? If we find, therefore, in the plan of the Universe itself, directly you come to life, this curious semblance of something like what we must specially associate with personality; if, when you come to a higher plane still, you find the sense of voluntary choice associated with the intensest self-consciousness of personal existence; and if, even more, you discover at the highest plane of all the very ideal of that freedom which, more than anything else, differentiates a person from a thing—I mean the Christian life—then it is reasonable for our thoughts to mount one step higher, and, using an analogy neither unnatural nor strained, believe, what so much else suggests and confirms, that He Who is the Root and Source of all is, like ourselves at our best, but in an inconceivably elevated mode of existence, an Infinite Personality.

### The Very Rev. JOHN LIONEL DARBY, Dean of Chester.

AFTER the very remarkable papers to which we have listened to-night, I think I ought to offer an apology for asking your attention even for a few minutes. It does appear to me that there are two simple but yet very necessary points which have not yet been brought out with that clearness which we desire in an assembly which we may call on one side a popular assembly. We have been hearing in the most remarkable language, clearly put to us, the necessity of believing in the personality of God. What I would ask those here present to consider for a moment is this—that I believe man, being what he is, cannot own a God at all unless he owns that God is personal. For what are we ourselves thinking of when we speak of our personality? Is it not, as the last speaker remarked, that we recognize in ourselves a power of self-determination, *i.e.*, that we have a will? And when we note the action of will upon will as between man and man, when we see the whole working of the human race, when we note the dominion which he asserts even over the material world, we find that at last, all his power, his energy, and his action run up into the working of will or self-determination. And we observe that the results of most great triumphs over the world of sense and of intellect run up into the working of will upon will to the Great Being Whom we all reverence, and Who Himself has given us the power of self-determination. And how do we ourselves become conscious of any power over us with regard to a God at all unless it be by the power of His will. Therefore I venture to submit to this assembly that, if we have a God to worship, if we have a God to reverence, if we are ourselves endowed with this power of self-determination, this higher Being without ourselves must certainly have a power of self-determination, of a will, and is therefore personal. The other point which I think worth throwing out as a suggestion to this assembly is, that I think some of the difficulties at least which beset the Christian's conception of a personal God and of a Trinity in Unity, are the result of not having a perfectly clear distinction in the mind between the word "person" and the word "individual." When we come to speak of person and person here upon earth, we necessarily think of an individual existence, *i.e.*, an existence which is perfect in itself, and can be conceived of as perfectly existing separate from another, that is, of another individual. But when we translate that word person from the human race, when we raise the conception we form of the word person into the great doctrine revealed to us of Trinity in Unity, let us be careful of not carrying the thought of the person which means really an intelligent being with the power of self-determination, conscious of what he wills; do not let us carry with us into the Divine Presence that idea as of an individual existence, for that is not predicable of the Divine Persons. They are inseparable, they are mutually interdependent, one cannot be conceived of as existing without the other. You cannot conceive of the Everlasting Father if there was not

the Son also from all eternity. The terms being co-relative the ideas themselves become necessary one to the other, and it is a further revelation, as well as a great philosophical truth, that the Father and the Son dwell together in the unity of the Divine Spirit. The teaching of the Gospel is that each human individual existence is brought into personal relation with the "Individua Trinitas," that is, that "I" am made a child of the Father, being given a living union with the Son, and having the Holy Ghost as an indwelling Presence, which is the origin and essence of the spiritual life of the individual, and sustains the Hope of a Glory which is eternal.

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The Rev. T. P. RING, Rector of Hanley.

I WISH for a few moments to press upon you the Christian idea of God. Man needs this idea. I cannot worship a God of whom I am ignorant; nor can I worship a God who stands apart solitary and unmoved, careless of the creation which He has made, One who is bound by His own laws, or confused in His own creation. I need a God who is a living, loving person, whom, though incomprehensible, I can in a certain measure understand with my limited intelligence, a God whom I can love with all my heart and soul and strength, and whom I can serve in a spirit of liberty and sonship. The Agnostic and Theistic ideas of God are utterly barren in producing any result upon the individual life. They cannot satisfy the intellect, and they have no power to influence or control the moral character. I have lately read with the deepest interest, and I trust profit, that remarkable book, "*Lux Mundi*," which has been so helpful to many. Not the least interesting essay in that book is the one on the "Christian idea of God" by the late Mr. Aubrey Moore. He was well fitted to speak on such a subject, being a man well instructed in scientific knowledge, as well as a devout and learned theologian. He tells us that the doctrine of Evolution, which has been so widely accepted, has swept away for ever the mechanical idea of the Universe, which prevailed almost universally among Christians in the last century. He insists with convincing energy and power, that it is no longer possible to conceive of God creating the world, as the inventor makes a machine, and then leaving it to be regulated and guided by the laws unchanging and unchangeable, over which He exercises no control. Science teaches us that God is present in His own world, holding the reins of government, that He is ever directing and controlling all things working by and through all His laws with ever present efficacy and power. This is a great gain, but I am afraid we retain to a very great extent the mechanical idea of God when we speak of the Church and the holy sacraments, as if they were merely instruments of salvation appointed by Him, and not the very means through which He, ever present, makes Himself known to the world. We have need to remember that if God is to commend Himself to the heart of the individual, and to satisfy all the felt wants of man, He must be represented in His true character. The Bible, the Church, the sacraments may obscure and hide the true idea of God, just as the laws of nature obscured His presence in times past. We must remove such misconception and misrepresentation. We must show that the Bible is the voice of God, because interpreted, no less than inspired, by a living, present Holy Ghost, that the Church is not the representative of an absent Lord, but the living organism through which a living Christ makes Himself known and felt, as He speaks to us through every word, blesses us in every sacrament, and comes to us with abiding love in all the ordinances of grace. The Bishop of Manchester in his great sermon at the opening of this Congress dwelt upon the Incarnation as the only adequate revelation of the Being and Character of God. "The Only Begotten, who is God, He hath declared Him" in all His fulness and in all His love. The bearing of this truth upon the individual life is manifest. It ennobles and transfigures our earthly life as we realize that God was made man that man might become God. It takes away from us all selfish thoughts because bound together in that common humanity which has been taken up into the Person of the Son of God. It draws our hearts to our Heavenly Father as we see His love displayed in Bethlehem, in Nazareth, and chiefly amid the sorrows of Gethsemane and Calvary. We must guard carefully the Christian idea of God, and perhaps we shall do so most effectively by emphasizing the power and reality of sacramental grace. The Absolution of the Church spoken by God's appointed minister is, when rightly understood, the most emphatic assertion of the presence of Christ the great Absolver to pardon the

sin-burdened soul. The Holy Eucharist, when regarded in its full significance, not merely as the memorial of the death of Christ, but as the sign of His abiding presence, conserves, in a way no other truth could do, the Christian idea of God, as it brings us face to face with a living Saviour speaking to us and listening to our prayers, fulfilling in that blessed Sacrament His final promise, "Lo! I am with you all your days, even to the end of the world."

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### The Right Rev. the PRESIDENT.

I HOPE I may presume to express my thanks to those Speakers and Readers who have addressed us to-night. Such an expression of thanks would, indeed, be presumption if it at all implied that he who expressed them had grasped in their fulness the thoughts that have been put before us this evening. But, at any rate, while I do not presume to express any such idea as that, I hope all may carry away some fragments of thought that may be fruitful in our lives in the future. And while I am expressing thanks, I feel your judgment will go with me when I beg to express our very special thanks to the ex-President of the Royal Society, Sir George Stokes. I feel we are very much indebted to him for his presence here and for what he has said to us, and the great help he has given us in joining in the discussion. The Archbishop of Armagh, who has been with us, is leaving to-night on his return to Ireland, and His Grace has put me to shame by his activity and his unflagging interest in our discussions from first to last. I beg now to introduce His Grace to you, as he desires to say a few words, and I think it is a happy coincidence that His Grace should speak at the end of this meeting, to which two of his countrymen, Sir George Stokes and Professor Bernard, have contributed so much.

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### The Most Rev. ROBERT KNOX, D.D., Archbishop of Armagh, Primate of All Ireland.

BEFORE I pronounce the blessing, the courtesy and kindness of your esteemed President has permitted and privileged me to address you very briefly. And I desire to convey to you—the historic Church of Wales—a parting message of peace, alike from myself and from the ancient Church of Ireland, over which it is my privilege to preside, of love and sympathy with your Church in all her troubles and vexatious trials. We sincerely hope that a silver cloud will yet dispel the darkness which hangs over her, and lead her to perfect peace. Now, ere I cross that little stream which separates our sister Churches—not always a passive stream, but sometimes a very active one—will you accept the grateful thanks of Ireland's Primate for your loving kindness and generous sympathy and reception.

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## CONGRESS HALL,

FRIDAY MORNING, OCTOBER 9TH, 1891.

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The Right Rev. the PRESIDENT in the Chair.

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AIDS TO THE LIFE OF GODLINESS; THEIR  
PLACE AND USE.

- (a)—PRAYER.
- (b)—MEDITATION.
- (c)—FASTING.
- (d)—ALMSGIVING.
- (e)—HOLY COMMUNION.

## PAPERS.

The Ven. DAVID HOWELL, B.D., Vicar of Gresford, Canon of S. Asaph, and Archdeacon of Wrexham.

My subject is "Prayer as an aid to the Life of Godliness." The word godliness is a strong, old-fashioned word, which lifts us at once into contact with God. Godliness means God-likeness, or likeness to God. This is our ideal life. This is the life to which we are all of us pledged, by the solemn *sacramentum* of our Christian baptism—a life of godliness. Mark—a "life." Not an occasional impulse. Not a pang of penitence now and again. Not the piety of Sabbath days and holy days only, but a *life* of godliness. What an ideal!

For this life of godliness, prayer is an aid. You would not forgive me, nor should I forgive myself, if I were to take up your time on such an occasion as this in referring to the oft made and oft refuted objections to prayer. We are here as believers in Jesus Christ, who prayed for Himself, who prayed for others, and who taught others to pray. A believer in the Incarnation should find no theoretical difficulty in prayer. Even if every prayer were a miracle, the greater miracle would include the less. We are Christians, and as such our Lord's example pledges us to a life of prayer.

But what is prayer? Is it merely, as Paley defines it, an "expression of our wants to God"—an acknowledgment of our dependence on God—a submission of our will to the will of God—an invocation of the blessing of God? It is all this, but it is more than this. Is it a contact of spirit with Spirit—the uplifting of our desires and perceptions to a higher plane of experience—an aspiration after attainments which we are conscious we do not now possess—an unfolding of the diviner sympathies of our moral nature to the influences of the spirit-world, just as a flower opens itself to the rays of the sun? Is this prayer? Some would say it is. Or is it the cry of a soul, conscious of its guilt and wrong-doing, deprecating the punishment it knows it deserves, and seeking to propitiate God with

self-abasement for its sins? This is what some have thought it to be. Says one :—

“Prayer is the soul’s sincere desire,  
Uttered, or unexpressed ;  
The motion of a hidden fire  
That trembles in the breast.  
Prayer is the burden of a sigh,  
The falling of a tear,  
The upward glancing of an eye,  
When none but God is near.”

Says another :—

“O brother man ! hold to thy heart thy brother ;  
Where pity dwells, the peace of God is there ;  
To worship rightly is to love each other,  
Each smile a hymn, each kindly deed a prayer.”

But is this Christian prayer? Would not all this be applicable to the prayers of devout Deists, Jews, and Mahommedans? Would not prayer in this sense have been as real if the Incarnation had never taken place? The question is, what is Christian prayer—prayer as revealed to us in the teaching, example, and mediation of our Lord Christ? Now there are certain elementary principles of prayer, concerning which, I think, we shall all agree. For one thing, there must be a sense of sin, and a desire for grace. There must also be an active faith in the mediation and intercession of our Advocate and High Priest, for no prayer can ascend to the mercy-seat except in the smoke of the great Sin-offering. There must also be a firm and realizing faith in the readiness of God the Father to receive our requests in the name of God the Son, as prompted by the inspiration of God the Holy Ghost. Prayer has been not inaptly described as “God’s breath in man returning to His birth.” These I take to be the first principles of Christian prayer. But, further, the assurance of the prevailing power of prayer comes to us from our oneness with Him in whose Name we pray. It is our oneness with our great High Priest in the work of our Redemption, and in His present work of Intercession for us, that supplies the absolute assurance that our prayers cannot fail of acceptance. This truth was emphatically reiterated by our Lord in the last days of His earthly ministry. “If ye abide in Me, and My words abide in you, ask whatever ye will, and it shall be done unto you.” In other words, maintain union with Me, and your asking will be My asking. “Whatsoever ye shall ask in My Name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in My Name, I will do it.” Now, if words mean anything at all, then is it certain that the success of our prayers depends on our relationship to Christ. It is the consciousness of our union with Christ that supplies us with a certainty that our prayers will be answered; and just in proportion as this consciousness is deep and definite, will be our faith in the power of prayer. “I am in My Father, and ye in Me, and I in you. As Thou, Father, art in Me, and I in Thee, that they also may be one in Us.” This truth of our oneness with Christ, and through Him with the Father, lies at the root of all right conceptions of prayer. Looked at in this light, all true prayer is in a sense supernatural. In Christ we are above Nature; and this silences all cavils as to the uniformity of natural law, for we are one with the Law-giver. Prayer is the effect and the fulfilment of the purpose of God; and God is the God of means as well as

of miracles. It will thus be seen that the foundation of Christian prayer is absolutely irrefragable. It lies in the Incarnation of God, the promises of God, the character of God, the providence of God (as "the interpreter of His will and word"), the indwelling of the Spirit of God, and the incorporation in Christ of all the elect people of God, who are as truly and essentially in Him as the light is in the sun—"crucified with Him," "risen with Him," "ascended with Him," and now in His person reigning on the throne of the Universe.

Such being the nature of Christian prayer, it will naturally be asked, In what way will it help us most in living the life of godliness? Our Lord's example supplies us with a threefold answer as we follow His footsteps in public, private, and intercessory prayer. It was, we know, His habit to attend the public services of the Jewish Church, whether in the Temple or the Synagogue. And our mother Church of England assumes that her children observe her Order of daily public prayer, wherever it is practicable. I am quite aware of the difficulty of observing this Order, especially in our beloved Church of Wales, where, not infrequently, the parish church is at a distance from both parson and people. I know well the difficulty arising from the urgent demands of modern life, and the circumstances of many households. I know that very many are not masters of their own time; and there is also the fact that family worship, on which it is impossible to lay too much stress, now occupies a place in the religious life of the nation, which was not the case some centuries ago; and never, I need hardly say, should daily worship in church be made a substitute for family worship, nor family worship for private prayer. Family prayer, especially if joined with family praise, will make every Christian home a very Bethel. Piety at home is one of the most urgent needs of our day. If the home piety be weak, it will affect the prayers of the pew, and the preaching of the pulpit; for a man's piety really is—be he layman or clergyman—what it is at home. *Crefydd yr Aelwyd* has always been a marked characteristic of our own beloved Wales, and long may it continue such; for family religion is the tap-root of all national religion. All this I freely grant; but I am not the less deeply impressed with the desirableness and the blessedness of daily public prayer in church. It may be little to say that it will go some way to remove the stupid notion, still too prevalent, that the clergyman is the only man in the parish who works on only one day in the week. But there is the far higher consideration that the daily Service is a daily Parochial Prayer-meeting—that the course of Lessons supplies the best possible Bible-reading Union—that such a gathering is a daily witness for God, and a daily opportunity for intercession, whether those who attend be few or many; that even the sound of the church bell is a protest against the materialism of a too busy and exciting age; and, above all else, that we have the distinct pledge and promise that "Whosoever two or three are gathered together in My name, there am I in the midst of them." I am deeply convinced that we do not make anything like the use we ought to make of our churches, and that the power of united prayer is a truth which the Church has yet but imperfectly learnt. At present, though she would hardly own it, she seems to regard our Lord's emphatic assurances on this point as almost savouring of exaggeration. Here are His own words, as fresh and

warm and unqualified as when they came from His Divine lips nearly nineteen centuries ago: "If two of you shall agree on earth as touching anything they shall ask, it shall be done for them of My Father which is in heaven." Now have these words still a real meaning? If not in the literal, in what sense are they to be understood? To what extent are they intended to be an actuating principle in the life of the Church? Are they an obsolete statute, or a still living law, and an active spiritual force in the moral government of God? I say again that the Church has yet to learn the power of united prayer; and is it not to our shame that God's sanctuaries are not day by day resounding with the united importunate pleadings of His covenanted people?

But public prayer, in order to be an effectual spiritual force, must be the outcome of habitual private prayer; and such prayer must consist of something more than mere periodical acts of prayer, however reverently performed. Still less does it consist in a traditional habit, in which "the mind dreams its way through a dialect of dead words, and floats on the current of a stereotyped phraseology." The essence of true prayer lies more in condition than in action, more in the habitual attitude of the soul than in acts of devotion. Power in prayer can only be acquired by one who himself lives in prayer. The efficacy of prayer depends largely on the spirituality of him who prays. An unspiritual man cannot really pray, for he is out of sympathy with God. A sudden transition from a cold, carnal, world-conforming attitude to power in prayer, or power in preaching, is impossible. It can only come from an habitual consecration of the soul to God. "The Christian life," said Origen, "is one continuous prayer." "No man is likely to make much of prayer," said Philip Henry, "who does not make a constant business of it." Of the late Charles Higgins it was said, that "Prayer was the business of his life." Certain it is, that there is no other way to spiritual power; it can only come as the result of a life of prayer. "Whole days and weeks," said the great evangelist of the last century—George Whitfield—"have I spent prostrate on the ground, in silent or vocal prayer." And I have it on the authority of one who was intimately acquainted with the life of one who was a great power in our own Principality a few years ago, that he not infrequently spent whole nights on his knees in wrestling with God. So true is it that no man has ever wielded great spiritual influence who was not often, and long, alone with God. "A gift," says Goethe, "shapes itself in stillness, but a character in the tumult of the world."

But while I would thus lay supreme stress on this as the first and indispensable condition of all prevailing prayer, I do not the less recognize the importance of times, seasons, and places of private prayer. We know of Whom it is written, "And in the morning, rising up a great while before day, He went out, and departed into a solitary place, and there prayed." Of the garden of Gethsemane, you will remember, it is said that "Jesus oft times resorted thither with His disciples." And we know Who it was who said, "When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret." This preparation for personal communion with God is most vitally important. It was Bishop Hall's practice to stand still for a few moments before he knelt down. "Study your prayers," was the advice of one of the most saintly men of the present century, "a great



part of my time is occupied in getting my heart into tune for prayer." Haste and neglect of meditation are fatal to true prayer. To drop down on one's knees in a hurry, to begin speaking to God without premeditation, and to pour out a flow of words, unfelt and unrealized, is a terrible snare to many in this busy and distracting age. The spirit of prayer quickly evaporates in our pious chatterings; and there are times when we pray most when we say least. To stand quite still under a vivid consciousness of the Presence of God—to restrain every action of thought and feeling, and simply to realize that we are in God, and God in us—to hold our breath, as it were, under a sense of the awful nearness of God—this has sometimes been found a truer and higher form of communion with God than any formal acts of devotion. Prayer is not merely a means for getting what we want, but, above all, to get our souls into contact with God, whether we get what we want or not. There are unutterable yearnings of the heart after God, to which words are sometimes a hindrance rather than a help. But while it is hardly possible to lay too much stress on holy recollectedness and stillness of soul as a preparation for prayer, it must not be forgotten that some of the most eminent masters of the devotional life recommend the use of devout words, reverently spoken, as most helpful in our secret dealings with God. The use of words will be found helpful in collecting and fixing the thoughts—for is there anything more distressing to a devout soul than wandering thoughts in prayer?—in consciously realizing that we are speaking to a personal God, for is not a dreamy vagueness often a snare to us in prayer?—in methodising and defining our requests, for are not "generalities the death of prayer"?—in stirring up our desires to a holy importunity, for "cold petitions beg denials," and "easiness of desire," as Jeremy Taylor tells us, "is a great enemy to a good man's prayers"—and also in maintaining a vivid sense of the solemn reality of the transaction between our souls and God, for "what a huge indecency it is," says the same holy bishop, "for a man to speak to God for that which he values not." For God answers, not our words, but our desires—not what we ought to want, but what we know and feel we do want; and often should we ask ourselves the question, whether we are really prepared for God's answer to our prayers? On the details of private prayer I cannot dwell—whether it should be in our own, or in others' words—whether it should be long or short—and whether the soul is best quickened, as its first waking act, by a sweet morsel from the Word of God, or by saying, as some do, the *Veni Creator Spiritus*, or Ken's "Morning Hymn." These are personal matters, which must be left to men's varying needs. What I contend for is, that private prayer is as absolute a necessity to the soul as breathing is to the body—that nothing should be made an excuse for neglecting it, or a substitute for it—that such prayer, to be efficacious, must be regular, reverent, deliberate, specific, and expectant—and that a perfunctory observance of it invites certain retribution in shallowness, feebleness, dryness, and deadness of soul. "The breath of prayer comes from the life of faith"; and never do we need prayer so much as when we are least inclined to pray. Of one thing we may be certain, that no time can be more profitably spent than in close, confiding, "heart-deep" communion with God in prayer; and is not God pleading for more time from all of us? We all know the saying that "to work

is to pray," but not work as a substitute for prayer, but only work in the spirit, and as the outcome of prayer. S. Bernard of Clairvaux tells us that "he found on the days when he spent most time in prayer, and in study of the Scriptures, his letters were most rapidly written and were most persuasive, his active work was most quickly and successfully accomplished, and his own schemes were widened or lost in the greater purposes of God, anxiety was allayed, and the power of the Holy Ghost, to which he had opened his heart, was felt in every word he spoke, and in his very presence and look."

But just as public prayer, to have any power in it, must be the outcome of habitual private prayer, so must private prayer, to be healthy and forceful, find a steady outflow in intercessory prayer. What a marvellous truth is this of the power of intercession! In view of its vastness, we are half inclined to say of it, as Tertullian said of another doctrine, "I believe it, because it is impossible"—by which he meant that in all God's actions that might well be expected which would transcend our ideas of the probable, or the possible. "Lord, increase our faith!" There is far too much of selfness in the prayers of most of us. Our requests turn in a very narrow circle. Our sympathies seldom go far from home. In this, as in everything else, how great is the contrast between us and our Divine Lord! Nearly all His recorded prayers were prayers for others. And one of the last words that came from His dying lips, amid the darkness of Calvary, was a prayer for those who were in the act of murdering Him. How rich is Holy Scripture on this subject of intercession! How brimful are S. Paul's Epistles of "intercessions and giving of thanks"—and what a list could be made of the Apostle's subjects of intercession! How touching is his reference to Epaphras, as "always labouring fervently in prayers" for the Colossian Christians—more literally, as agonizing in prayers for them. Next to the desire of hearing our Lord Himself in the act of prayer, one would most desire, I think, to hear the wrestlings of that spiritual giant, S. Paul, as he laid siege to the heart of God! And what was true of him has been in a measure true of myriads since. Bishop Andrews is said to have spent five hours a day in intercessory prayer. And of one of the saints of our own days, the holy Bishop Hamilton, it is said, that after he was told that his complaint was likely to end fatally, he thenceforward spent two hours of every day in intercessory prayer for his diocese. We all know how General Gordon used to follow his Woolwich boys from place to place with his persistent prayers—and how a young officer by chance saw his name on Gordon's intercession list, and how the discovery that he was being prayed for, when he did not pray for himself, sent the arrow of conviction deep into his soul. One who stands pre-eminent for his power in prayer, the founder of the Ashley Down Orphanages, tells us in his last report that more than £800,000 has been given him towards the support of more than 8,000 orphans, as the result of praying to God, without anyone having been personally applied to for anything—a work of which a sceptic once said, that it came nearer proving the truth of Christianity than anything he had ever seen before. Here is a power which Christ has put into the hands of His Church, which, if rightly used, would go far to clear the moral atmosphere of this fallen world. We sometimes talk vaguely of God's sovereignty, as if it meant that the

salvation of the human race was in some way retarded by the Divine decrees. Whereas we are straitened in our own faithlessness, and not in God's goodwill for the souls of men. "Many of God's promises," said that remarkable man whose illness has moved the hearts of myriads in our own Church, from the Primate downwards, "are like the whitesmith's bunch of keys—very rusty, because so seldom used." Is it so? Is it so? Then to our knees, my brethren of the clergy! To your knees, my brethren of the laity! To your knees, ye sons and daughters of our mother Church of Wales! Many, great, and urgent are the needs of our beloved Principality. But this, above all others, men mighty in prayer, men of giant faith in intercessory prayer, men instinct with the omnipotent energy of God the Holy Ghost, men pleading God's promises as living realities, and saying with the Patriarch of old, "We will not let Thee go, except Thou bless us." "Ye that are the Lord's remembrancers, take ye no rest, and give Him no rest, till He establish, and till He make Jerusalem a praise in the earth."

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The Rev. F. J. CHAVASSE, Principal of Wycliffe Hall, Oxford.

It is a saying as old as S. Ambrose that in prayer we speak to God, and in reading of the Bible God speaks to us. Yet it is much to be feared that in an age which has witnessed a real revival of religion, when houses of prayer are multiplying, and services of prayer are becoming more frequent, reverent, and appreciated, and when books on prayer and the spiritual life are sold by hundreds of thousands, there is less devotional reading of the Bible in every class of English society than there was a generation ago. The neglect may be traced to many causes.

Sometimes our present life of drive and pressure absorbs all our strength and thought. In the multiplicity of engagements, in the exhausting round of pleasure, or of work, or of social duties, Bible reading is crowded out. We are too jaded or too hurried in the morning, and at night we are worn out. We satisfy our consciences with the excuse that we know the letter of Scripture, and we starve our souls with the scanty daily portion of a familiar text or a single sentence of Holy Writ.

Sometimes the use of devotional books and magazines—meditations, manuals, sermons, or commentaries—draws us from the Bible. We prefer to take the thoughts of others rather than to think out for ourselves the teaching of God's Word; to draw water out of human cisterns rather than to drink it pure and fresh and undefiled from the well-head of Holy Scripture. We play the part of spiritual invalids who need prepared food for a weak digestion, and find that our spiritual health becomes weaker instead of stronger for the treatment, and that the pure milk of the Word, much more its strong meat, grows less to our liking. We have reason to be thankful for every help to the reading of Holy Scripture, for every exposition and illustration; but so far as they take the place of the Bible they have failed in the very purpose for which they were written.

Sometimes the present unsettlement with regard to Holy Scripture,

interferes with its devotional study. Its authority is denied, its inspiration explained away, its statements questioned. And with the authority of Scripture goes the authority of the Church, for if that which we have believed to be a revelation of God be unworthy of credit, its witness and keeper for twice a thousand years is unworthy of credit also.

We have no need to make an apology for the Bible. It is its own witness. We need not fear the fullest light that the highest criticism or the most minute research can throw upon its origin. The men who stand in the front rank of Biblical critics in our own day, at any rate in the English Church—and I speak of them because I know their writings best—are men who revere the Bible as much as we do, men of reverent, honest, and fearless minds, who will not needlessly grieve the heart of the most sensitive of their fellow-Christians. Our wisdom is to maintain a spirit of calmness, candour, and patience. It may be that in the past we have forgotten or underrated the human element in the Bible; but the due acknowledgment of the human will only bring out into clearer relief the Divine. The present distress can have but one issue. The Bible will be declared to be, as our fathers have told us, and as our own experience has proved, filled with the breath of God from Genesis to Revelation, the infallible teacher of religious truth. The investigation of the critic will only confirm the conviction of the humblest student of Holy Writ—that it meets the profoundest needs of our spiritual nature, and that He who made the human heart made it

But how in this busy age are active and practical and unmeditative people to find time, not only for reading the Bible, but also for meditating upon it, that is, for drawing out and assimilating the nourishment it contains for the spiritual life? I venture to reply by the exercise of self-discipline, discretion, and dependence upon God the Holy Spirit.

We need self-discipline. By the careful management of our time, and by the practice of a little self-denial, a few minutes, at least, can be snatched from sleep in the morning or evening, or in both, to read with a kneeling heart, and an attentive mind, a short portion of the Word of God. If only we are convinced that it be the Word of God, and that its thoughtful study is one of God's appointed means of grace, we shall no more dare to neglect it than we dare to neglect to kneel down day by day, or to attend the Holy Communion at regular intervals. We shall take up the Bible with Samuel's prayer upon our lips, "Speak, Lord, for Thy servant heareth"; or with the Psalmist's resolve, "I will hear what God the Lord will speak, for He will speak to His people and to His saints; but let them not turn again to folly."

We need discretion. We must beware of attempting too much at first. One thought at least can be taken away from those few moments of quiet reading, as S. Francis of Sales suggests. To that one thought we can revert from time to time during the day. The busiest of us live much alone. We have our solitary moments, and our solitary walks, when the mind is too often occupied with thoughts that do not profit, but rather leave a sting and a stain behind. At such times, freed from the absorbing claims of our daily work, the mind can turn, as the needle swings to the pole, to that one thought which God gave us in the early morning or late evening. We can extract from it its message, and turn it into prayer. It was said of a busy man, to whom England and the

Church owe much, that in his busiest days as he passed from one Committee to another in the House of Commons, his lips were seen to move, and his thoughts seemed to be travelling to some subject far other than politics. And those who knew him best tell that he was repeating to himself the burden of a verse of Scripture, or of a hymn, which that morning he had read, and which came back to him, or to which he went back, as God's message for the strengthening and refreshing of his soul.

We need dependence upon God the Holy Spirit. Every English clergyman is reminded at his Ordination to the priesthood that he must continually pray for "the heavenly assistance of the Holy Spirit, that, by stronger in his ministry." The same "heavenly assistance" is needed by every student of God's Word. Without it the Bible is a sealed book. "It can only be understood by the guidance of the same mind which inspired it." As the darkness scatters, and the mists lift before the rising sun, and hill and valley, wood and stream, ruined castle and cathedral tower and church spire stand out brave and clear beneath its rays, so does God the Holy Spirit, Whose office it is to lead us into all truth, light up the words of Scripture, and reveal in what before seemed dull and obscure, and commonplace, depths of unsuspected meaning, and a wealth of spiritual teaching.

It may be asked, in conclusion, what effect such meditation has upon spiritual life.

(1) It gives depth to our convictions. We lament the shallowness and instability of much of our modern Christianity, which seems to wither away before the first blush of trial, or to be borne about by every wind of doctrine or of worldliness. Meditation helps to carry the truth from the head to the heart. It makes it real, fresh, and living. It works it into our very being. It gives new roots to our faith. We learn to know as well as to believe in the love of God. And in the hour of storm the anchor holds, for it has been flung upward and has entered within the veil.

(2) It gives breadth to our sympathies. Alas ! how narrow and how exclusive we are. How ready to make a man an offender for a word. How scornfully we regard, even if we do not treat, those who use a different shibboleth from ourselves. How suspicion and prejudice sever hearts that beat true to the same Divine Master. Meditation lifts us into a higher and serener atmosphere, above our bickerings and jealousies, our disputes and controversies. It brings us into contact with the infinite mind of God. It tends to make us "as wide as His love, and as narrow as His righteousness." It teaches us how great and many-sided is truth, and how little and one-sided is man.

(3) It gives height to our spiritual stature. Robert McCheyne of Dundee, himself a saint, was once asked what was the secret of true holiness. He replied, "Sanctify them by Thy truth ; Thy Word is truth." The soul that gazes steadfastly upon God as He is revealed in His Word, by a natural process of assimilation grows like Him, understands Him, and reveals Him to others. "We are transformed into the same image from glory to glory."

The Church to-day needs and hungers for holiness. Her difficulties were never greater ; the work that lies before her was never vaster ; the problems calling for solution were never more intricate ; her enemies daily reading and weighing of the Scriptures, he may wax riper and

never more numerous, united, well-appointed, and resolute. And her main strength does not lie in her social position, her wealth, her numbers, her organization, or her statesmanship—though all these are God's gifts—but in her saintliness. It will be by the power of holiness that she will prevail. Her saints are her wisest counsellors, her most successful evangelists, her truest defence. And if this great and representative gathering, in which our Risen and Glorified Lord Himself is most assuredly present, be but stirred to meditate more deeply, continuously, and faithfully on Him and on His Words, to commune with Him, and to learn of Him, it will not be our hearts and lives alone that will be transfigured, but the Church of Christ far and wide will catch the inspiration and renew her strength.

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The Rev. W. LOCK, Keble College, Oxford, Examining  
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It will not be expected that I should discuss the *duty* of fasting; that is assumed by making it a part of to-day's discussion. I will only mention to you an incident which impressed me some twenty years ago. A paper was read on this same subject at a debate at a Church Society in Oxford; and one, whose sympathies were entirely Evangelical, rose and said "that he had always regarded fasting as a party badge, but that he had now examined for himself all the references to it in the New Testament, and had come to the conclusion that in some form or other it was the duty of every follower of Jesus Christ." No doubt recent textual criticism has removed from the text of the New Testament some of the most striking references to fasting\*; yet, after taking account of this, it is certain that our Lord set us the example of fasting, that He expected it to be the natural instinct of His disciples when He was taken from them; that He placed it on the same level of religious duty with prayer and almsgiving, and prescribed the true spirit of it; and that it was a frequent accompaniment of prayer and religious service in the early Church (S. Matt. iv. 2; vi. 16; ix. 15; Acts xiii. 2, 3; xiv. 23). Nor need I spend any time in showing that it is according to the mind of the English Church, which has set aside two sevenths of the year as days of fasting or abstinence, and which, in the *Homily on Good Works*, speaks first of the particular good work of fasting, whose commendation is in the Law and the Gospel.

The important consideration for us to-day is its bearing on the spiritual life.

It is quite clear, to start with, that no practice of this kind can be an end in itself, it must be a means. Equally clear that it must be a spiritual means to a spiritual end; a means by which the spirit may control the body, so as to fashion it into its noble destiny of being a spiritualbody; that so the whole man may be moulded for the service, and, in some sense, into the likeness, of God, who is a Spirit. As such, it may help us in three different ways: it is a method of bodily

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\* The reference to it is omitted in the Revisers' Text, and by Westcott and Hort in S. Matthew xvii. 21; S. Mark ix. 29 (though this is quoted as a saying of our Lord's by Tertullian); and in 1 Cor. vii. 5.

discipline; it secures an element of true penitence in our life; it prepares us for the reception of fresh privilege from God.

(1) It is a method of bodily discipline. We pray to God for *such* abstinence, that our flesh being subdued to the Spirit, we may ever obey His Godly motions in righteousness and true holiness. It aims at making us like God, Who is a Spirit, and Who, as such, is superior to and able to control material things. It trains us in the power of detachment, in the power of saying "No," not only to the sins of the flesh, but to its indulgences; it recalls, week by week, the command—"Seek ye *first* the Kingdom of God," and the example—"My meat is to do the will of Him that sent Me;" it keeps the body braced for action, and prevents luxuries from growing into necessities. It is in S. Leo's favourite phrase, a "*Præsidium*," a protection to the spirit against the encroachments of the body; asking us, with importunate persistency, whether we have our body well in hand, whether we should be ready for a call to do missionary work in some part of the Master's kingdom which is not yet civilized.

From this point of view, it is clear that fasting is a protection and a blessing chiefly to the rich. The poor have their temptations to bodily indulgences, but they can do little to cure them by denial of food. The example of the Lord's fasting is valuable for them, because "He encourages and helps them to bear their ordinary low diet thankfully, as a kind of sacrifice to Him."\* The example of the rich is also a help to them; "that the poor, whose perpetual fasts are a necessity, may with better contentment endure the hunger which virtue causeth others so often to choose."† But for us, the well-to-do, the danger is more serious. It was when the Church grew wealthy and prosperous that it was found necessary to increase the number of fast-days, and to enforce the discipline of them. We need such protection for ourselves, lest we should fall into the blindness of the rich man, who fared sumptuously every day, and never saw the poor man at his doors; lest we should lose the power of sacrifice; lest fulness of bread should starve our souls; lest we should lose the power of holding our own Christian standard against the current of the world's opinion. "The endeavour to fast will teach us many things. It will show us how little power we have over our own wills, and in what slavery we are to the opinion of the people we live among."‡

We need this protection for our own sakes, with its reminder of the need of fasting from all sin; and we need it also for the sake of the poor and of the Church, that we may have the means and the will to help their necessities. It is interesting to note that in the recently discovered "*Apology of Aristides*," one of the characteristics attributed to the early Christians is that if they have not enough money to help a poor brother, they fast two or three days that they may supply the need

\* Keble. "Sermons for the Christian Year. Lent, v." Compare his Preface to Hooker, pp. xciv, xcvi.

† Hooker, v. 72. This chapter in Hooker is quite excellent, perhaps the one best thing on fasting. The following also are most helpful: "Leo's Sermons on Lent and other Fasts," especially xli., xlv., and xc.; "Tracts for the Times," No. 18; Pusey, "Parochial Sermons, i., 10; Newman, "Parochial Sermons," vi., 1; Bishop Steere, "Sermon Notes," i., p. 88; ii., p. 82.

‡ Bishop Steere, ii., p. 84.

with their necessary food;\* and S. Leo constantly insists on the duty of a liberal benevolence being the accompaniment of fasting.† The object of fasting is that a man may be *circa se abstinentior, circa pauperes effusior.*” In George Herbert’s words:

“ Yet, Lord, instruct us to improve our fast  
By starving sinne, and taking such repast  
As may our faults controll;  
That ev’ry man may revell at his doore,  
Not in his parlour; banquetting the poore,  
And, among those, his soul.”‡

Detachment, bodily discipline, sympathy with the poor, liberality, these are virtues which spring from fasting, yet most assuredly fasting did not spring from the desire for them. I doubt whether any one instance of fasting in the Bible suggests, however remotely, such a primary purpose. We shall miss its true value if we stop at these. We must go deeper still.

(2) Fasting is also the expression of sorrow—and, for the Christian, of sorrow for sin: it becomes thus a great training in the true nature of penitence and the right purposes of sorrow.

Why was it that our Lord expected His Apostles to fast? It was because He was to be taken away from them. And why was He taken away? Because of sin. The Incarnation, which might have been like a perpetual joyous intercourse of Bridegroom and Bride, was marred and checked by sin. And in what sense can the Bridegroom be said to be taken away from us now, so that we should mourn? He is gone wherever our sin has grieved His Spirit, and driven Him from our hearts. The Christian life should be one of joyous service, of conscious spiritual communion with the Master; and who can say how different it is for many of us, with selfishness and ill-will marring its beauty, so that we get only now and then faint glimpses of what a loyal and loving service of the Master might be. Now, the reason of this is sin, our own sin, our past sin, our present sin, whereby we have crucified the Son of God afresh. Friday has to be a Good Friday in every week, giving us time and quiet to learn “that individual and detailed knowledge of our own personal sinfulness, whence the real love of our Redeemer can alone flow.”§ But why should this lead to bodily fasting? Why is not self-examination, confession, penitence sufficient? To many it will seem a sufficient reply—because it is through the body that the sin has come; for most sins, sins of impurity, sins of violence, sins of untruthfulness, sins of uncharitableness, the body is the means which the evil uses in order to consummate itself. But further, the bodily self-denial is at least a tangible proof to us that our penitence is real; that it is no mere utterance of the lips; and the regular recurring fasts are a reminder to us

\* *cf.* Cambridge Texts and Studies, i., p. 49; also “Shepherd of Hermas,” Sim. v., 1—3.

† Leo, Sermon xxxix. *Suscipiamus sollenne jejunium non in sterili india quam plerumque et imbecillitas corporis et avaritiæ morbus indicit sed in larga benevolentia celebrandum.* Sermon lxxx. *Aliquantulum de terrenorum ciborum abundantia subtrahamus ut proficiat eleemosynis quod non impenditur mensis.*

‡ G. Herbert. Lent.

§ “Tracts for the Times,” No. 18, p. 12.



that penitence is not to be merely a passing phase in our life, but a permanent element of our spiritual nature.

The most fatal enemy of the spiritual life is self-complacency, and the recurring fast day is our protection against this; "the wound of our just remorse needeth touching" very often. We need to be reminded that nothing less than the death of the Son of God was sufficient to redeem us from our sins, that those sins were real acts of our own will affecting our whole nature, so that we can never be as though we had not sinned, but must always be penitent before God, always on our guard against the temptations which have proved fatal to us; prepared beforehand for any suffering which God may send us in consequence of our sins, and willing to welcome it as His means of purifying our souls. It is not, God forbid, that the Atonement on the Cross was insufficient; but it is that we ought to feel and act as those whom He has redeemed, to share His hatred for sin, to war against it actively in our own persons; to be like our God, who is a consuming fire.

Such thoughts would lead each one of us to fast for his own sins, when the burden of remorse was upon him. We need to go one step farther to see the reason for common Church fasts. This is not only that so brother helps brother to keep up his spiritual life, and that the common action of the Church is more prevailing with God, like its common prayer, but it is also a reminder that we have to be not self-centred in our penitence, but to fast and sorrow for the sins and shortcomings of the whole Church. The Bridegroom has, indeed, been taken from it too; and it is hard in its divided state, in its want of discipline, in its worldliness, to recognize the Bride without spot or wrinkle or any such thing. Many will recall the words of the "Churchman to his Lamp" in the *Lyra Apostolica* :—

" There was a time, my friendly Lamp,  
When far and wide in Jesus' camp,  
Oft as the foe dark inroads made,  
They watched and fasted, wept and prayed :  
But now they feast and slumber on,  
And say, ' Why pine o'er evil done? ' "

If the Church calls us, then, to fast, she bids us have an ideal of what she should be; to have a conscience about her; to see where she fails to be true to the ideal, what sins have caused her failure, what means may restore the ideal. It was said of him who wrote these words, that "all his serious interests were public ones." Entirely forgetful of self-interest, John Keble was the keen, sensitive champion of the Church, lifting up a high picture of her ideal, sacrificing himself willingly for that, recognizing that for many a long year a Church so full of shortcomings, so unable to retain the allegiance of some of her noblest sons, must be a Church *in penitence*; and may not this feeling have been strengthened and made permanent by his strictness with himself about fasting?

Our Church calls upon us, then, to fast as a sign of mourning, but she does so only for one thing—for *sin*. "There is no calamity save sin:" that is her constant teaching, and thereby she puts all other calamities in their right place. Sorrow, loss of friends, disappointments, for these she does not bid us fast. These may be blessings in disguise.

Sin is never that ; it is always evil, always hateful ; and if we sorrow more for such griefs as these than we do for sin, it is a sad proof to us of how far we fall short of the standard of our Lord.

(3) Yet once more. Fasting does not end in itself ; it is *always* in the Church's system a *preparation*. It was the preparation for baptism as early as the second century ; \* it is still pressed in our rubrics upon candidates for adult baptism. An almost universal instinct has regarded it as the fit approach to the Holy Communion, and for this purpose alone it is kept up in most Protestant bodies. After Friday comes Sunday with its worship and Communion. After the Vigil comes the reminder of God's grace manifested in His saints. After the Ember Week come the blessings of the new seasons, and, it may be, the grace of Ordination. After Lent comes Easter. This fact seems to say : grief, weakness, sin ; these are not the *end*. We sorrow that we may know the power of the resurrection ; we feel the touch of human weakness that we may rest on spiritual strength, and know that power is perfected in weakness ; we recall our sinfulness that we may realize the love of the atonement. Fasting does for us the work which that good man—the clergyman, did for the simple maiden in Tennyson's Poem : "He showed me all the mercy, *for He showed me all the sin.*"

And it keeps joy *Christian*. Christian joy has to stand in relation to Christian grief. If we have learnt to grieve for sin, we shall rejoice for the triumph of righteousness. If we have mourned for the failures of the Church, our joy will rise above selfish family prosperity into delight in the progress of the Church. If we have realized the weakness of our will, we shall be on our guard even in our joy, remembering that human nature may be upset and disordered even by that : if we have tried to cleanse our minds from falsehood and error, we shall rejoice in the truth. In a word, fasting will help us, not only to grieve as those who grieve not, but to rejoice as those who rejoice not.

Two words of caution may be added :

(a) We must remember the wise words of Mr. Keble's advice, "Keep a medical conscience, either in your own bosom or in that of some friend who may be trusted." "Fasting sometimes causes a distressing reaction : if you have reason to fear that, you had better use hard and unpleasant diet than actually going without."†

There have been many varieties of method of observance in the Church in different ages and climates : the one thing needful is self-denial.

(b) It was especially in connection with fasting that our Lord insisted on the break with the old spirit of Judaism. Our fasting may not be a mere form : a desire to win God's favour : a trust in ourselves. It must be done in love and gratitude, with desire to imitate our Lord, with prayer to Him that it may be united with His fasting, and get all its virtue from Him.

If we thus guard ourselves, fasting may serve to strengthen the empire of our will : to remind us of the dignity of the body, which may be made eternal and spiritual ; to enable the spirit to make it so. It may deepen and perpetuate our sense of penitence and through it our love

\* Justin Martyr. *Apology*, 61.

† *Spiritual Letters*, XXI. and XLIII.

for the Redeemer : it may increase our vision of truth and our love for the brethren : it may quicken our loyalty to the Church and promote its welfare : in a word, it may promote that holiness which is the most likely means to win back for us the blessing of an united Christendom.

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It appears to devolve upon me to add a lower, but, not perhaps a more practical, element to the discussion.

"Shew me thy faith without thy works : and I will shew thee my faith by my works."

But the giving of alms is, after all, a very poor kind of work. Low, indeed, is the Christian service which rises no higher than this. Let us all endeavour to add to our almsgiving some portion at least of personal work and exertion. Let us strive yet more at the far harder task of subduing our own passions, our selfishness, our "little tempers," our party spirit, our worldliness. This ought we to do, and yet not leave the other undone.

I am something doubtful whether, properly speaking, there can be said to be any such thing at all as giving of alms. Our money is not our own. "Ye"—yourselves—"are not your own ; ye are bought with a price." Still less is our money our own. It is a trust ; a trust for which we are responsible both to God and man, and for which we shall surely be called to account. We may, I suppose, pay ourselves a salary for administering our means. We rob God and man if we spend all upon ourselves, in self-indulgence, in idleness, or even in innocent amusement. We are to lay out our talent, so that the Lord, and not we, may get advantage by it. If we be not faithful in the mammon of unrighteousness, who shall give us the true riches ?

Upon one point I take it that all here present are agreed. I am not addressing a public meeting ; I am addressing the Church Congress. I may assume that everyone here recognizes the duty of laying aside year by year a fixed proportion of his entire net income to be spent *somehow* in the service of God and man. And here let me say that throughout this paper, it must be borne in mind that I say nothing as to the *manner* in which the money is to be spent. Whether it be applied to religious or to philanthropic uses, to ecclesiastical purposes, or to social improvements, must be left to the judgment of each. I may assume, also, that the proportion will not be less, except in cases of distinct poverty, than one-tenth of the entire net income, whencesoever derived. Often, doubtless, it will be *more* than this ; but at any rate it will not be *less*.

Before an *ordinary* congregation, it might be necessary to enlarge upon this duty. It is a duty very ill-practised by the mass even of professing Christians, as the most ordinary statistics will show. The result is, that the burden of maintenance of those necessary works of piety

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*It must be understood that this paper is merely an attempt to lay down certain general principles. The application of these to individual cases must be left to the conscience and judgment of each. No doubt many exceptions exist.—T. L. M. B.*

and charity, which all admit to be needful, falls most unfairly, and with increasing weight, upon the shoulders of a few. It has been estimated that one-tenth of the whole income of the country would amount to upwards of one hundred millions a year. (I do not vouch for this, I only throw it out as an illustration.) But this is not the time for statistics; nor is it the place in which I need labour to prove the obligation (originally presented in the form of the Jewish law of the tithe) which all of us here present doubtless admit.

The method, again, by which the obligation is discharged is one with which all are perhaps equally familiar. At the end of each year, or it may be at shorter periods, we do a sum. Total receipts, by way of net income, so much; divide by so much, usually, perhaps, by ten. From the figure thus arrived at we deduct the total already spent in charity during the year, and draw a cheque for the balance.

That which is to be done is simple and obvious. Do we all do it?

It is, I think, clear that *no* class of income should escape this contribution. *Life* incomes—whether professional or otherwise; business profits, receipts from land or from investments, all must be taxed to the charity purse. The income to be taxed will of course be the *net*, and not the gross income—in other words, the real spending income, and not the mere apparent receipts. An expenditure which is really necessary in order to enable the total receipts to be made at all, will be deducted before the income is tithed or taxed. This will be obvious in the case of a business man, whose gross receipts may be many times more than his real profits. The same principle will apply, so far as it goes, to others.

Whether a man may deduct actual savings—*i.e.*, a provision for the future—before tithing his income, will depend upon circumstances, and must be left to each man's conscience. Certainly, savings which are only designed to *increase* riches already possessed have no claim to exception or to favour. "They that haste to be rich shall not be innocent."

That a man may first deduct the maintenance of members of his own *family* is clear. "He that provideth not for his own, hath denied the faith, and is worse than an infidel." Even *this* obligation is too often neglected by professing Christians. But clear as the obligation is; it must not be taken to extend to the maintenance, even of relations, in unnecessary luxury and ostentation.

The next point to which I wish to allude is one which I hardly know how to handle. It has been thought by some, within my knowledge—and I am by no means speaking only of the rich—that they did not *miss* the money which they spent in charity. It would be curious to know what is the experience of others here. I need not say that there are passages and promises in Holy Writ which would seem to countenance such an idea. But I dare say no more, lest I be accused of describing either miracles or madness.

I have contended that it is a positive duty to set apart a fixed percentage of our income for charitable uses. Yet even this practice is not without its disadvantages. Almsgiving, thus pursued, ceases to be a form of self-denial. You acquire the habit of regarding a certain portion of your income as not your own at all, but rather as a fund placed in your hands for distribution. And it is a pleasurable sensation, rather

than otherwise, to allot the money among the various applicants. If, however, anyone is disturbed by this aspect of the case, the remedy is easy : give *more* than your tenth. A tenth is, to many, but a miserable pittance, after all. Give out of the nine-tenths or other sum which you have been accustomed to reserve to yourself. You will then feel the pinch, and the difficulty is solved.

There may be some kinds of expenditure, even upon uses of piety and charity, which we may hesitate to charge to the charity purse. I may explain my meaning. My view is that we are responsible for laying out the charity money, not only in charity somehow, but to the *BEST* advantage, not in that way which gives *us* most gratification, but in that way which, to the best of our judgment, is most to the glory of God and to the good of man. Now it certainly does, at times, occur to the mind that there are such things as *spiritual luxuries*, if I may be allowed the expression. I mean expenditure for religious purposes, which pleases our taste or ministers to our enthusiasm, but which we can hardly pretend, even to ourselves, to be money laid out to the *BEST* possible advantage in the sight of God and man. Are we, therefore, to *forego* all such expenditure? Not necessarily. Let the money be found out of the nine-tenths, and not out of the one-tenth ; out of the money which we have reserved for ourselves, and not out of the charity purse. There can then be no objection. There is no harm in my gratifying my æsthetic tastes, whether inside a church or outside of it, out of my nine-tenths ; but let it not be out of the one-tenth, which does not belong to me. In the same manner I may yield to personal preferences, or to the urgency of friends, out of my nine-tenths, but not out of my one-tenth, which is not mine to give.

I venture to think that this is a distinction sometimes lost sight of, but which, if applied, will often solve certain difficulties, which not unfrequently present themselves to the minds of some.

Then comes another question, which I think has hardly attracted as much attention as it deserves. It is that of *locality*. What *place*, what *country* has the first claim upon my charity purse? I do not say that any country has an *exclusive* claim upon our charity. Christ died for all. Yet surely certain places, certain countries, have a *preferential* claim upon us. In other words, it would seem to be the will of God that we should help one place, or one country, rather than another. What place, then, has the *prior* claim upon my money? I contend—not the place where I happen to live, nor yet the place in which I may be most interested—but the place *whence my money comes*. Of course, it may chance that the place in which I live and the place whence my money comes are one and the same. If so, no question arises. But constantly this is not the case. It is obvious that but few of the inhabitants of any residential town live on money which is made in that town. They live on the proceeds of property or investments *somewhere else*. And the same as to *parts* of great cities. Dwellers in the fashionable districts of London, Birmingham, or Bristol, do not live on money which is made in *those* parishes. Their incomes are derived from *other* parts of those great towns ; or, it may be, from places or countries far away. Which, then, I repeat, is the district which has the *first* claim on the title of their incomes? Is it the West End parish, where they live, but where not a penny of their money is earned?

Surely *not*. For example—the *first* claim upon the income of a great manufacturer is possessed, not by the pleasant suburban village or fashionable square in which he lives, but by the crowded and smoky parish where his works stand, and where his workmen have their dwellings. Woe betide us, if we recognize not this claim. And if, instead of being the master-manufacturer, I am only a shareholder in the concern, it makes no difference, unless in degree. The place which still has the prior claim upon the one-tenth of my dividends is the place where the works are carried on, and the money is earned. If I hold shares in a manufacturing company, I am in fact a manufacturer. If I held all the shares in the company, I should be sole owner; as it is, I am only *part* owner. But, so far as my part goes, I am still responsible. And the place which has the prior claim upon the tenth part of my dividends is the place where the works are situate, and whence the money comes. The point seems to me past argument. But, strange to say, people seem from heedlessness to regard their investments as if they carried no responsibility at all along with them.

“What ills are wrought  
By want of thought.”

Of course there is nothing *new* in all this. The much abused class of *landowners*, to do them justice, have always admitted the principle for which I contend; and have generally acted upon it. It has always been understood, that if a man owns *land* in a country parish, the *charities* of that parish have a claim upon him. And the claim has generally been met—more or less.

But it is obvious that the principle does not apply only to *land*. Take, in the first place, the case of *house property*. *Land* is not the less *land* because it is covered with houses. My obligations as a landowner are not altered because my property has become valuable building land, and brings in a much larger income than formerly. All clergymen of town parishes have a direct *right* to urge and to *insist* that their parishes have the *first* claim upon one-tenth of the rent of *every building* in their parish—whether ground rent, or occupation rent, or mortgage interest, be it what it may. They have a *right* to *insist* upon it, whoever the owners of the houses may be, or wherever they may live. And it would be well if they insisted upon this right far more plainly and imperiously than is now the practice. It is the neglect of these obligations by owners of property which causes the wave of socialism to come on so fast and so high. I say nothing against socialism. But these are the facts.

Surely, however, the claims upon the charity purse do not stop at house property. They equally hold good in the case of any form of property or income. And so we reach, by another road, the question of shares in companies and the like, which we have already discussed.

But, if I am right, the obligation of which we have spoken does not stop short at towns or at parishes. It extends to *countries* also. If an American, or a Colonist, holds stock in the English funds, we have, I think, a right to say that *England* has the first claim upon the tithe of *his* dividends. It is not fair that he should carry it all off to his own more favoured land, even though he spend it in charity *there*. Some part, at

any rate, should stay *here*. If he chooses to invest his *money* in England, his charity purse should come here also.

Well, if this applies to investments made in England, it applies also to the much more common case of investments made by Englishmen in other countries. The point is important when the large amount of foreign investments held by Englishmen is remembered. If, then, I hold investments in South Africa, South Africa (and not England) has the *first*, though not necessarily an exclusive, claim upon the tenth of my dividends. If I have money in Indian railways, or Indian government securities, then India, in some shape or another, has a claim upon my charity purse.

Let us look at the point a little further. We are all familiar with the arguments against absenteeism. It is said that the money which is made in a country should be spent in that country; that it is unjust to send it all out of the country to be spent elsewhere. In the same way an objection has been raised to England's government of India—admirable as in most respects it is—namely, that it leads in practice to large annual sums being sent out of India to England—to the impoverishment of India. Now, at any rate, this should not be the case with the charity purse. The charity tenth of the money made in India should, at least in part, be spent in India, and not in England. And the same in other like cases.

I need hardly point out the important bearing of this consideration upon funds for *missions in foreign parts*. We are often told "the money is so much wanted in *England* that I do not like to *send it out of the country*." Well, in a very large number of cases, you are not asked "to send it out of the country." You are only asked to let it *remain* in the country whence it came, and where it is made.

There are, doubtless, some kinds of income which the principle in question does not reach. Many professional incomes (though by no means all) are made in the place where the owner lives. If so, no question arises. The like in the case of the smaller shopkeepers; and of artisans. And there *may* be some kinds of income, which are so *entirely* without a local habitation, that it may be difficult to say to what spot of the earth's surface they belong. But such cases, I take it, are very few.

In conclusion, I may, perhaps, be allowed to *sum up* the positions for which I have contended, as follows :—

(1) It is the positive duty of every Christian, unless in exceptional cases, to set apart, year by year, a fixed proportion of his *total net* income, to be spent in the service of God and man.

(2) This proportion will usually be *not* less than one-tenth.

(3) The *place*, or country, which has the *first*, though not necessarily an exclusive, claim upon this one-tenth, is the place where the money is *made*, and whence it comes.

(4) Subject to this, and other prior claims, each man is responsible for laying out the charity money to the *best* advantage, so far as his judgment goes.

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WE are not here to compare the means of grace which God has put within our reach. They are many: they are diverse. Yet while each has its own place, each fits in with and is essential to the rest. Each is a stream which, springing in the heights of Divine love and power, flows down to the mist-wrapped valleys of earth, bringing to immortal souls ever new supplies of grace to sustain and invigorate the spiritual life.

To despise or reject any of these is to be wiser than the All-wise Father Who, in thoughtful love, has provided each and all for the spiritual needs of His children. There is not one unnecessary; not one can be neglected with impunity. There is no waste, nothing superfluous in the Divine economy of grace.

And yet it is not difficult to understand why in the consideration of aids to the life of godliness Holy Communion may well come last.

It is the summing up of them all. Prayer—private, public, intercessory, ejaculatory—is essential to Holy Communion. Reading God's Word has there a foremost place, and it is the evident intention of the Anglican Church that still, as in primitive times, there shall be no celebration of Holy Communion without the reading of Epistle and Gospel. Even in the Communion of the Sick, our Church is careful to emphasize this by her selection of a special Epistle and Gospel. Meditation, praise, thanksgiving, almsgiving, fasting—all are important features in the due reception of Holy Communion by the faithful.

Yes, Holy Communion is the special possession of Christians, the ark of our Holy of Holies.

Devout Jews for long centuries had prayed to Jehovah, not indeed in the name of Jesus, but yet theirs was very real prayer. Holy men in olden days, before Christ came, had meditated in the God-sent solitude of the night-watches, or in the self-sought retirement of the day hours. Praise and thanksgiving sound in our ears, carried down from the ages of the past, spoken by reverent lips and hearts. Fasting had its regular place in the lives of godly Israelites. Almsgiving was to many under the Mosaic Law a real act of self-denial. But until the Christ came and founded His Church the saints of God knew not the inestimable privileges of this life-bringing, life-sustaining Sacrament.

Hence it comes to pass that in Holy Communion we have a strong witness to the antiquity and truth of Christianity. From earliest times it has been highly esteemed and venerated. The many names by which it has been designated help us to realize the manifold aspects in which it has been held in reverence: the Lord's Supper, Holy Communion, the Eucharist, the Blessing or Eulogice, the Breaking of Bread, the Liturgy, the Oblation, the Sacrifice, the Sacrament of the Altar or Lord's Table—both used by S. Augustine—the Holy Things, the Mysteries, the Good Thing, the Perfect Thing. These are names which tell us how long ago holy men tried, now by one name, now by another, to do honour to this great sacrament. Age by age the scene of the upper chamber has been repeated in the assemblies of Christians. Until to-day, whatever may be the differences which separate the followers of Christ, still, in some form, this Christ-made ordinance is recognized and prized by all who have any true claim



to the name of Christian. Go where you will among Christians as they worship, whether it be with the gorgeous ceremonial of the Roman, or the elaborate ritual of the Eastern Church, or the eloquent and reverent beauty of our Anglican office, or the plain, bare service of Presbyterian or Nonconformist or Lutheran, everywhere there is the blessing and breaking of the bread, the blessing and pouring out of the wine, everywhere the partaking of the same; everywhere the fact is recognized that this memorial of His death was ordained by the Friend of friends before He died, that the last command was spoken by the Great Master to His disciples for all time, "Do this in remembrance of Me." Yes, men of different schools of thought within and without the Church at least agree in a common reverence for this holy thing.

How strikingly does Christian hymnology illustrate this. Our Eucharistic hymns come to us from very different sources, yet from them all there breathes forth the same spirit of intense devotion, of truest veneration, for this sacrament of dying love.

Is it not significant that words so often sung at celebrations of Holy Communion, such as—

"Hail, sacred feast, which Jesus makes,  
Rich banquet of His flesh and blood;  
Thrice happy he who here partakes  
That sacred stream, that heavenly food."

Or again,

"Bread of Heaven, on Thee we feed,  
For Thy flesh is meat indeed;  
Ever may our souls be fed  
With this true and living bread.

"Vine of Heaven, Thy blood supplies  
This blest cup of sacrifice;  
Lord, Thy wounds our healing give,  
To Thy Cross we look and live."—

are the work of Nonconformist divines?

Even the antagonists of Christianity cannot but acknowledge its antiquity. The writer, for instance, of a well known so-called theological novel, starts with the assumption that the Gospels are for the most part the outcome of the fanciful imagination of those who wrote them, and she seems to think that assertion is argument. Yet even she is compelled, evidently against her will, to admit the fact of the institution of Holy Communion contained in three of the four Gospels. It is true she tries to minimise its value, as though Christ only intended to give His followers a grace for meals; but it is true, too, that we claim in her a convincing, because an unwilling, witness to the origin of Holy Communion. Opponent of Revelation as she is, she is forced to admit that this event in the life of Christ has a surer foundation than mere fancy or imagination.

And as we draw closer and reverently ask why this Sacrament is thus highly prized in all ages and by all who profess and call themselves Christians, we find, as we might expect, not one, but many answers.

The Catholic Faith centres about a living Person. Not doctrines, not feelings, not opinions; but He who Very God and Very Man lived on this earth among men is the life of Christianity. And in Holy Communion we recognize His work, see His own memorial of Himself,

realize His living Presence. It is a tangible proof to us that He lived and died, and rose again. Straight from His hands it comes to us, a precious legacy, a spiritual treasure, a wonderful mystery. It comes to us with an irresistible claim on our love and reverence, for it is His gift to His people, and because His gift, therefore rich in blessings to all who accept it in a right spirit. Call to mind some of these.

Holy Communion is a memorial of His Death and Passion. That broken bread and poured out wine, blessed and consecrated, were intended by Him to be for all time the picture of His Body broken and His Blood shed upon the altar of the cross for the sins of the whole world. "As often as ye eat this bread and drink this cup, ye do show the Lord's death till He come."

It is a memorial before God the Father. In all our approaches to the Throne of Grace, the sacrifice and death of Christ are our one prevailing plea. But in Holy Communion we plead "for Jesus Christ's sake," in the very words and acts which Christ Himself, in the Paschal Chamber at Jerusalem, taught His people to use. We ask the Father to look in loving mercy on this picture of the death and passion of His Son, our Saviour Jesus Christ, which He Himself gave us on the night before He died on the cross. We pray to be heard through the merits of the one Sacrifice once and for ever offered, of which Holy Communion is the Christ-fashioned memorial. So we sinners in this, the highest act of Christian worship, show the Lord's death before the eternal Father, as Christ has commanded, until He comes back to His waiting Church, to abide with her for ever.

It is a memorial to ourselves. As in lowly reverence we kneel while the bread is broken and the wine poured out, our flickering love is rekindled, our cold hearts are quickened into warmer life, and by the power of the Divine Spirit of love we are constrained to cry, "We love Him because He first loved us."

It is a memorial to an unthinking, unbelieving world. Men look at the lives of professing Christians, and, alas, how little there is even in those who are most earnest to tell Whose we are or to proclaim to those around us the reality and power of our faith. But in Holy Communion the world sees us doing in our worship what Christians have done ever since Jesus lived on this earth, and they cannot doubt that, with all our faults and inconsistencies, there is something real in our religion, something true in our faith. As long as Holy Communion is celebrated by the Church, the world can never altogether forget that we believe in "Jesus Christ, and Him crucified."

But while Holy Communion is a memorial, it is more, much more than a memorial. The words and acts of Jesus at its first institution teach us this very distinctly. Not only is the bread broken and the wine poured out, but we also are bid to eat of that bread and drink of that cup. Why this reverent partaking? "The cup of blessing which we bless, is it not a communion of the Blood of Christ? The bread which we break, is it not a communion of the Body of Christ?" Holy Communion is not only a memorial, the most vivid we can have, in which Jesus Christ is evidently set forth before our eyes crucified, but it is also a means, the highest we possess, whereby we are made partakers of the benefits of His death.

How, we do not understand, nor do we ask to know. It is a mystery, and whenever men have tried to explain or define it, they have always degraded and lowered this holy ordinance. We are content to take Christ at His word; and so in the Consecration Prayer we pray "that we, receiving these Thy creatures of bread and wine, may be partakers of His most blessed Body and Blood;" and so in the catechism we are taught from our earliest years that the benefits whereof we are partakers are "the strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are by the bread and wine."

Is not this enough? Jesus comes to us in Holy Communion. By the power of faith we see Him, we realize His presence in all His unchanging love and power as He draws near to each faithful soul, we hear the tinkling of the bells of our great High Priest as He comes forth to meet us. He is the Good Shepherd; He comes to feed us with food celestial and water of life. He is the Great Physician; He comes to heal us with the balm of His passion. Holy Communion is simple nourishment for the spiritual life. The holiest saints have lived in its strength, so must we. It is the same gift to us as to them. Holy Communion is healing medicine; not merely a charm to raise us up in the life to come, but the means of perfecting the life of the soul by healing from the root tendencies of sin. "He that eateth My flesh and drinketh My blood hath eternal life; and I will raise him up at the last day."

But while Holy Communion is a sacrament in which Christ thus comes to dwell within us, making us one with Him, it is also a bond of union between ourselves and others, both quick and dead. Well is this sacrament called the Holy Communion. It is the chief means whereby "the Communion of Saints" became a reality. "We being many, are one bread and one body, for we are all partakers of the one bread." There not only the faithful striving on earth, but the spirits at rest in Paradise seem to hold sweet converse with us.

But there are other characteristics which invest Holy Communion with a helpfulness peculiarly its own. It has to do with the whole man: memory, mind, will, affections, spirit, aye and body, too, share in its blessings. The memory is quickened, the mind is aroused, the will is stimulated, the affections are drawn forth, the spirit is nourished, the body is cleansed, even hands and lips have their part in the reception of this sacrament.

It fits in with every environment and condition of life. It is never out of harmony with our circumstances or states of mind. Are we sad? It is our sure consolation. Are we glad? It is our bright Eucharist. Are we weak? In it we find strength. Are we sinning? Through it there comes to us cleansing power. Are we cold and dead? There our hearts beat with warmer life and love. Are we alone? It is our communion with Christ and His people. Have we work to do? Refreshed with heavenly meat and drink we go on our way. Have we suffering to bear? The cross we carry seems lighter to those who, in a spirit of self-surrender, have learned in Holy Communion to say: "Here we offer and present unto Thee, O Lord, ourselves, our souls, and bodies to be a reasonable, holy, and a lively sacrifice unto Thee."

And hence it follows that Holy Communion fits in with every

fact commemorated in the cycle of the Christian year. It is as suitable for fast as for festival; for Advent Sunday as for Christmas Day; for Ash Wednesday as for Easter Day; for Good Friday as for Ascension Day; for Whit Sunday as for All Saints' Day. There is always some aspect of Holy Communion which, if we are only at the pains to look for it, brings it into touch with the particular truth we are dwelling upon.

How, then, are we to use the Holy Communion? The history of the Catholic Church tells us. As in the days of the Apostles men came together on the first day of the week to break bread; as in the days of Justin Martyr Holy Communion was *the* service of each Lord's day; as ever since in darkest times the light of weekly Communion has never been entirely extinguished, so, thank God, in an ever increasing number of churches in this land, irrespective of party, the importance of Holy Communion is being practically proclaimed before our people by a celebration on every Sunday. No Christian ought to be content until he is at least a weekly communicant. And yet we want something more if this primitive use of Holy Communion is to become the rule among us to-day. Many so-called Church people live and die without having ever let this holy thing come near their hearts and lives. Why is this, we ask? Surely in the majority of cases it is ignorance as to the nature of the blessing they are losing. And whence comes this ignorance? Partly it arises from what has come to be the use with regard to Holy Communion in most of our churches; partly the blame lies at the door of the clergy.

It comes in part from the prevailing use of our Church. To many of our people the Communion service is altogether strange; they have never followed it in its entirety in Church.

I need hardly say I am not treading on controversial differences, God forbid. Here, at any rate, in a Church Congress, Holy Communion shall be, as it was intended by the Captain of our salvation, a flag of unity, not the colours of a party; a kiss of peace, not the cry of battle. I am not speaking of what is known as non-communicating attendance, I am dealing with those who are non-communicants from sheer ignorance, and it is a fact worth considering that we are the only body of Christians that, in most of its churches, at the time of Holy Communion excludes all but those who are communicants. Even in Presbyterian churches in Scotland on their Communion Sunday, you will find, not only those who are communicating, but a large number of people who come to look and learn. Even the Nonconformists in this land encourage those to stay who are non-communicants, in order that they may have the opportunity of learning what the service is, and that the wish may be awakened in them, by what they see and hear themselves, to come and partake. But in the majority of our churches, what do we find? Sunday after Sunday the vast majority of the congregation leave the church in the middle of the Communion Service as soon as the sermon is finished, and the doors are carefully closed after them, as if this part of the service were not for them, but only for a select few who are good enough to remain. Thus they may go through life without ever being made to think what Holy Communion means, how it has to do with them, what is their personal duty with regard to it.

At any rate, it would be well to invite those who are preparing for

confirmation to remain in church through the service once or twice before they make their first Communion. By so doing they would probably learn more about Holy Communion than from many classes.

But this ignorance is partly the fault of the clergy. We are set apart, not only to preach, but to teach. What opportunities, then, of instruction about Holy Communion do we give to our people? An occasional allusion in a sermon, a brief exhortation or reproof, and we are prone to think we have done all that can be expected of us in this matter. Even in the preparation time for confirmation, how little place is left for teaching about Holy Communion. We have many classes, it may be, to prepare for confirmation, the once done thing; one class at the close, sometimes not even one, for instruction in the nature and use of that holy sacrament, the reception of which is to be an act oft repeated as long as life shall last. It behoves us very carefully to consider what can be done to remedy this, and while we lament, as lament we must, that so many of our people live and die non-communicants, it is good for us to see wherein we may be to blame. We do well constantly to allude to Holy Communion in our sermons; occasionally we ought to preach directly on the subject, but we must do more than this in the present necessity. For instance: at confirmation would it not be advisable, where it is possible, to separate the preparation for confirmation from the preparation for Holy Communion, and, instead of allowing, or inviting, those who have been confirmed to make their Communion immediately, to follow up the Confirmation with a course of first Communion classes, or if, from the circumstances of the locality, this is not possible, at any rate to make the instruction upon Holy Communion a far more prominent and definite feature of the preparation than too often is the case now.

Does it not also rest upon us to make a greater effort systematically to instruct the adults of our congregations? It is not easy to do this. It cannot be thoroughly accomplished by sermons. Communicants classes, as we all must know only too well, do not attract the people we specially desire to instruct. These will seldom come merely for the purpose of learning about Holy Communion. They are not sufficiently interested in the subject. How, then, is it to be done? I would venture to speak very humbly from my own experience as a parish priest extending over a period of now more than twenty-five years. During the greater part of my ministerial life I have made it a rule to give a course of instructions on Holy Communion on the Sundays in Lent, after the Evening Service and sermon are over. I have tried this plan under very different surroundings. In a country town, with a mixed congregation of rich and poor; in the church of a London suburb; in a Mission church where there were none but the very poor; in a well-to-do congregation in Edinburgh; in one of the wealthiest churches in the West End of London; and always with the same result. People who would never have come out on a week day to a communicants' class have been induced to remain a little longer in church when once there. The majority of the congregation have invariably, in response to the appeal made to them, remained to hear. The attention is easily gained, or rather held, of those who by service and sermon have been already brought into a helpful spiritual attitude. Interest has been stirred up in those who have never let the subject come near them

before, and the result has always been that many, both of rich and poor, of all ages, have been enrolled in the number of communicants, earnest and devout and constant, because they have become so by intelligent conviction. Only, if we are to do this, our instructions must not be sermons, but plain teachings. They must be simple, dealing with only one point at a time. They must be short, first telling the people how long the instruction will last, and then careful never to exceed the time. It is wise to substitute a well known hymn, such as "My God, and is Thy table spread," for the concluding voluntary. This makes it easier for those to stay who are disposed to do so, but are diffident and undecided, while it affords an opportunity for those who wish or are obliged to go, to leave the church quietly. A tract, bearing upon the special point of the instruction, given at the door of the church, will often emphasize what has been spoken, and help by God's grace to bring it home to the heart and life of the hearers. Another help is to be found in a preparation service for Holy Communion held in the church, it may be once a month. There is a very simple form of service for this purpose, approved by the Archbishop of Canterbury, published by Masters. May I add that it is so entirely and honestly framed on the lines of the Prayer-book, that there is nothing which anyone could disapprove of in it. Such a service assists those who either from want of time or other causes too often neglect the work of preparation, while it fosters that communion of spirit which is, alas, too often lacking among our communicants.

How are we to use Holy Communion? Surely as it is to be the chief service of the first day of the week, so it ought to be at least for the strong and healthy the first service of that day. When our thoughts are fresh, our hearts free from cares and worries, which the day inevitably brings with it, our minds undisturbed by worldly things, we shall do well to draw near, giving to God the best we can, offering unto our Lord the first-fruits of His own day. To those who make the effort to come early there is a special blessing, even the blessing which is always given by the Master to those who deny themselves for His sake.

How are we to use Holy Communion? It is God's gift to man. First, then, there must be careful preparation for the right reception of the gift. It is to be feared that while in these days we have gained the privilege of frequent Communion, we are in danger of undervaluing the help of quiet preparation, which was a striking characteristic of the generation now almost passed away. There was something very touching in the week spent in prayer and self-examination and meditation before the monthly Communion. And although those who have learned the value of weekly Communion cannot make a week's preparation, yet their preparation should be none the less real and earnest because it is shorter. Secondly, there must be heartfelt thanksgiving for grace given. We need not less preparation, but more thanksgiving. Alas! how little we bear in mind the immense importance of this duty. We prepare carefully and earnestly; we join in the service heartily and reverently; we eat and drink devoutly and believingly; but how often we forget to thank. No wonder we are slow to come back for new supplies of grace when we have neglected to thank for grace already given. Thirdly, there must be real, persevering effort to utilize the gift, to live the sacramental life, to put forth and

develop the powers of the grace we have received, seeking to make our daily life at once a continuous act of preparation for the next Communion, of thanksgiving for the last, of effort to become more like Him Who in each Communion comes to be our abiding Guest.

Thus, to quote the words of an aged saint of our own day, "Our life, ever fed by our Lord within us, will be lost in God. Our whole nature, forced from its old instincts, its active zeal raised to a higher level, will reach to a diviner thought, a nobler charity, a perfectness of patience, in which converse with the outer world becomes already an anticipation of the Communion of the saints above. Our earthly state will assume the semblance of the heavenly, Christ transformed in us, and we all but deified in Him; our lives will be midway between earth and heaven, touching earth with our feet, while our spirits are in Heaven." So shall we learn to say with S. Paul with an ever-increasing fulness of meaning, revealed to us in each Communion:—"I am crucified with Christ, nevertheless I, live: yet not I, but Christ liveth in me, and the life I now live in the flesh I live by the faith of the Son of God, Who loved me and gave Himself for me."

## ADDRESSES.

The Right Rev. **FREDERICK COURTNEY, D.D.**, Lord  
Bishop of Nova Scotia.

I AM sure we must all feel that this morning we have been keyed up to a very high standard of spiritual life indeed, and that the note was set by the reader of the first paper on "Prayer as an aid to the life of Godliness," and all through I have been feeling how necessary it is to recognize what was laid stress upon in that paper—that as in the days that are gone by there have been giants of prayer, who have been able to spend a very large portion of their time in the exercise of that Christian grace, there are circumstances in the Church, in the nation, and in the world, which call for such giants in prayer to-day. But I have been feeling all through, nevertheless, that so often—and perhaps this morning is no exception—are the things that were given to us by God as privileges set before us in the light of duty, that the result is to discourage a very large number of those who are what one might call the ordinary run of Christian people. I do not say this so much for the benefit of those who are here as of those who may be under their pastoral care, and whom they are able to influence, so that when they go back they may put all these things before their people as so many privileges, and teach the people to say, "Oh, let me get to be a man, or woman, or child that can pray more fervently, and meditate more profitably, and fast better, and give alms on principle, and come to receive of the Holy Communion with a constant deepening in my soul of the life of godliness," which means the love of God in the soul, according as each individual mind is able to comprehend that character of God which has been revealed to us in the Lord Jesus Christ. I do want, when we go back to our ordinary daily life—whether as clergy or laity, as workers definitely with God in spiritual work, or as men and women engaged in ordinary social and business life—that we should feel that our prayer is a blessed privilege, by means of which all our life is lifted up higher, if only a little bit, for the time being, than it otherwise would be; and that by means of these little bits we may at last reach up to that life of godliness which shall make people, as we pass by, even perhaps without saying anything, feel as they look at us,

just what the woman of old said of Elisha, "I perceive that this is a holy man of God who passeth by us continually." There may be those amongst us who feel deeply the truth of the words of the hymn, "Our prayer so languid and our faith so dim," and I want such as these not to go away discouraged because they cannot fast forty days and nights, like Elijah, and cannot lie all night upon the ground in prayer like some saints of the Almighty God. I want them to go away feeling that what they have heard to-day is a blessed privilege—a thing to be striven after, and, if obtained, to be cherished as a most precious possession. May I say a word to parents about the subject of meditation. Meditation is a grace which can only be thoroughly full of blessing to a man's soul by constant and habitual practice, and very few people, comparatively, have that practice. The thing to be meditated upon is the Word of the living God; and the word I want to say to parents is this: For the children's sakes, teach them the exact words of the Scripture while they are little children. Over and over again people have said to me, "How do you know your Bible so well," and with the greatest possible gratitude I tell them always that I owe it to my mother, who made me learn passages of Scripture, and never would be content until I could say a passage word for word as it is in our old English version. The result is that I can meditate constantly as I go about, without having to go back to get a subject for meditation. If fathers and mothers teach their children the Scriptures in this way, it will be a blessing to the children when their parents and teachers are dead and gone into the blessed presence, of which S. Paul said he had "A desire to depart and be with Christ, which is far better." In whatever you do, keep in mind that God is with us and in us, that He has not forgotten us and has not forsaken us, and while you strive to pray better and to meditate better, and to have all those other graces in fuller exercise, believe that the prayer you now offer is acceptable, and that the meditation you now are able to carry on does result in a positive blessing to your soul, and is lifting you up into the life which God intended us to live. I am so very anxious that while we do seek after this deepening spirituality in the souls of individuals, and of the whole body of the Church, that we shall be preserved from putting the thing, as I have said, in the light of duty rather than of privilege. It must be put in the light of duty so far as little children are concerned, because they have not learnt what the privilege is. But even then I think the wise parent would say, "My child, God allows you to speak to Him in prayer. God allows you to meditate upon His Holy Word, and you must make it a matter of duty, until little by little you grow in mind, and heart, and spirit, and so attain to the height of privilege." I am very anxious also that with this deepening spirituality we shall not shrink into a condition of unreality. The real life of godliness is to be lived out in the world, amongst the people who buy and sell, who marry and are given in marriage. That is the thing we want to get at—to carry God wheresoever we go, until the life of Christ as we live it in the world here below shall be translated into the life as we shall live it in the world to come, and that we shall take others along with us who shall say: "We will go with you for we perceive that God is with you." It is your privilege to do this. Let privilege come first, and duty come afterwards; because if you reverse the order, duty will cast its shadow over all the pathway of privilege; while, if you put them in the right way, the light of privilege will shine upon the pathway of duty until it expands into the light of the everlasting day.

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The Right Rev. the PRESIDENT.

MY brethren, the time is passed for this meeting to close, but I should not like it to do so without saying one word—I should liked to have said more if there had been time. I thank God for the privilege of having been allowed to be present at this meeting to-day, remarkable, not merely for the numbers present, but for the sustained interest and earnestness with which all that has been said has been followed. Our thoughts this week have dwelt upon many subjects of varying degrees of importance, but this morning they have been called to subjects which are the very life and breath of the Christian and of the Church. And the message of this morning has come to us in its quiet stillness, laden with deep spiritual significance. May God's blessing rest upon this meeting, may it send us back to our work and to our homes with a deepened and a quickened spiritual life, and may it have been an aid to the life of godliness in each one of us and in God's Church in this land.

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CONGRESS HALL,

FRIDAY AFTERNOON, OCTOBER 9TH, 1891.

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The Right Rev. the PRESIDENT in the Chair.

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THE PAROCHIAL SYSTEM :

- (a) ITS DEFICIENCIES, AND HOW TO MEET THEM.
- (b) IN RELATION TO THE DIOCESE.
- (c) IN RELATION TO CHURCH SOCIETIES.

ADDRESS.

The Right Rev. the PRESIDENT.

WE have heard a good deal during the last few days of the close connection and union between the Church in the Principality and the Church in England, and I venture to think that the first speaker this afternoon brings home to us very closely the reality of that union. I feel it is a great encouragement to us in Wales that the Vicar of All Souls, Leeds, has consented to come and work in this diocese ; I now beg to introduce the Rev. Cecil Hook.

PAPERS.

Rev. CECIL HOOK, Vicar of Oswestry, formerly Vicar of All Souls, Leeds.

I THINK in these days of outcry against parochialism, I would rather have spoken on the excellencies of a system which I believe to be of the greatest advantage to the spread and welfare of the Church.

There is, no doubt, a tendency to depreciate the work of a clergyman who devotes his whole time and energy to the parish committed to his

care. This is not well, and we must remember that if in the past every parish priest had fully done his work—if each parish had been in the hands of one who recognized to the full the responsibility of his special charge; if in every parish there had been a priest who, instead of hankering after outside work, had devoted himself to the best interests of his own people—not unmindful of Church unity; if throughout the length and breadth of the land the parochial clergy had been, not the rulers, but the guides, the leaders, the friends, and the servants of the people, the condition of the Church in England and in Wales would have been very different from what it is to-day. Certainly this has been somewhat more fully realized of late by those who rejoice to recognize the fact that the great revival of Church life and truth has been brought home to the hearts of the people by means of the parochial system. But, of course, every system, however good, must have its drawbacks, and the parochial system is no exception to the rule.

(a) It is quite natural that any plan which concentrates the interests of an individual on a particular locality, and centres all his work in one particular body of people, should incline him to over-estimate the value of the special task in which he is engaged, and should have a tendency to make him minimise the greater importance of the whole work of which his own forms but a small part.

It is one of the difficulties of life to balance our enthusiasms; no man can do any good work without a share of enthusiasm (notwithstanding the saying of Talleyrand), and enthusiasm must bring with it a share of exaggeration. It is against this exaggeration of the greatness or importance of his work that the good parish priest has constantly to be on his guard. And, as with the priest, so with the people. We can imagine a parish well organized, and a people well taught and heartily united in worship and good works, lapsing into a self-satisfied state. Their institutions flourish, their church is crowded, they are delighted at witnessing the growth of buildings to which they have subscribed, and the success of classes or meetings which they have supported. And all this will have a tendency to make them parochially conceited, and individually, perhaps, self-satisfied. They have ministered to their own needs, they have enjoyed the fruits of their own givings, and the needs of other parishes, the necessities of the diocese, the larger wants of the Church, are forgotten. They have lost sight of the fact that they are members of a Catholic Church, not of a local clique. Thus the parochial system may tend to selfishness, to an enlarged individualism, harmful, not helpful, to the Church. And what is the remedy for this?—what but the tempering of parochial enthusiasm by Catholic zeal? Let the parochial clergy see to it that at least a tithe (perhaps one-fifth) of parochial givings be applied to purposes outside parochial needs, and that their people are taught to give, and without stint, to work of which they can never see the result, and to objects which can be of no personal benefit to the giver. This can easily and well be done, by stirring up a missionary zeal among our people, teaching them not only to support by their alms, but also to take a hearty interest in the work of the Church in home and foreign missions. It is difficult to stir up zeal for merely diocesan societies, but we may kindle a sense of duty in regard to them. It is hard to stir up real sympathy with the educational difficulties of parishes other than our own; yet this should be

done, and the doing of it would help to counteract parochial selfishness, and, perhaps, be the salvation of really religious education.

It is not easy for the individual to learn unselfishness—how much more hard for a body of persons to learn it? It is said that committees have no conscience. I am not sure. But at least we must take care that parishes should have one.

(b) Being a territorial system, there must be some difficulty with respect to the social divisions of our people. No doubt different social classes need different dealings; whereas the parochial system is taken to imply that the same buildings, the same style of service, the same organizations, will suffice to meet the wants of all classes (roughly, three—upper, middle, lower). In most parishes we find these three combined, and their needs in most cases are met with one effort. In the congregational system this is not nearly so much the case. People of the same social standing flock together and keep out the others; hence you will find that in most Dissenting meeting houses there is no great mixture of classes.

But the result of this deficiency has been, in many cases, most disastrous. The clergy have failed in their work, and have been unable to see that the cause of failure has been an attempt to bring in *all* by one plan, with the result of catching none; one class has frightened away the other. It is just this difficulty which goes against the Church's power to catch the degraded; which has in the last fifty years hindered her from attracting the middle classes; and which threatens her with the loss of the upper. I believe that a great many of the bitter cries of various sorts which have gone forth for different classes of society (not often for the poor upper classes) are simply the outcome of this deficiency in the parochial system. For many purposes class divisions would be better than territorial. But I need not hesitate for a moment to say that were this exchange in general system to be made, the remedy would be worse than the disease.

I believe the remedy to be chiefly in the hands of the clergy, and that what we want is common sense in the arrangement of organizations. The case of the degraded classes will appear for our consideration later on; but the manipulation of the other social shades depends much on the judicious management of the parish priest. In most parishes the whole work may be and must be duplicated; in all parishes plans must be laid for adapting times and means to the needs of at least two or three different grades of society. I am quite sure that an indiscriminating employment of social gatherings for the purposes of parochial unity is a mistake. We cannot be too careful; it is only at certain times, under certain circumstances, and with thoughtful arrangement, that two different classes (or three) can be brought together in this way. And further, parish socialism has often degenerated into the patronage of the parson instead of being the natural outcome of a desire for social unity among the people. Care has to be taken, then, about social parochial matters, just as we should take care in inviting a dinner party. Care also in matters religious. True the truths are all the same, but to different classes of society the same truths must be presented in different ways to produce their proper effect. The same form of service cannot necessarily suit every class of society, *i.e.*, every

form of education, though the same act of worship has, through it, to be performed. The same hours cannot be useable by two or three classes of persons; the clerk and the mechanic at once present a contrast in requirement. When it is possible, two, at least, distinct sets of organization are good, if not necessary, lest one class should monopolize either Sunday school or church.

(c) The autocracy of the clergy.

(i.) The parochial system could not be carried out, neither the truth spoken and preached, unless the parochial clergy were, in a large sense, free. But this causes difficulty. There are many ideas of the degree of responsibility incurred by parochial charge. One man will work himself to the bone, another eat the bread of idleness, though he performs *all* the acts required of him; yet you cannot say this man has done too much, or even that one has done too little.

(ii.) Again, another man may, in a large town parish, judge himself to have talents not to be hid under the bushel of mere parish drudgery. He shines in the diocese at large; he leaves his work to curates (often better than himself), *but* no one can really fill the place of him who is "sent" to the task. He is an excellent fellow, a good preacher, a splendid organizer, *but* his own flock knows him not; his power of organization forces a husk of institutions on a grumbling parish, and his teaching and preaching lose force from his ignorance of his own people. They have got, perhaps, a "great man," but they long for a little one, and well will it be if they can get him.

(iii.) Yet again. Another man has grown too old for his work, but he cannot afford to move, and no one can make him do so. He knows the falseness of his position, and he pines at the sight of duties recognized, yet, of necessity, left undone. The Post Office can and does pension its workers; because India is hot, the workers for the Government receive a pension before their livers are quite dried up. But the parochial priest must work on without hope of respite until kind death relieves him of the burden of a hopeless task, and the people from the sadness of witnessing a ceaseless and hopeless struggle against natural incapacity.

*Remedies.*—(1) God speed any plan for the pension of the clergy and the recognition of, perhaps, five or six decades of hard and often unnoticed work for the Church. (2) There must be some system whereby the round men may be pulled out of the square holes and their talents recognized and made use of (this will be touched on again in the thoughts on exchange). And (3) are the bishops somewhat to blame in the matter of the second deficiency? Is it wise to choose for suffragan bishops, for archdeacons, for canons in residence, or for secretaries of great societies, men to whom have been solemnly committed the charge of enormous and important parishes? At least it may be fair to urge that no man with great parochial responsibilities should be called upon to retain his position and do other work, however high the title offered may be. I know this involves difficulties, but they are not insuperable.

(d) The parochial system is deficient in its application to town work, unless it be very liberally interpreted. It is strictly a territorial system, and yet, I suppose, not very many people in any town parish know all its boundaries and limits, and certainly none can be compelled to observe

them. A man may live within a stone's throw of the church he likes, and be half-a-mile from his parish church. He will naturally go to the church of his choice; and whatever the opinion of the two vicars, he will claim his right as a free Briton to go where he likes.

But, you will say, this at once destroys the principle of territorial divisions, which is the very back-bone of parochialism. I would say, No. The principle may be, and should be, distinctly maintained; but yet, common sense should be called in to mingle the territorial responsibility of parochialism with the individual care of congregationalism. In your own parish you visit house to house, your visitors call at each house, and there is systematic knowledge of each person and household; outside, you feel responsibility only for those who attend the church. All your organizations are made for your parishioners; outsiders only join in. Outside the parish, you know only those who know you; inside, you get, or strive, to know all.

I believe the system would work more freely if all fees were abolished, and I hope the time is coming for that; offertories have more than fully supplied the place of pew rents; very soon voluntary gifts would supply the place of fees, but even if they did not we should do better without them.

The remedy to the difficulty lies, not in a silly outcry against congregationalism, not in the assumption of a compulsory power which we do not possess, but in a friendly and generous competition.

The parish priest in a town must keep together his parish, not by compulsion, but by attraction.

(e) The parochial system in town and country is, perhaps, deficient in supplying the necessary home missionary work of the Church, or it is even a hindrance to such work.

The parish priest may reject external aid, though perhaps the whole, or almost the whole, of his parish can be touched by no other than missionary effort. Or he may accept it and not know how to use it or support it. And further, the difficulty of the application of the missionary system is the prolific source of the weakness and want of vigour and enthusiasm that pervades almost all societies for the purpose in the Church of England. Perhaps the explanation of this may be that the parochial system is not applicable *in the same way in all localities*. The difficulty is the exact converse of that we treated of in (b) section. In this case the parochial system has to be adapted to the wants of *only one* class (or, more popularly, to the reaching of "the masses"). Remedy.—I think it might be possible in every diocese to draw a line on the map round certain parishes which should be treated as a missionary district; such districts might be cut out into large parishes with an aggregate population of, say, 20,000. Such parishes might have one existing church appointed as the central church (enlarged if necessary), in which all the services should be rendered in the grandest possible manner. All other existing churches should be used freely for every kind of simple service (not necessarily Matins and Evensong), and (due care being taken for the power of reverent Celebrations) these churches should be useful for every kind of help and instruction, and certainly free for authorized lay work. The whole might be placed under one strong man, with a large staff of young, active, zealous workers, lay and cleric.

The difficulty of *beginning* brotherhoods, lay and cleric, is the want of

some definite *raison d'être*. Such a system as this would call them into being, the work itself would control and guide their formation. There would be some mistakes, but the Church would no longer have to endure the taunt that she cannot reach the masses, nor blush to feel the sting of partial truth in the accusation.

(*f*) In country parishes the fault of the system has long been pointed out, and its remedy partially recognized.

The isolation of the clergy, and the narrow scope of their work, ought to find some relief. I need not draw a picture far too familiar—the man of cultivation and learning, in a far-off country place, and no one within miles with whom he can exchange thoughts. The man of few resources, of simple, but not very deep piety, away from all influences but such as are purely secular, and often profane. The man with an abounding sense of energy, and of working-power and zeal, finding his very energy hindering and harming his work.

Year after year such a man may plod on, getting, perhaps, moody and melancholy, quarrelsome and censorious; not exactly idle, though the work seems less and less to get done; disappointed, soured, wearied—gold degenerating into dross, till, perhaps, he sinks into the drone or the drunkard; and the world makes mock, and, perhaps, only one Heart, the kindest of all Hearts, can beat with pure pity for the poor priest so degraded from his high calling. Ah! we clergy of the towns do well to look with wonder and admiration to those hundreds of our rural brothers who stand the test, and I confess to feeling myself honoured in coming to a diocese whose pride is in the blameless, working lives of so many of its clergy, scattered amidst the beauty and the solitude of your Welsh hills.

And the smallness of sphere, sometimes not increased by the magnitude of distances. The priest knows too much of his people. It will seem to him as if the bad ones can never improve, while the good ones may degenerate without discovery. The town clergyman may be spoiled by numbers, but the country clergyman may be equally blinded by the paucity of numbers. His constant routine of sermons to the same hearers becomes a burden, or is the cause of mere idleness and repetition, while the poverty of visitation will have a tendency to reduce them to essays, or at least deprive them of the force of appeal which comes from a constant study of the thought and needs of many minds. Irreverence and loss of personal devotion is likely to follow from lack of sympathy, and the parish becomes a blot on the diocese.

*Remedy.*—I can see only three ways of alleviating these defects:—

(i.) By the facilitating of exchange through the agency of a Diocesan Board. I fear that any plan for enforcing exchange, or of limiting tenure, is beyond the power of any board on account of the difference of stipends, and the fact that our clergy are for the most part married men. But something might be done by making exchange easy. Something, too, by patrons remembering that a man who has not succeeded in one place may very possibly do well elsewhere.

(ii.) By the further utilization of the country clergy for diocesan purposes. This, however, will require enlarged stipends for such offices, as, naturally, the expenses of locomotion will be greater.

(iii.) By a very large measure of combination of parishes. This will touch again on the question of brotherhoods, and we may not forget

that any measure of this sort, carried out fully, would largely diminish the number of incumbencies; and the only remedy for this difficulty will be found in the larger incomes of curates; in necessary steps for the prevention of early marriages (the Wesleyans set us an example in this); and in the large increase of celibate clergy. The married priesthood I believe to be the strength of our branch of the Catholic Church, but, like the Greek Church, we should have alongside with this system a real and devoted band of celibates.

Very feebly have I carried out the task set to me, and very old and worn are many of the complaints and most of the remedies I have had time to mention. I have tried to confine my remarks closely to the matter in hand; I have taken, perhaps, extreme cases for illustration, and I end with the feeling that, with all its defects and deficiencies, the old parochial system is that which is best adapted to the work of the Church in England. I hope throughout I have been guided in what I have said by a reverent desire for the glory of God and by a fervent loyalty to the Church of Christ.

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The Very Rev. EDWARD CRAIG MACLURE, D.D., Dean of Manchester, and formerly Vicar of Rochdale.

"THERE was never anything by the wit of man so well devised or so sure established which in continuance of time hath not been corrupted." It would be difficult to conceive anything better devised, let us hope more sure established, than the parochial system of the Catholic Church. "*Corruptio optimi pessima.*" Is there any fear lest corruption should ensue at that particular point of contact denominated amongst the subjects of the Congress as the "Parochial System in its Relation to the diocese"?

Now it goes without saying that to every truly earnest parish priest the people committed to his cure and charge, and the arena embraced within that cure, are his primary and pressing consideration; that is the circle in which his sympathies should move "with all care and diligence." The same concentration of purposeful interest should distinguish parishioners of both sexes and of all sorts and conditions as fellow-parishioners. Time was when the territorial landlord of a neighbourhood was naturally, so to speak, *patronus* of the benefice, because he stood *in loco parentis* to the whole of the parish, for whom he was bound to provide the best spiritual *persona* or parson that he could. The sale of advowsons—under altered circumstances so often to be deprecated—had its origin in the transfer of estates from one owner to another, with which the responsibility of presenting to the cure of souls simultaneously changed hands. The benefice was a *cura*—a care to all concerned. The parochial system focussed and gave force and emphasis to the joint sympathy and co-operation of parson and people in the work of the Church, within convenient compass of space and reasonable bounds of strength and effort.

The extension of the parochial system, especially in our large towns, has been of invaluable service in developing this principle so well devised ever since Dr. Hook, prince of parish priests, with a rare

foresight and singular self-sacrifice, broke up the mother parish of Leeds into our new parishes of the nineteenth century. This course may not invariably be the best. Here and there a great parish may have its spiritual affairs best administered from some chief centre, especially when the head is represented by a personality of "light and leading," gifted with unusual powers of organization, and fit to make his influence felt throughout the whole ecclesiastical area of even a wide parish. But the parochial system as at present distributed, and in process of still further distribution, is certainly coincident with progress in Church work, "not by strides, but by leaps and bounds." The more numerous the parishes, the more alive, the more healthy and vigorous, the better for the Church as a whole.

But there is one evil common almost in the nature of things to the parochial system, well devised as it is and sure established. It sounds so plausible, and seems so indisputably right and proper that every nerve should be strained to make the parish and its appliances, and the parish only, as perfect as possible, that all strength and resources come to be concentrated in and monopolised by the parochial idea. The parochial unit becomes, not only the chief, but, in some cases, the sole unit in the calculation of Churchpeople. Parish is pitted against parish, and parson against parson, "our" church against "your" church, and there is little sense of solidarity. "The eye" forgets that it "cannot say of the hand, I have no need of thee." "They, measuring themselves by themselves, and comparing among themselves, are not wise."

Nor is this the worst feature of a too common tendency of our times. Parochial insularity is bad enough. In large towns the parochial system is drifting into considerable danger of congregationalism; the parish church ceasing to be the property of the parishioners by the encroachments of pew-holders; the privileges of the many lapsing into the monopoly of a few; wardenships becoming more and more crystalized in the occupation of one or two perpetual officers year after year; the principle of proportionate offerings drying up into the narrow channels of the little or more that may be needed for very economically disposed church expenses, or a local institution or two. The rural deanery; the archdeaconry; the diocese; the province; the national Church; "the holy Church throughout all the world;" but little is heard or thought of these. "There is that withholdeth more than is meet and it tendeth to poverty."

It scarcely need be asserted here that whatever else this picture is—too accurate a representation, I fear, of things as they often are—it is not the ideal of what they ought to be. Else why the organism of a diocese at all? Why the historic Episcopate, and the graduated scale of "helps" and "governments" in subordination to the chief pastorate of a corporate church? Why not congregationalism at once, a congeries of isolated and independent centres, one kind, but not the Church's kind, of ideal organization, each self-contained, and caring for the things only of itself?

One thing may at once be said. It is that the too common prevalence of a spirit of congregationalism cannot be imputed to the bishops themselves. There ought, indeed, to be more bishops. It is marvellous that in an epoch which has seen such remarkable development of sub-division



in other spheres of Church life, the extension of the Episcopate has not marched *pari passu*. Of this anon. For the Episcopate at home and abroad has been the *fons et origo* of the Church's life, and bishops have everywhere been pioneers in diocesan organization. Take, for instance, the diocese with which I have the honour to be associated. At Manchester we have been blessed by an apostolical succession of three able administrators since the foundation of the see in 1847; with this result amongst very many others, that each bishop has added a diocesan society, titularly so called, for church building, education, and home missions respectively, whilst the present bishop has further sought to cultivate inter-parochial and diocesan relationships by appeals for a Clergy Superannuation Fund and other diocesan purposes, and has founded for the diocese his *schola episcopi*, connected with the cathedral as its teaching staff; as who should say that there is nothing for the cathedrals of the nineteenth century to do, or why keep our cathedrals excepting as monuments of antiquity, or museums of fossilized dignitaries and the like? Moreover, these different enterprises have severally evoked local effort to a degree which must always be calculated in the gross amount of liberality devoted to Church objects. In the diocese of Manchester to wit, during the nearly fifty years of its existence £1,746,045 have thus been raised for Church fabrics alone, exclusive altogether of sites and endowments, representing a further enormous sum. In many cases the addition of towers and other enlargements has greatly increased the outlay. But though a diocesan society has been the moving spirit in Church work, the exchequers of the diocesan societies themselves, there and everywhere, are very imperfectly supplied with annual contributions, especially by the laity, and comparatively little interest is manifested in their general objects. In the diocese of S. Asaph, I understand that only about £1,800 a year is dealt with by the diocesan societies. In this connection let me say, as the object of this paper is not theory but practice, that the institution of a diocesan Sunday, appointed as in Manchester, after consultation with the representatives of the societies, will do much to stimulate a diocesan spirit, and will serve to introduce—possibly, alas! for the first time in regions remote—the idea that the Church is larger than the parish, and that Churchmen and women live within a diocese of a province of a national Catholic Church.

There are other ways in which the bishops have done and are doing all that they can to promote and foster the relation of the parochial system to the diocesan. The meed of the most ordinarily grateful praise must be accorded to bishops when we travel back in memory to Bishops Blomfield of Chester, and Wilberforce of Oxford, and Fraser of Manchester, who did so much by the powerful persuasive of personal contact and intimate acquaintance to restore and maintain mutual sympathy and interest in all parts of the dioceses of which they had the oversight. If the origin of *Diocesan Conferences* is not directly traceable to the inspiration of a bishop, bishops have now universally accepted the responsibility of their conduct, and take their full share in free interchange of view, and opinion, and feeling, to which, under God's good spirit, we owe so much of the moderation in council and the Christian charity in speech and action everywhere conspicuous, nowhere more conspicuous than at this the great conference of members of all dioceses, the Church Congress, to the great joy and encouragement of

one whom we always delight to honour on Church Congress platforms—Archdeacon Emery.

We want to go a step further. Diocesan conferences have been especially useful, and have called forth the spirit of churchmanship principally from the way in which they have brought out the lay element in the Church's constitution. With very few exceptions the laity take a modest, almost a too modest, view of their position in the body spiritual of the Church. If anything, they are apt rather to minimise than to magnify their office. We may "trust the people," as Archbishop Benson has said, and trust them to the full. We *must* trust them, and we must trust them to do more than merely "confer" with us. They must be taken completely into counsel and co-operation. The Church is getting rather tired of talk. Talk has its great advantages. When folk disparage diocesan conferences and Church Congresses, and describe them as "all talk," they forget the incalculable influence they have exercised on the public opinion of the Church, and how they have cleared the way for action. The houses of laymen of each province, representing diocese by diocese, the laity in their midst, for Canterbury, and shortly, we may be sure, for York, are destined to be a reality. They may be expected also to enlarge the parochial mind, and to take back to the parishes fresh life from the heart. They should result in action, and they will. Diocesan councils established on the same lines might inaugurate many a movement for the Church's good and extension, and might be serviceable for purposes of administration.

At this particular crisis in the history of the religious education of the people, it is above all things desirable that the diocesan spirit should be evoked for the maintenance of the schools of the National Church through the medium of diocesan confederation of schools in some form.

Of course the circumstances of town and country vary infinitely in respect of their relations to the Assisted Education Act. Myself fully convinced that the application of the compulsory principle to the system of education must, sooner or later, undoubtedly issue in the payment of fees, first to the impecunious, and afterwards to others than the poor, who can afford to find the school pence for themselves, I can see clearly that in Lancashire and the West Riding of Yorkshire—too little reckoned for perhaps by the authors of the recent Act—it will be a difficult struggle to maintain the Church schools. But the council of a diocesan board of education, broken up, if you will, into local associations, either in the rural deaneries, or, for greater convenience, into districts arranged on some other principle, is just that helping hand and influence which will protect school managers from panic, and prevent the clergy from abandoning their schools to school boards before due consultation with the dioceses of which they are the integral parts, and any breach in whose bulwarks goes far to weaken the strength of the whole citadel. It was with considerable concern we listened to a statement that so many Church schools in Wales had already surrendered to the boards. We fear the loss of their distinctively religious character, which cannot always be trusted to the caprice of school board managers, and whose teaching can under no circumstances be as definite as is to be wished.

I might multiply instances of the advantages sure to accrue, yes, and the greater economy, both of money and labour, if we would but allow the Church's constitution full play. *Nihil sine episcopo*, nothing

without the bishop. How much, how very much with him ! From his cathedral, where through stress of circumstances he is seldom able to be seen in worship or in council, might proceed schemes of joint action. Diocesan Societies, if not taking the place of the Home Missionary Societies of the Church, supplementing their resources by diocesan funds, and adjudicating in archdeaconries, and rural deaneries, on the needs of cases submitted for their aid ; diocesan associations of choirs, and of Sunday schools, and lay helpers, for temperance, for soberness, for chastity ; systematised instruction by teachers, day and Sunday, in Church principles, on Church lines ; these, and I know not what besides ; only so that they be not too many, are surely the agencies which will promote, as they have so often done before, freedom from those unhappy divisions which are still known to exist amongst us, to our great danger as a Church, "*a city at unity in itself.*"

Only we must have more bishops. Witness two phenomena of the day. We are killing the bishops that we have. For the parochial system is acknowledged to have a relationship to the diocese, and we all want, and will have, our bishop, not once only, but often and again. There are parishes still where a bishop has never been known to preach, big parishes where a confirmation or an ordination is unknown, dioceses in which the cathedral itself, topographically, is an almost impossible centre, excepting as a nursery for clergy, or a home of Church music and the dignities of worship.

If we would spare valuable lives, the Episcopate, the great leverage of diocesan development, must be extended. How, I do not say, but I think by dioceses. With the vulgar preference for the ministrations of a diocesan rather than of a suffragan, I will have nothing to do. If there were twenty-eight suffragan sees in Henry VIII.'s time, it is difficult to perceive why we have only recently revived a few here and there in the Victorian age.

Where, however, new dioceses have been created, the growth of diocesan life stands forth in wondrous distinctness. S. Albans, Newcastle, Wakefield, Southwell ; are not the parishes in these the better for the diocese, and is it not the diocese to which the parishes owe their Bishop's Fund, in some cases their very existence ? Moreover, it is most noteworthy that dioceses which have been subdivided have, like a well-pruned tree, displayed fresh outbursts of enthusiastic life and effort. Witness Bishop Lightfoot's work in Durham, and Bishop Thorold's in Rochester. Have we any reason to doubt that if Manchester, which was the daughter of Chester, herself with a teeming population of two millions and a half, became in turn a mother or grandmother, the priceless career of one thoughtful and eloquent bishop might be prolonged, and his example made the model for more than one Lancashire diocese. Considerations of money, they say, stop the way. They will not continue to do so long, and why ? Because people are beginning to find the worth of bishops, and of diocesan solidarity, and solidification. The bishops are becoming, have become, and will still more become our leaders. Their visits, which are visits of the angels of the Churches, will cease to be few and far between. Will they be degraded thereby ? Will the successors of the Apostles, and their incentives to Christian thought and life, be less likely to carry weight because they are paid in the sweet simplicity of Bishop King,

instead of with a retinue of prancing steeds, preceded by well-appointed out-riders, heralding the approach of a prince-bishop of the Hanoverian period, coming to confirm hundreds, and even thousands, in relays at one time, a lordly, but scarcely ideal successor of the bishop of primitive ages? No, but quite the reverse. Read Bishop Fraser's "*Lancashire Life*" if you suffer from any such apprehension. As one who knows on that testimony, not one whit exaggerated by its author, I assert without fear of contradiction, that every parish, and the parochial system as a whole, is strengthened beyond all calculation by the steadfast way in which, in season and out of season, both by word and by the example of his living belief, he proclaimed the doctrine of solidarity. "If one member suffer, all the members suffer with it; if one member rejoice, all the members rejoice with it." The parish is for the diocese, and not the diocese for the parish.

To fulfil this ideal, suffer, finally, a word of exhortation. First to my brethren of the clergy. We are often credited, sometimes without any reason, with a disposition to isolation and insularity. It is said that we are too fond of our little boat, and utterly indifferent to the destinies of the great ship of our ecclesiastical state. If so, it is "a grievous fault," and "grievously" shall we make ourselves and our people "answer for it." Doubtless there are great temptations. The difficulty of making both parochial ends meet, and of doing what we wish for the parish committed to our care, in some instances; in others the want of that charity which "blesses him that gives, and him that takes," when we fail to provide out of the ample resources of some rich parish to the help of one that might be affiliated—looking on our own things, and not on the things of others. Official clergy, in the persons of rural deans, get discouraged because of the way in which so many obstacles are interposed by the unwillingness of their brethren to offer them support and brotherly sympathy. And you laity throw too much on the clergy, and forget that you are the Church as well as we. You make us "*leave the word of God,*" and "*serve tables*" in our parishes, and, in the greater world of the "diocese," you often have no ambition to take your fair share of interest and activity. Quite willing to accept some of the responsibility of this error, we cannot but know that you are not so keen to represent your fellows in the Lay House of the province, or the conference of the diocese, or on the boards of diocesan societies, as to sit on Town and County Councils, and in Parliament.

Clergy and laity, we so often alike plead in excuse the pre-occupation of our life, and the very busy engagements that press upon us everywhere. Let me sum up in the words of a very busy man indeed, to busy men like ourselves. "Let all your things be done to edifying—the edifying of the Body of Christ," that we "may grow up into Him in all things, which is the Head, even Christ. From whom the whole body, fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love."

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The Hon. and Rev. C. J. LITTLETON, M.A., Vicar of  
Penkridge, and Rural Dean.

I deeply regret that the subject under discussion has not fallen into abler and more experienced hands than mine, and this regret will be shared by the members of this meeting, when I say that at a comparatively late date I was asked to take the place of Dr. Gott, the Bishop-elect of Truro, whose wider experience would have been invaluable.

I shall endeavour from a country parish priest's point of view, and with but a few years' experience in a town parish, to deal with the subject of Parochial Organization in its relation to Church Societies. I shall not be far wrong in saying that, whether we look at these societies as coming to the aid of parochial work, or as claiming help from our parishes, a more careful organization amongst our people would strengthen both our own hands and those of these various societies. And I believe it depends very much on ourselves whether they are a source of strength or weakness to the Church.

The societies in question may be divided into two classes—

(a) Those which aid, infuse fresh vigour into, and supplement parochial organization ;

(b) Those which have a right to claim our aid, as means whereby the Church can "lengthen her cords and strengthen her stakes," and have a right to demand the co-operation of the clergy and laity.

As regards the first, I take it that no clergyman can long rest contented with the routine of parish work, of diligent visiting, regular teaching, and frequent services, without feeling the necessity of supplementing and consolidating his parochial organization by other means and in other ways, or can safely ignore the vast influence for good, and the help he himself derives from the infusion of fresh vitality and vigour into the parochial system through one or other of the various associations ready at hand to promote the moral and even the material welfare of his people. Perfect as the parochial system is theoretically, by itself it must fall so very far short of the necessities of the day, and of those responsibilities which are ever increasing at a time widely differing from that when it first came into being. We need not sacrifice a single point in that system which has come down to us practically unchanged from at least the seventh century ; but we can bring additional strength to bear upon it, and, in the spirit of a true conservatism, graft one or another of the various Church societies upon our work and people, and so, preserving the parochial system intact, enable it to keep pace with altered conditions, and thus make it more valued by our people by making it more valuable to them.

But then comes the difficulty. In these very active days, when I might almost say, without exaggeration, every virtue is protected, every vice combated by some association ; when every class is touched and every age reached by some guild or society, the question is, which to call in to our aid, which to set aside. I feel confident of one thing, however (though, remember, I am speaking from the country parish point of view, and do not wish to dogmatize), there is such a thing as over organization ; and, by beginning to "build the tower" of affiliating our

parishes, so to speak, first to this and then to that society, in our anxiety to reach every class, without "counting the cost," filling our parishes with a dozen or a score of different guilds and societies, there will be a tendency to disintegrate rather than unite our people. I feel sure much care and thought is needed in the selection of such societies as we feel most helpful under our own peculiar circumstances, and that we should never multiply them beyond what we can properly guide and control. Far better to have one or two which we can make really useful and strong, than half-a-dozen which are nothing but paper associations; far better to have a simple machine which we can understand and work, than a complicated machinery which may work well for a short time, but for want of proper supervision will sooner or later grow rusty or break down. There is one point, however, in discussing this question, which I think should not be lost sight of. Much of the value of introducing Church societies into our parishes lies in the amount of lay help they call forth, and lay help is a factor in the life of the parish we dare not shut our eyes to. If this was the only result, to draw the more earnest men and women to do something for God and for their fellows, a great point would be gained. For my own part, I would gladly welcome any means by which I could enlist volunteers to undertake any work which lies outside my province, or beyond my powers.

In the short time allotted me I can only select two or three societies which have a claim, at least upon our consideration. Two of these I find but little known, though extremely valuable. The third is well known, but often so misunderstood as to be rejected; and for this reason I should be glad to advocate its introduction into every parish in the kingdom.

(1) The Church of England Temperance Benefit Society. Few parishes, alas, do not need their C.E.T.S. branch; but when it has once been formed, how few of us have not experienced the difficulty of keeping the members together. Now a large number of those who take the pledge are in no benefit society. Their age, as a rule, precludes their entering any of the clubs which may exist, owing to the large initiation fee required; but the C.E.T.S. Benefit Society, which has its head-quarters at 112, Palace Chambers, Westminster, steps in. It embraces boys and girls when once they go to work, women as well as men. Its members need not be total abstainers, but a free entrance is afforded to all under one of five tables, by which, with twelve instead of thirteen monthly payments during the year, they can insure as provision against sickness for men from 5s. per week and £5 at death, up to 15s. per week and £15 at death; and for women from 4s. per week and £4 at death, up to 12s. per week and £12 at death. But to me this is not the only benefit provided by this society, of which a branch can easily be formed in any parish. Those who have taken the pledge have additional interest in keeping, and less liability to break it; while others, non-abstainers, are brought into association with the steady men of the parish at the monthly meetings, which are never (I need scarcely say so) held at the public-house. By this means you give them an additional motive for keeping the pledge, or keeping steady: you put a prospect before them, and save many from despair of the future. In my own parish, after five years' trial, in spite

of three other clubs, our C.E.T.S. Benefit Society numbers sixty members of all ages, and of both sexes.

(2) Another very useful association, extremely simple in its methods but I believe not at all generally known, is the "Mothers' Union," which took its birth, I believe, in the diocese of Winchester, and has spread widely in that of Lichfield, owing to the exertions of the Hon. Mrs. MacLagan, our late bishop's wife. "They who rock the cradle rule the world" is an old and wise saw, and if we can only bring our influence to bear on the wives and mothers in our parishes, how different would their homes be; how that influence would reach the husbands and children. The Mothers' Union has no intricate machinery; its rules are of the simplest. Admitted in the Church, the mothers are gathered together from time to time by the associates, when, if possible, after the meeting, they adjourn to the Church for a short special service, and are invited to a special celebration of the Eucharist, once, twice, or thrice a year. It is through such a union as this that the parish priest is able to know, at least those who are desirous of living the lives of Christian wives and mothers, "whose children will rise up and call them blessed, and whose husbands will praise them." It is by this means the mothers of the rising generation are brought under instruction, without which they cannot teach their children, and to the services of the Church and the Blessed Sacrament, without which they cannot set them an example of a godly life, or fulfil the great, but often neglected, responsibilities as mothers which they accepted when in the sacrament of holy matrimony they became wives.

(3) The G.F.S. I cannot understand, where it is possible, a parish without its branch of this society. I know objections have been raised against its introduction on the score of "red tape," and that suspicions of its utility have been aroused on account of the "unwisdom" of some of its associates. But the society has extended to such a degree that red tape is inevitable, while to condemn the whole on account of the folly of the few is unreasonable surely, and a judgment and measure which might as well be applied to the body of clergy, and which, as a body, they would be the first to resent. Our girls leave our parishes for service; it is impossible for us personally to trace their wanderings. Often they go to large towns, attracted by high wages; their situations are not always of the best. They have no friends, save such as they pick up, thoughtlessly, perhaps, in the streets. They are weaned from the Church by their fellow-servants; they are sometimes compelled to Dissent by their mistresses; they are drawn away from Christ altogether by companions. But then steps in the G.F.S., with its almost perfect organization. A girl once admitted into the society, on leaving home, wherever she goes, comes under the eye of the parish priest and of the associate. Her self-respect is raised. She leaves the parish, only to be commended to the associate where she is going to live—a friendly eye is upon her, a friendly voice speaks to her; facilities and encouragements are provided for saving her wages, and in most of the large towns a home is provided for her to which she may go when out of place, instead of into doubtful lodgings. She is transferred to the care of the parish priest, who, without such aid, might be ignorant of her existence. From the time she leaves home to the day of her marriage, the society has her under its protection. She is saved to the Church—saved to Christ. Oh,

I feel the G.F.S. has done marvellous things (it needs a paper to itself) to keep our girls pure and unspotted from the world, undefiled members of Christ's Church.

I must now, leaving other societies untouched, rapidly proceed to the second consideration—the aid which parochial organization can and ought to afford to Church societies; and here I would repeat the caution against trying to help too many at a time. It is better to select some—one or two societies—say, one Home, and one Foreign mission, and send them substantial sums, instead of forwarding pitiful dribblets to a great many. And this should be done, if possible, apart from an annual offertory. In most parishes there would be those ready to undertake the distribution of mission boxes or collecting cards, by which the pennies of the poor, as well as the silver or gold of the rich, would swell the sum which each parish could, if the effort were made, send up as a thank-offering for its own spiritual privileges. While by such means the contributors could also (is not this left too much out of sight?) be gathered together, quarterly or annually, say on one of the Rogation Days, for united prayer on behalf of the missions, and especially of that one, or those, which they are supporting. Our prayers, as well as our alms, must “go up as a memorial before God.” We all know the story of the half-frozen traveller restoring animation to his own body by unselfishly staying to chafe the hands of another unfortunate he found buried in the snow at his feet. Does not this teach us that the more unselfish aid our parishioners afford for objects outside themselves, the better will it be for their own spiritual being; and that we can gauge the spiritual state, the value of the religious professions of our own people, by the readiness with which they give, and the gladness with which they distribute. But this can adequately be done only by organizing our parishes. An offertory may be all very well, and may secure what, without it, would be lost; but an organized canvass, an efficient society for the collection of money and the promoting of prayer for those associations which are loudly calling out for the “sinews of war,” would make every parish a valuable feeder to the Church at large.

And now I must close. I would only add one word. Of the various so-called Church societies, whose appeals come to the parish priest by every post, it may be truly said, there are many who have no proper credentials, and whose titles are misleading. To me it is a matter of profoundest regret that generous Church people are either led astray, or so far forgetful of the claims of their own Church, that vast sums are annually alienated from those societies which are legitimately accredited to the Church of England in favour of those which, if not hostile to, are indifferent to her interests. It is all very well to be ready “to do good unto all men,” but surely charity should begin at home; and we should do our best to impress upon our people that their first duty is to the “household of faith.” Why, for instance, the British and Foreign Bible Society should find so many supporters, and the S.P.C.K., our own Church Bible Society, be disregarded; the Salvation Army attract the subscriptions of Churchmen, and the Church Army, to say nothing of other efforts for reclaiming the masses of far older date, should be left out in the cold; why Dr. Barnardo's Homes should appeal successfully to the pockets of our people, and the Church of England Society for reclaiming Waifs and Strays should remain unsupported; or why the Deep Sea Mission



commands so much support, and our own Missions to Seamen are allowed to languish for want of funds—I cannot say. These are only specimens, and while far from condemning other societies and other systems, I do urge that our bonâ-fide Church societies have the first claim—the only claim upon us, and that it is just as false liberality to support the one, when our own need all and more help that we can give, as to give a beggar bread when our own children are starving. “If any man neglect to provide for his own, and especially for those of his household, he has denied the Faith, and is worse than an infidel.” Surely this warning applies. I would urge our people, in cases where appeals come from all quarters, “to try the spirits” first, and in these matters, as in all others, to be loyal to their Church first of all, and above all.

## ADDRESSES.

T. ROBERTSON, Esq., East Bergholt, Suffolk.

THE circumstances of each parish have so much of an individual character, that it is difficult in the short time at command to make any observations on organic deficiency that can be of very general application. The four following points, however, might with advantage be considered.

I.—There appear to be very few parishes in which the alms-giving and benevolent subscriptions of the laity are advantageously organized, and brought under the operation of a system. As a consequence of this, the amount that finds its way into the treasuries of the great Church societies and other benevolent bodies, as well as into the hands of the poor of the parish, is in all probability much less than it might otherwise be. It is the computation of an experienced clerical friend that, speaking generally, the amount given for benevolent purposes by the clergy is, in proportion to their incomes, probably three times as great as that given by the laity; but if the laity had the claims of benevolence brought as closely home to them as the clergy, and the need of *systematic giving* made as plain to them, the proportion would very probably be altered, with decided advantage to both givers and receivers. It would tend to this if some regular method of collection were adopted in the parish. Members might be invited by card to state each year how much they would give for parochial charities, for missions, for school support, etc., to be collected quarterly; and volunteer collectors could be obtained in most parishes who would carry round a book or card four times in the year, ruled with as many columns as there were funds to collect for, and take up the subscriptions already promised. It would not be such a trying ordeal as begging, for the gift has been promised; and it would be a help to the memory and conscience of each giver four times a year. If some such method were adopted, it would simplify accounts, save trouble in collecting, and probably be attended with good financial results. It would in many cases be a further advantage if a lay treasurer were appointed where the services of a suitable man could be obtained.

II.—It will, I suppose, be allowed that in most parishes the material well-being of the poor is more or less carefully considered and watched over; but it may be fairly questioned if the seating of the poor in some churches represents in any degree the spirit that animates the body of Christ. The free seats are seldom comfortable seats—often in back corners, dark, cold, and distant; and that in a Church which makes it

her boast that she is the Church of the poor. Surely the provision for their reception must sometimes seem to belie the boast. This view of the case so struck one vicar a few years ago, that he shook himself free of the reproach by filling his unusually long chancel with low benches, which he set apart for the poor, the infirm, the aged, and the deaf, and gave them as it were the place of honour. Whether in this, or some other way, one must wish that the practice of the Church could be made to correspond more fully to the spirit of Him Who pointed out as one of the marks of His Divine mission that "to the poor the gospel was preached."

Viewing the matter from another point. Men care to be valued. They will rally to the place where they feel that they are wanted and welcomed, like the boy in Woolwich whom some zealous proselytizer endeavoured to seduce from his allegiance to General Gordon and his class. "No," said the lad, "I'll stay where I am; they just *love* a fellow there." A great deal would be gained if the humble were made to feel at the door of the church that their presence was prized, and that there was always a place for them.

III.—The parish as a territorial division is so convenient, that it has come to be used as a municipal unit quite as much as an ecclesiastical one. It is the sphere of much local government, of the assessment of rates, and of other municipal functions; civic duties have been thrust upon the clergyman, who, in the old parishes is in fact a parish mayor, and the churchwardens aldermen—the parish churchwarden being elected, not by members of the Church, but by the ratepayers as such. In London and elsewhere it is to a *quasi*-ecclesiastical organization of which the vicar is *ex-officio* chairman, that the cleansing, repair, and lighting of the streets, the regulation of all sanitary matters, and many kindred duties, are committed. Assessments are laid on by them, and defaulters sued to compel payment. One evil consequence of this is that municipal matters and Church matters become interwoven in the eyes of the parishioners, detracting from the sacredness of Church associations. Another is, that churchwardens are not infrequently chosen, not for any interest in Church affairs, but solely because they have been prominent in the debates or the committee rooms of the vestry. A third is that the clergyman comes to be regarded by some as a civil officer under the authority of the state, and open to public criticism as such. Unfortunately a further step in this direction is taken by some clergymen when they are induced to accept the office of magistrate. But the possession of secular authority in any degree, whether as a magistrate or otherwise, must, in certain cases, diminish a clergyman's power for good. His aim is to win men, and his real power is persuasive; but the attitude of all offenders, and of others besides, towards secular authority, is dislike and aversion. They are repelled by it; and it can hardly be otherwise, for no man who has done wrong will, if he can help it, place himself in the power of a person whose office makes it his duty to put the law in motion. In such a case it is hopeless to look for the trust that must precede confession of a wrong, and yet that trust is what a clergyman most wants to bring an evil-doer to. It is infinitely better to persuade a man to repent than to have him punished. Hence the spiritual functions of the parish priest are much more worth maintaining than his municipal or magisterial dignity. His proper weapons are "not carnal, but mighty through God to the pulling down of strongholds;" and it is a pity to dull their edge by contact with baser metal. The two kinds of authority are so different that they occasionally must become antagonistic, and more or less mutually destructive. Let me illustrate this by an incident which happened not very long ago in one of the Midland counties. The vicar of the parish was on the bench with another clerical magistrate on a Monday morning, when a poor man was brought up for not having sent his boy to school. The man's excuse was not considered satisfactory; and being

unable to pay the fine he was sent to prison, but as he was led away he gave his vicar some food for reflection by the audible remark, "You called me 'Dearly beloved' yesterday, and to-day you sends me to prison." The spirit that breathes in "Dearly beloved" has other and better ways of reaching a man than by sending him to prison, and the authority that rightly sends a man to prison does not find suitable expression in "Dearly beloved." In the interest of young men, too, it is very desirable that the influence and authority of the clergy should be purely moral. Young men are hard to drive, but easily won, and when they are won they give their confidence liberally, I might say, from long experience, *lavishly*. In the presence of secular authority they are mindful of their rights, but they are peculiarly susceptible and responsive when appealed to with loving earnestness. They will return such regard with full measure, pressed down and running over. Therefore, I plead for the entire exclusion of every kind of secular authority from the clerical office, and let it be purely spiritual. A well-known writer in the September number of *The Nineteenth Century* speaks of it as a recognized fact that the spiritual power of the Pope over the people has been increased by its having become purely spiritual. So I believe it would be with clergymen in their narrower sphere.

IV.—One other want in our parishes I venture to touch upon, though it may be thought worn and threadbare. Since parishes were first formed by King Alfred, and a person who could read appointed to each, the spiritual care of the parish has rested on the shoulders of one man, with the frequent help of one or more assistants. In small parishes this may not be too heavy a burden, but in larger parishes it is beyond any man's strength; and all the efforts of the Additional Curates Society and the Pastoral Aid Society are not enough to meet the want; yet what seems the natural remedy of a body of lay spiritual officers is still untried. Unofficial lay help has, no doubt, been often sought, and more or less freely given; but it would add materially to the power and influence of such men if they had authority conferred upon them by some service in presence of the congregation. The lay readers recently licensed for service in two dioceses do not answer the want I refer to, however useful their service may be in other directions. What appears to be needed is the appointment of *parochial* officers, whose authority need not hold good beyond the bounds of their own parish, and who might each have a district within it assigned to his care. They might bear the title of lay deacons or assistant deacons. It matters little what name they bear; their duty being to give general aid in caring for the poor and the sick, in counselling the young, the erring, and the perplexed. They ought, however, to have a considerable degree of trust reposed in their discretion, and to be given a large share of independence, for only on such conditions can the best men and the best work be secured. Two or three or more such helpers in a parish would afford relief and support to many an overtaxed and hard-working clergyman. Organization, however perfect, is but a means to an end. Institutions exist for men, not men for institutions. This, on the highest authority, is true of the Sabbath, and, like so many of our Lord's sayings, it opens up to view an underlying principle of much wider application than that in which it was first used. The saying is as true of the Church as of the Sabbath, therefore, the aim of all parish work and organization must be for human good; to win and to build up, as S. Paul puts it, "By all means to gain some," and to "edify the body of Christ." But organization can never work automatically. It is effective only as it affords a channel for the outflow of the living spirit of personal influence. That, after all, is the life of the machinery, the driving power of the engine; a power not easily defined or analyzed, but as patent as it is subtle, which never grows stale, but is as

fresh, as magnetic, and as full of force to-day as it was two thousand years ago ; and which can do more to solve social questions, to raise men, to sweeten their lives, and brighten their hopes than Acts of Parliament. Therefore, let the organization of the parish be such as to bring the life of the Church, the living influence of Christian men and women, the salt of the earth, to bear on each other and on the mass around. Then, whether symmetrical or not, it is fulfilling its end. Like the Eddystone light-house, it is giving light and saving life.

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Lieut.-Col. CORNWALLIS WEST, M.P., Lord Lieutenant of Denbighshire, Ruthin Castle.

THE branch of this subject to which I wish to draw the attention of the Congress is one which, I humbly submit, has much to commend it to the careful attention of all who desire to see our parochial system thoroughly efficient—I allude to the consolidation, or grouping, of small and contiguous parishes. As I speak with the disadvantage of not having myself any actual experience of the many difficulties likely to arise in the way of change, I must appeal for some allowance being made for shortcomings in my treatment of the subject, and shall ask for suggestive criticism from those here present who are so well able to make it. As a layman, I wish to see many important changes in parish life. To others must be left the task of practically examining the merits of my proposals.

In dealing with the union of parishes at a Church Congress, I ought, perhaps, to apply facts and figures in favour of any such proposal to every diocese in the kingdom. It would, however, be impossible in the time at my disposal. The statistics as to benefices in each of the thirty-two dioceses can be examined in the respective calendars by those interested ; so I will confine myself to a few only, laying particular stress on the four Welsh dioceses. There is a special reason why they should command immediate attention. Very drastic measures as regards the Episcopal Church in Wales are loudly demanded by a large number of persons in the Principality, and any anomaly or weak point in the Church system is sure to be made the most of. I think we are bound, therefore, to put our house in order at once, not because I think disestablishment very imminent, for I do not (owing to certain political reasons I will not now consider), especially if disendowment is also proposed (for, curiously enough, that has never been discussed or voted upon in the House of Commons in any disestablishment debate). I press it because it is time to review the whole aspect of parochial life and organization as applicable to the present time, and be prepared for whatever may happen in the future. The great enemy of progress is the isolation and narrow parochialism of many of the clergy. I wish to free them from this. I should like to enlarge, where practicable, the sphere of their labours, in their own interest as well as in that of the Church. I wish to make the parochial system less wasteful in effort and means by consolidating and grouping small and thinly populated parishes—if it can by any possibility be done—and so preventing the deterioration of the clergy, who often, after stagnating for years in a wretchedly endowed living, lose all the energy they may have once possessed, and which, as young men, they looked forward to using to some purpose in the service of God and their Church.

The loneliness of these far-off parishes often has a depressing effect, and requires in the minister a loyal and sanguine temperament, or immense patience to combat. The two courses open would seem to be either by enlarging the cure to give more occupation and more duty, or by more frequent changes in the ministry to bring men more in touch with the outside world. In no other profession is a man obliged to remain

in one place all his life. Let the bishops be given the power to move the clergy, say, every six or seven years, to other livings—the want of discipline and the almost complete independence of the clergy is a constant source of mischief, in the rural districts especially. This fixity of tenure is a mistake, and works badly. If a man feels secure from any sort of control, it tends to relax his zeal and activity, and though thousands of the clergy are excellent pastors of their flocks, there are many to whom a little more Episcopal discipline would do no harm. In this connection, let me add a hope that before long some means of pensioning aged clergymen will be generally adopted, as in the Liverpool diocese, and so remove a serious difficulty in Church administration.

In the early history of the Church we are not led to suppose there was anything particularly binding in the division into parishes of ecclesiastical jurisdiction. "Parochia" often as not signified a bishop's province, and was not, as we see it now, a district with a minister in charge; the boundaries of manors or lordships constituted parishes, and since the time of Bede, in 700, have actually remained unchanged. Now, let us consider how far it is desirable that these ancient divisions should be remodelled for ecclesiastical purposes, and what power exists for altering them. I think the diocese of Norwich presents some of the most conspicuous cases. They were brought to public notice at a diocesan meeting this year by the dean, Dr. Lefroy, to whom I am indebted for much interesting and valuable information. In this diocese there are 34 parishes with a population under 100—of these, two have only a population of 20, one 35, one 37, and one 47. There are 100 parishes with a population under 200. One fourth of the benefices had a population under 300. A commission has recently held sittings in this diocese, under the chairmanship of Dean Lefroy, and its recommendations have been accepted in three cases already by the clergy, churchwardens, and patrons immediately concerned.

In the counties of Lincolnshire, Somersetshire, and Devonshire, there are a considerable number of small, underpaid livings. In the dioceses of Winchester and Salisbury there are also examples of benefices which are both too poor and too small to be allowed to struggle on, and where a system of consolidation might be found practicable. In Cornwall there are many parishes under 200, and even under 100—populations involving much waste of strength. The endowments of all these are very scanty. The same difficulties exist in Cornwall as in Wales. The population is scattered over a large area, the churches are some distance off, making it almost impossible, if they are united, for one man to serve both, and yet the stipend of the two combined is so small as to be barely sufficient to pay a vicar and a curate. Would it be possible, in such cases, to supplement the income of these benefices out of a special diocesan trust fund, for which collections should be made annually in all the churches, and to enlist laymen as readers and Sunday school teachers. Surely a short and informal Church service might be held with advantage by some prominent layman in a church with a poor and scattered population in turns with the incumbent of a united district; or the bishops might ordain deacons to do clerical work on Sundays, though, I believe, this proposal has been disapproved of by the clerical Houses of Convocation. These matters might be under the supervision of the rural dean, a personage whose actual duties always appear to me rather undefined.

I will now turn to the Welsh dioceses. In the S. Asaph diocese, according to the last calendar, published in 1884, there were 213 benefices; 11 are under 300 population; 43 are under 500; 121 are under 1,000. There are some very small parishes; one with a population of 194; one of 158; one of 152; and one with only 86.

Speaking of the rural deanery in which I reside, I venture to say that Church work would be more effectively and economically carried on if many of the small contiguous

parishes were united, or, where they are near enough to the country town were joined to it and worked by curates. In any such plan of grouping as this, the vicar must, of course, be a man of great organizing power, and, like the late Dean Hook, when at Leeds, be able to inspire his curates with the self-denying enthusiasm necessary to carry on the work of the ministry. One immense advantage would be that there would be fresh preachers in the different united churches—the staff of curates taking turns to do the services in each church of a consolidated district.

The diocese of Bangor has many instances of united parishes. There are 31 benefices under 300, and 31 between 300 and 500. One has no population at all! In Bangor some parishes have been divided in two (not long ago), where an increase in population, no doubt, made it necessary. The anomalies in the diocese of Llandaff are very remarkable. Here you find benefices with populations of 30,000, and others under 100. One has a population of 42; a second 52; a third 50; a fourth 57; a fifth 66; and so on. In S. David's there are only 58 benefices under 300 population out of 414 benefices. Some are certainly very small, but there has evidently been a good deal of union or grouping of parishes, and I should like to know how it has met the wants of worshippers.

Now, these are some of the facts we have got to deal with. I have little doubt in every diocese a similar state of things exists, and that it would be a distinct gain to unite parishes at present held by two underpaid incumbents. A man cannot have enough to do if he can walk round his parish in a day or visit every parishioner in a few hours. One thousand should be the minimum population of a benefice, and where the church is inconveniently situated for many of the inhabitants, let unconsecrated mission rooms be put up as cheaply as possible for service and for secular uses, or let barns or rooms be hired for services. It may be said there are legal difficulties in the way of uniting parishes; but the facilities are greater than is generally supposed. Patrons, if so disposed, can, when contiguous livings are vacant, unite them, and two can be united by dispensation. In the case of dispensation, it ceases when the benefices are vacant to which it applied, but it can of course be renewed. A "union" is permanent unless dissolved by the mutual agreements of patrons. "United" parishes must be contiguous, and must not exceed 1,500, but no limit is imposed to the annual value. In case of "dispensation," the limit of population is extended to 3,500, and the smaller value must not exceed £200, but the parishes must be four miles off each other. Charities connected with each separate parish are not touched. (*Vide* 1 and 2, 4 and 5, 13 and 14, 34 and 35, 48 and 49, Vic.; also, "Hodgson's Instructions to the Clergy," ninth edition, now out of print.)

In order to assist the clergy of grouped parishes, would it not be possible to have mission preachers in Holy Orders, each with his own circuit? These preachers and the interchange of pulpits would rub more life and soul into a congregation. There is far too much parochial independence and exclusiveness, and we want to see all legal barriers broken down to evade or resist that extraneous help which a new system of mission preachers, or the general interchange of town and country pulpits, should be able to force on a listless or reluctant incumbent of the old school. I fancy few of the clergy would not enter with alacrity into the new order of things, even if they lost a little of their independence, for the assistance to them in their work would be immense. Financially, the income of the Church as a whole might be benefitted. The proposed consolidation would in certain instances save a good deal of income from being frittered away in small stipends, a vicar and two curates costing less than three vicars. If there was any balance, it should be left to the Committee of a Diocesan Trust Fund (augmented by outside subscriptions, to which I believe many would give if once started) to deal with it, after paying the clergy in the consolidated districts a

fair stipend ; and it might be used either in augmenting poorer livings, or towards any other institution of a diocesan character. Nothing will be done in the direction I have indicated by the patrons of livings so long as the clergy hold aloof from expressing a decided opinion. A searching enquiry should be instituted by a commission of clergy and laity in every diocese such as has taken place in the diocese of Norwich, and where it was thought desirable the patrons should be approached with the object of dealing by way of union with the benefices they present to at the next avoidance.

I am well aware how much remains to be filled up in the sketch I have respectfully laid before the Congress. I only hope it will be enlarged upon.

I am sure that in England the parochial system is valued, and probably the more perfect we can make it the more it will be appreciated by our fellow-countrymen in Wales. The immense majority of the rural clergy are devoted, hard-working, conscientious men, only too anxious to do their duty. They are the centre of intelligent action, and their presence, as educated gentlemen, in many of the agricultural districts, is a distinct social gain to everyone around them. I am not advocating the destruction of a system which has existed for so many hundreds of years—and even if in Wales we had to face disestablishment, the parochial system would probably still go on. All I ask is, that we exercise the powers we have, or seek others if necessary, to prevent abuses and anomalies for which there is no possible defence. We must not be afraid of change. If the Church of England in Wales were to be disestablished, does anyone doubt that before many years had passed we should, with the guidance and assistance of our bishops, sweep away all the evils which stare us in the face, and for which it is our duty to seek an immediate remedy? There is no reason why our connection with the State should stand in the way. Parliament, if necessary, can be appealed to, but I believe we have to a large extent the means at our command of so altering the machinery of our parochial system as to make it an efficient instrument for the work of Christianity and for the glory of God.

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### FREDERICK SHERLOCK, Esq., Editor of the "Church Monthly."

A FEW weeks ago I met a working-man who is churchwarden of a very poor parish in East London, and I asked him how things were progressing in his parish. "Oh, sir, we're getting along famously. You see the Bishop of Bedford has been a-looking into our parochial *cistern*, so we shall do first-class this winter." He meant system, but he said "*cistern*," and what is true of that parish will be true of every parish ; the more our Bishops look into the parochial system, the more famously will the Church's work thrive and prosper, both in town and country.

The utilization of lay help is one of the most gratifying indications of the Church life of these times. The spirit of democracy is abroad, and the Dissenters have long been beating their drums and waving their banners in what they call "Forward Movements." The organs of Dissent are prolific with programmes for keeping abreast of questions of social reform, and there can be no doubt that the systematic development of trade organizations amongst workmen is an element in the social life of the nation with which the leaders of religious thought will have to reckon sooner or later. Surely the truest conception of the Church is that it is a great Divinely constituted society. We lay folk wish to feel more and more that we belong to the concern ; we want to be partners in the ship ; we want our spiritual pastors and masters to give us some opportunities for active service.

Now, how can these opportunities be better supplied than through the channels of well-equipped Church societies in every parish in the land? A well worked parish must have a band of workers; and how can there be workers without there are societies capable of drawing out the varied gifts of men and women willing to work?

A clergyman cannot, in my opinion, have too many societies in his parish, but their introduction should be a matter of steady growth and development. The clergyman should be quite sure in his own mind that there is an opening for the particular society before he consents to the formation of a parochial branch of it; but, having once given his consent, he should spare no effort to secure its permanent establishment on a satisfactory basis. Far better never to start a society at all than to do so and let it dwindle to decay. How many parishes there are in which the whole of the clergyman's work is more or less buried under the ashes of fires which have gone out. There is one parish which I have visited upon five separate occasions during the past thirteen years to start a branch of the Church Temperance Society. Upon five several occasions the branch has been started, and time will doubtless soon bring me another pressing invitation to "come, like a good fellow, and help us to start our Temperance Society once more." It is a bad thing for any parish when the parson gives up and the publican keeps on.

The clergy should never be treasurers of any societies, nor should they ever be so amiable as to wipe off the little balances which perpetually accrue on the wrong side of the yearly statement. The laity never give the parson any credit for paying anything out of his own pocket, but calmly take these payments as a matter of course, or mutter something about such balances being made up out of that inexhaustible Pandora's box—the Church offertory.

No person should be allowed to be secretary of more than one society. Farewell to the peace of mind of any poor parson who allows an energetic and effusive layman to absorb in his own precious personality the chief positions in the various local societies. "The weakest living creature," says Carlyle, "by concentrating his powers on a single object, can accomplish something; whereas the strongest, by dispersing his over many, may fail to accomplish anything."

Don't despise the help of the poor and the unlearned. Working-men dearly love to sit on a committee. S. Anselm said that "God often works more by the life of the illiterate, seeking the things that are God's, than by the ability of the learned seeking the things that are their own."

"The poorest poor

Long for some moments in a weary life  
When they can know and feel that they have been  
Themselves the fathers and the dealers-out  
Of some small blessing: have been kind to such  
As needed kindness, for the single cause  
That we have all of us one human heart."

It is obviously an advantage to connect a parish with the leading Church societies. By this means the parishioners are brought into touch with trained speakers who have made a special study of difficult questions, and in the winter months of the year a visit by a deputation from the parent society affords an agreeable break in the routine of parochial life.

It must be admitted, however, that in too many instances the secretaries of these parent societies are apt to look upon a parish simply as a happy hunting ground for collecting funds. If there is a promise of a good subscription, or the prospect of a decent offertory, a deputation is despatched with alacrity; where, however, the



financial outlook is less hopeful, there is not always the same disposition to provide a good preacher or to send a good speaker.

Then again, small and remote parishes are too often left out in the cold. Surely this ought not to be. Parent societies might set aside a portion of their income for the express purpose of missioning small parishes, and those parishes too poor to pay affiliation or deputational expenses, ought to receive help without money and without price. Let us as Churchmen take care of the country, and we may be sure that the town will take care of itself.

United public meetings by three or four neighbouring parishes, especially where the parishes are small, are much to be encouraged. The particular society concerned can thus husband its deputational resources, and the spirit of neighbourliness between adjacent parishes be greatly fostered and promoted. I know rural deaneries in which Churchmen are in practice actually more intensely congregational than any Dissenters. S. Timothy's people will have nothing to do with S. Titus's; S. Titus's nothing to do with S. Timothy's. I have been to meetings at which the chairman has accounted for the beggarly array of empty benches by the fact that a meeting for precisely the same object was being held two streets off in the next parish at the same time. To make the farce complete, it only remains to be added that both meetings were supplied with hymn sheets by the parent society, and that both meetings had been opened by the singing of the familiar words :

"We are not divided :  
All one body we."

Churchmen in their turn are called upon to play many parts, but do let us draw the line at playing congregationalism !

In planning deputations there is room for considerable improvement. Secretaries of parent societies seem to have got into the way of keeping their big guns for big demonstrations. This is all very well as far as it goes, which is not saying much for it. We must not despise the day of small things. It is monstrous to think that anybody is good enough for a small meeting, or that anybody will do for a poor parish. The best speakers are wanted for the little meetings. It requires an able man to interest, educate, and stimulate a handful of poor people whose minds, it may be, have been dulled by the anxieties and cares of the daily struggle for existence.

But don't think that I hold to the opinion that the faults are all on one side. There are some parsons who look upon Church Societies as so many general purveyors of what the Dissenters call "pulpit supplies." It comes natural to such parsons to send a halfpenny postcard to London and ask the parent society to appoint a preacher for Sunday week. Then the good, easy man calmly takes that much needed holiday, and leaves the poor deputation to the discharge of full Sunday duty. Surely, if a special cause is to be laid before his people, the faithful pastor will make an effort to be at home to give the deputation a hearty welcome, and let his people see by his presence that the particular society in question is dear to their pastor's own heart.

A few years ago there was in a certain section of Church work a great run upon big demonstrations. The bigness of the demonstration was apparently governed by the size of the placards and the number of speakers secured. So it came about that I was once one of *thirteen* speakers crowded into a meeting in Kent. Just as in this Congress I was the last of the official speakers, the proceedings commenced at seven, and at twenty minutes past ten the chairman blandly said, "Now we shall have much pleasure in hearing Mr. Sherlock's address." I gave my address as No. 9, Palace Chambers, Bridge Street, Westminster, and hoped the information would

afford the meeting all the pleasure which the chairman had anticipated. Too many cooks spoil the broth, and too many speakers crowded into one meeting usually means talk without thought.

Upon another occasion, at a meeting in East London, I was one of seven speakers marshalled to address five people in front, and the vicar, whose sense of humour was conspicuous by its absence, adjusted his spectacles and announced as the opening hymn,

“ Who are these in countless numbers ? ”

Some parochial societies have been killed by the failure of deputations to keep their appointments. In the world of business, if a man fails to keep his appointments, he very soon finds himself in the *Gazette*. Effective steps should surely be taken to pillory those men who promise to attend meetings, and then cry off their engagements at the last moment. Nothing can be more trying to the local workers than such conduct as this, and nothing less than a doctor's certificate should justify the cancelling of any engagement when once made. It is high time to enter a vigorous protest against this growing evil.

It is false economy to be sparing of printers' ink in connection with the work of Church societies, and it is exasperating to local feeling to fill a parish with placards printed in London, when there is a local printer in the parish able to do the work. Those placards which are printed in London by the gross, with spaces left blank for the filling in of the place and hour of meeting, and chairman's name, ought to be relegated to the British Museum as clever specimens of “ How not to do it.” Such cheap and nasty economies are degrading to the character of the wealthiest Church in Christendom.

Half-yearly united services in Church for workers and members in all the various parochial societies will be found most helpful in impressing upon those present that they are all fellow-members of one great body, and that the parish church is the great mother of them all.

I am most grateful for the glorious idea which is embodied in the Church House. Thanks to the splendid energy and unconquerable enthusiasm of the Bishop of Carlisle, and his trusty helper, Mr. Percy Crosse, there is rising under the shelter of Westminster Abbey a stately building which is to be the recognized home of Church societies. The full equipment of that Church House must of course be a work of time, but we may hope that by degrees the visible representation of the unity of the various schools of thought will be focussed there, and intelligent laymen will be able to apply there at any time for information regarding the active works of the Church at home and abroad.

Our brother Churchmen in Wales must not be left alone in the impending struggle. Let the clergy of Wales see to it that the various societies in their parishes are efficiently manned and officered, and systematically worked. The means of communication are now so rapid that the hills and vales of this beautiful country are almost as accessible as “ the sweet shady side of Pall Mall.” The generous hospitalities which have been extended to the Congress will make English Churchmen only too willing to accept invitations to come down and lend a little brotherly help during the campaign which is opening before us this winter.

Of the making of societies there is no end, and there is thus a great danger of work over-lapping. It might be well if Convocation would officially recognize such societies as it deems to be worthy of the support of Churchmen. We laity have surely a right to a little guidance in this respect. Every now and then the secular press uncovers some ugly spot in the management of religious societies, and Convocation

might do excellent service by turning its attention to the reform of the administration of Church societies.

Our societies should certainly be above suspicion. We have a right to expect their work to be done in the best possible way. As with the parent societies, so with the parochial branches. Those in charge of them should see to it that their work is of the best. Samuel Smiles holds up the life of Wedgwood as showing the spirit of the true worker. Though risen from the ranks, he was never satisfied till he had done his best. He looked especially to the quality of his work, to the purposes it would serve, and to the appreciation of it by others. This was the source of his power and success. He would tolerate no inferior work. If it did not come up to his idea of what it should be, he would take up his stick, break the vessel, and throw it away, saying, "This won't do for Josiah Wedgwood." It is in such a spirit as this that those of us who are concerned for the honour of our dear old Church will go about our work. We must tolerate no shams, and everything mean and paltry must be met with the resolute decision :—"This won't do for the Church of England."

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## DISCUSSION.

The Ven. EDWARD BARBER, Archdeacon and Canon of Chester, Rector of S. Bridget with S. Martin, Chester.

I SHALL detain the members of this Congress only for a few minutes. I hold in my hand a small pamphlet, which contains the draft report of a Committee of Convocation of the Northern Province, of which I happen to be chairman. That report has been laid on the table of the Lower House, but has not yet been fully considered and adopted, and, therefore, I am not at liberty to make known in full its contents. But I may say that the result of the enquiry, which it fell to the lot of that committee to institute, was, that out of 117 replies which were returned, in answer to 200 circulars which were sent forth, in the vast majority (in fact in nearly 100 of them) the parochial system was still considered to be the best one to be tried and used as a means of reaching the people. Various points have been touched upon this afternoon upon which one would have liked to dwell. We have heard something about the consolidation and grouping of parishes. That may be necessary if disestablishment comes, but I do not think that we have got, as yet, any legal power for consolidating or grouping together a great number of parishes, though we may combine, as the previous speaker has said, adjoining parishes under certain circumstances. We must not, however, forget that serious loss will result if the clergyman, the educated man, be withdrawn from residing amongst his people. Something also has been said about the fixity of the parson's tenure, and here, again, something is already done by the bishops to remove that idea, by inducing those who are manifestly unfitted for one place to go to another more suited to their capacities ; and I have no doubt your lordship in the chair, during your occupancy of the see of S. Asaph, has been able to move round men into round holes and square men into square holes. Allusion has also been made to the Clergy Pensions Fund in the diocese of Liverpool, which is due to the liberality of one person, Mrs. Turner. We have in the Chester diocese a Clergy Pensions Fund, which was originated by the noble-heartedness of the late Mr. Christopher Bushell, and which, I am glad to say, is doing a great work for the Church there, by enabling us to pension incumbents without lessening the resources of the benefice. I should now like to refer to three points which may be helpful to us in our parochial work. The first is the extension of women's work. It will be well that we should band together more and more our district visitors, and, further, that we should seek an extension of that work by means of sisters or deaconesses. And I am glad to say that, in the adjoining diocese of Chester, we have now reorganized the Diocesan Deaconesses' Institution, and are hoping to train and send forth throughout the diocese women duly instructed and set apart by the Bishop as deaconesses. That is one point which will help us in our parochial administration and work. Much has also been said about laymen's work. Can we not make some

further use of the means already at hand for making that work more effective still? No doubt many in this room know of the advantages offered year by year at Oxford by inviting lay readers to come up for a short residence in vacation time, and go through a course of instruction, and then to return to their labours certainly refreshed, and, I believe, better fitted for such work. There is one gentleman in this room, the Provost of Worcester College, who has done noble work in this direction, in training and guiding those lay readers who have thus gone up to Oxford year by year. One other point of great advantage I should like to refer to. The Lord Bishop of Chester started last year a body of *special service clergy*. They have been able to relieve overworked parochial clergy in various parts of the diocese, and on various critical occasions. They are ready, under the bishop's direction, to go in any special emergency to any parish to relieve and help the clergy; and, not to multiply instances, I may say that the parochial organization of the diocese has certainly been helped, and forwarded, and furthered by the employment of this body of men. I would, in conclusion, again emphasize these three points, as calculated to help forward our parochial administration; the extension of women's work, the recognition and proper organization of lay help, and the establishment, where possible, of a body of *special service clergy*.

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The Venerable WM. EMERY, Archdeacon and Canon of Ely,  
Permanent Secretary of the Church Congress.

IN this discussion very much valuable matter has been put before us by laymen as well as by clergymen. I have no doubt that all the suggestions will be duly weighed. But it seems to me there have been one or two points not mentioned supplementary to parochial work. Those who have visited the Ecclesiastical Art Exhibition, close by—which, indeed, has no official connection with the Church Congress, but which is a very valuable accessory sometimes to it—will have seen what a number of supplementary agencies during the last twenty or thirty years have arisen in the Church of England, and by these we may easily see how very much the parochial system may be supplemented by such aids, which are now in full and active work. But there is one society especially, a most important one, which I should like to press upon your attention. We know how the Girls' Friendly Society has been taken up in the country, what a useful work it is doing, how it is raising the standard of purity amongst young women. There is a kindred society, the Young Men's Friendly Society, deserving of enlarged support. We are inclined, I think, sometimes to pay too much attention to the women, and too little to the men. But, after all, men are an important part of the community, and it is a most desirable thing to get hold of our young men early. The Young Men's Friendly Society seems, however, to be extending but slowly, and I would that all the parochial clergy would try to make it progress faster. At present there are 365 branches of the Young Men's Friendly Society in England, and close on 35,000 associates and members—not a very large number to represent the young men of the country. This society specially presses, when young men pass from parish to parish, as now they are continually doing, that the clergy and their assistants should give them letters commendatory to the next parish to which they are going. So many of our young men are lost body and soul because they go from one place to another without the commendation necessary to obtain the friendly and Christian help of those amongst whom they go. The more needful, therefore, is it to increase the number of branches, and to make the work of the society better known. In connection with the society there is also a workhouse department, so that young lads who leave the workhouse are followed into their various positions. I am glad to find Miss Mason is at the head of that department of work. She is most anxious to supply papers and information to anyone interested in the subject. To pass to another point. We have had some very valuable remarks about the value of catechizing and of using more fully the power of the clergy by combining parishes. No doubt such combination is in theory a very excellent thing. From the statistics we have had this afternoon, it cannot be denied that a vast amount of clerical strength is thrown away. But I do say with great solemnity, if you combine parishes, you must in some way continue to give the people of the parishes sufficient services, where there are, it may be, knots of eighty, ninety, or a hundred people separated by considerable distance from each other. When you give two or three of such

parishes to one incumbent, you must find curates to help, or, in default, authorize laymen to assist. If you give the people only one service, they will raise a little chapel where they can provide services for themselves. Thus, instead of helping forward the Church, you would by combination of parishes be doing your very utmost to increase Nonconformist action. Therefore, if the Church is to do her work thoroughly, you must bring out the spiritual powers of the laity, and supply services and ministrations which the clergy cannot do. The Church of England has, I am certain, the finest body of spiritually educated men that the world can produce, and our great fault has been, and is now, that we will not remember that the Spirit of God is in these men, and that they have gifts of ministry which, if permitted to be exercised under due authority, might be used for the glory of God, the increased power and usefulness of the National Church, and the doing away with those dreadful differences which hinder the progress of the Gospel.

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### The Right Rev. the PRESIDENT.

ONE of the readers this afternoon, whose paper has added much to this discussion, recommended us strongly to strike the subject off the list, as he felt sure it must be a failure, it would not be interesting. I think experience has proved that this afternoon's discussion has been quite as interesting as any we have had, and it has been very valuable in every way. Colonel Cornwallis West called attention to the subject of grouping small parishes. I daresay it may be in the memory of those present that the Archbishop of Canterbury, in his sermon at the Cardiff Congress, lamented the partitioning, nay pulverizing, of our grand parishes, and the breaking up of the old Church system of strong centres into a fragmentary congregationalism, and the irreparable injury done to the Church by this division of great parishes. I do not know how it is to be done, but I sympathize with some movement in the direction pointed out by Colonel Cornwallis West. I feel it would be better for some of our parishes if we could group the parishes together, and work them from one strong centre, keeping a resident clergyman in each parish. Archdeacon Barber referred to the question of exchange of benefices. I remember reading with great interest some years ago, a speech in Convocation by the present Archbishop of York, in which he referred to the subject of compulsory exchanges of livings. I have always thought what a potentiality for good lay in the realization of that possibility, but I am afraid it ought to be compulsory rather than persuasive. Speaking with diffidence, for my experience is very short, I cannot help feeling that this question of freehold of the clergyman will have to be faced boldly before long. You see parishes—I am not now referring to any particular parish or diocese—where a change is really essential for the spiritual welfare of the parish, and for the spiritual welfare of the man himself, who has lost heart, who has done his work in that parish, and who, if he could only be sent elsewhere, might do further good work. I do not know how this difficulty is to be met, but it is one which will have to be faced. Something has been said upon the question of clergy discipline. I do not think it can be repeated too often that the Bill which was brought in last session had the powerful support and approval of the right hon. gentleman who leads the Opposition. I am now referring to the Criminous Clerks Bill brought in by the Archbishop of Canterbury. Well, that Bill was blocked, I grieve to say, by the action of some of our Welsh members; and I do not think the attention of Welshmen of both parties can be too frequently called to that fact. I think it was one of the most disgraceful proceedings that I ever heard of. I will only say once more that I hope the discussions of this afternoon have directed our thoughts in the way in which we must work for the improvement of the parochial system.

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## CONGRESS HALL.

FRIDAY EVENING, OCTOBER 9TH, 1891.

## THE CONVERSAZIONE AND FINAL MEETING.

The Right Rev. the PRESIDENT in the Chair.

THE Lord Bishop of S. Asaph, in his capacity of President of the Congress, gave a *Conversazione* in the Congress Hall, the invitation to which extended to all the Members. The spacious building was filled with a representative company. The proceedings were of the most agreeable and successful character.

The Right Hon. the EARL OF STAMFORD.

I BEG to move—"That a hearty vote of thanks be given to the President, the Right Rev. the Lord Bishop of S. Asaph, for the able and kindly manner in which he has discharged his many onerous duties in connection with this the thirty-first Church Congress; and also to his Lordship and Mrs. Edwards for their generous entertainment at this concluding *Conversazione*."

I am sure I am giving utterance to the sentiments we all feel towards the Bishop of the Diocese. I may say in the name of all present that we have thoroughly enjoyed attending this Congress. I need not remind you how onerous the duties of the President have been, and I need hardly mention with what unflinching tact, readiness, and courtesy the President has discharged his duties. It is years since I had the pleasure of meeting his Lordship first in the rooms of a fellow-scholar at Oxford. A few years later I had the pleasure of being in correspondence with his Lordship at a time when I hoped I might serve for a while under his direction at Llandovey, and now it has been a source of great gratification to meet his Lordship once more and in this position. We all feel grateful to him.

I may perhaps claim to be a quarter Welsh, and to speak in the name both of the Welsh Church and the Church of England, for my grandmother was a Welsh woman. I need scarcely say how far that big younger brother the Church of England sympathizes with its elder brother the Church of Wales; and that when the time has arrived, and the elder brother should stand in need of sympathy and support, I know the big young brother will come forward and give that support. In the din of controversial subjects we know that our President, with all his courtesy and grace of manner, can be, when proper occasion arises, a hard hitter and a fair hitter.

My duty now is simply to move a vote of thanks to him for the admirable manner in which he has presided over the Congress, and to point out how his gentle but firm discipline has restrained the ardour which would occasionally break forth within these walls.

The Very Rev. S. REYNOLDS HOLE, D.D., Dean of Rochester.

It is my high privilege, as the largest of the waifs and strays who have come to Rhyl, to second the proposition. And I will say with all seriousness on behalf of the visitors, that they tender their most hearty thanks to those who have received them so graciously and entertained them with such generous hospitality. Many a time, when we get back to work and lose the delicious atmosphere we have been breathing, memory of the kindness we have received will come like a vision of your beautiful mountains, charming vales, and streamlets—especially this little Rhyl (rill). This Congress, I do not hesitate to say, is a historical event without parallel. It has been an amalgamation of all sorts and conditions of men. The keynote of it has been unity throughout. I heartily congratulate his Lordship and all upon the result.

**E. O. V. LLOYD, Esq., High Sheriff of Merioneth.**

MY LORD,—All who have been present at this Congress have appreciated the way in which you have conducted the proceedings, and the weight of your presidency will be remembered when the Church is many years older than she is at present. The proceedings of this week have shown that there is no merely formal interest taken in the Church in Wales by our brethren in England. And as we in this diocese have come to know and believe in our bishop as being truly the bishop of the diocese, fair in all his dealings between man and man, and ready to do justice at all times without fear or favour, so we notice with great pleasure how you who come from England are ready to do the same justice, and act with the same generosity to the Church in Wales in the present crisis through which she is passing. As we are separating this evening after such a successful week of meetings in behalf of the Church in Wales, perhaps it is not inappropriate to say, as bearing an important office in the county that is considered, perhaps, to be the most against the Church and the most Dissenting and Radical, as we are accustomed to call it, of perhaps all the counties in England and Wales put together, that nevertheless, I assure you that in Merioneth there will be a great feeling in favour of the Church aroused through the proceedings of this Congress. It will be many a long day before the Congress is forgotten. The supports of our Church should be strengthened, and this Congress in its results must make the wave of opposition raised against the Church unfit for many years to do anything in the way of material damage to that great institution to which we belong.

The resolution was unanimously carried.

**The Right Rev. the PRESIDENT.**

I THANK you very much on my own behalf, and on behalf of my wife, for the resolution which you have so kindly passed this evening. What I have to say must be in one strain of thanks from my heart to all who are here this evening, and to all who have helped to bring this Congress to what I hope has not been an unsuccessful issue. I thank Lord Stamford for the kind words in which he proposed this resolution. It was my privilege to know his lordship slightly at Oxford, and he kindly referred to the renewal by correspondence of that acquaintanceship, which had one result that he, I am sure, could very much appreciate and value. I also thank Dean Hole for the kind words he has spoken. I am beginning to feel that no gathering of the diocese will be complete unless the dean is there. I thought he touched the keynote we should all go away with resounding in our ears to-night—the note of unity. We began in the spirit of unity in the Town Hall, and I thank the representatives of the town for the kindly words and the hearty way in which they welcomed his Grace the Archbishop of Canterbury to Rhyl. My next word of thanks would be to the ladies. A great deal is necessary in the arrangements for a Congress, and those who attend one Congress compare it with their last Congress, or the ones they have attended before. But there is one point of comparison as to which I may claim superiority for the diocese of S. Asaph—you can see it with your own eyes—and that is in respect to the banner hanging over my head, which I take leave to say is the best banner in the room. I am sure you will be very glad to join with me in thanking the ladies, especially Miss Mainwaring, very much for the trouble and pains they have bestowed, as also their loving care in producing this work of art. A word of thanks is due to Archdeacon Watkin Williams, to whose unflinching determination we are all indebted. We owe the presence of the Congress at Rhyl mainly to his initiative, and the resourcefulness with which he was able to go to Hull with a room ready for the Congress. I would also express my thanks to the secretaries, and I hope it will not be considered a breach of good faith to claim special merit for our secretary, Colonel Hore. I also wish to thank the stewards and Mr. Little for all the trouble they have taken in the work of the Congress, and especially Mr. Kent, who has given his time almost entirely to the work of the Congress. Let me thank all the laity of the diocese for the great interest they have shown, especially the laity in this neighbourhood, who have thrown their houses open and offered hospitality to our English brethren in true Welsh style. Not content with that, they have taken houses in Rhyl, and have been entertaining English guests during the Congress week. I thank them very much for what they have done. It has been a great privilege indeed to preside over this Congress. It has necessarily been a work of

considerable anxiety and some wear and tear, but I hope the result will be for good, not only to this diocese, but upon the whole Church. I would also say how very much we are indebted to the vicar of this parish for all the religious privileges which he provided for the members of the Congress during the week.

STANLEY LEIGHTON, Esq., M.P., Sweeney Hall, Oswestry.

MOVED:—"That our respectful thanks be tendered to the Most Rev. the Lord Archbishop of Canterbury for his presence and support on the opening day of the Church Congress, so highly valued by all; and for his Grace's powerful, fatherly, and uniting address. Also to their Graces the Archbishops of York and Armagh for their attendance and help amidst many responsibilities and cares." He said:—"You still remember the mild dignity and conscious power with which the Primate addressed you. A word in season is a good and very precious thing, and that word he has spoken; and he was the only man in England, our spiritual head, who could have spoken that word. We thank him for having spoken it with gentleness and with force. And we thank their Graces the Archbishops of York and Armagh, because they have manifested by the countenance of their speech and presence the unity of the whole Church. To-day we are here, not as men and women who are taking off their armour or their weapons of defence, we are here in the day of preparation for the battle, and the battle will not easily be lost or won. I cannot exaggerate the gravity of the circumstances which surround us. The fate of your dioceses, the fate of political parties, and the fate of ministries hangs upon the success or failure of the resolves which have been made this week, and which have been published to the world. We are face to face with the enemy, and we have heard the word of command from our leader, "Close your ranks!" And he has spoken in this hour of doubt and danger in accents which no man can misunderstand; he has also given us those words of comfort: "You, the threatened dioceses of my province, you are our older selves, and, by the benediction of God, we will not see you quietly disinherited."

The resolution was then carried.

The Right Rev. JOHN WORDSWORTH, D.D., Lord Bishop of Salisbury.

I CAME here out of gratitude and admiration for your bishop and the other leaders of the Church in Wales. You must allow me to say I am very glad that I followed my own inclination in this matter, and am very thankful to have been allowed to take part in this great gathering. As one of the officers of the province of Canterbury, and as intimately connected with the present archbishop since the year 1866, I may, perhaps, answer just that part of your very kind resolution which speaks of his grace, of his office, and of his self-denial, for such it really must have been in coming here in the midst of the press of work which environs him. You are familiar with his public utterances, you are familiar with his public engagements, but I am sure there is no one, except, possibly, my friend the Bishop of Wakefield and the President, in this room to-night, who has any idea what the private occupations and anxieties of the Archbishop of Canterbury are. I have sometimes wondered whether the Pope himself has a greater strain of occupation than our archbishop has. I certainly do not believe there is anyone else in Christendom who has. And therefore I can answer for his grace that it was out of very deep love for the Church in this part of his province that he came amongst you at the beginning of the Congress. He is a man who has to weigh what he utters; he knows now, by long experience, how everything he says will be taken up and viewed in one light or in another, sifted, examined, tried, and balanced, and he has learned to be what, possibly, none of us are by nature—very prudent and cautious in what he says. And, therefore, those weighty and strong words which he uttered here will have, I trust, a very deep and lasting effect, not only on the members of this Congress, but upon the whole English nation and the British Empire. They were well weighed and carefully chosen words, as deliberate as a man of his position could make them, and I feel that they were uttered exactly at the right moment, and will be just the auspicious note which is wanted in the campaign that is before us. I have myself no pleasure in fighting; I have long ago lost any desire for momentary triumphs, but it is impossible, as long as we remain human, not to feel that God has put certain instincts of courage and high spirit into those whom He sends to take the lead of others, and that unless we follow these instincts in time of danger, we shall be apt to be faithless to the cause of which



we are chosen by God's providence to be champions. I am sure none of you here can doubt the courage with which you will be led by your own bishop. I am sure no one in England doubts the courage of the three bishops and other leading men of the Church in Wales. And to be able to report a strong and unanimous sense of this feeling from the Congress will be one of my chiefest duties, as it will be one of my greatest pleasures, in returning to my own work at Salisbury.

P. P. PENNANT, Esq.

MY LORD PRESIDENT—I move “That the most sincere thanks be given to the Right Rev. the Lord Bishops of Manchester and Ripon, for their striking and out-spoken sermons; also to the Readers and Speakers who have contributed so greatly to the value of thi Congress.” He said:—It is easy to ask in this assembly your support to this resolution. I am perfectly certain that no words of mine are necessary as regards the first part of the resolution, on the part of any who are here present, and who also were present to hear the sermons which were preached. I am also perfectly certain that no words of mine are necessary to invite those who were present when the papers were read, or the speakers were heard during this Congress, to agree with me in supporting the resolution. May I suggest that the clergymen who are here present, when they have to preach, next Sunday or the Sunday after, instead of preaching sermons of their own, should preach first, the Congress sermon of the Bishop of Manchester, and that of the Bishop of Ripon. With regard to the speakers, they all deserve our thanks, but may I specially mention the Archbishop of Canterbury, and Sir George Stokes, President of the Royal Society.

The resolution having been carried,

The Right Rev. W. WALSHAM HOW, D.D., Lord Bishop  
of Wakefield,

IN reply said—Having lived twenty-eight years in the diocese of S. Asaph, I think I have some claim to count myself still as very closely linked with the diocese, and therefore I had every reason to take the keenest interest in this Church Congress. And it would have been a very difficult process to have kept me away by any other force than that of incarceration, to which I hope I never may be subjected. However, I am a Yorkshireman, and they are proverbial for making good bargains. I have come here with those whose names have been coupled with mine through the proposer of this resolution. We have received a most kindly and generous welcome, we have had the intense delight of meeting old friends, and have enjoyed the unbounded hospitality of your county. I beg in my own name and in the name of those who have read papers and delivered speeches, to give you my heartiest thanks for your hospitality.

The Venerable WILLIAM EMERY, Archdeacon and Canon of  
Ely, and Permanent Secretary to the Congress.

I BEG to move “That this Congress desires to acknowledge gratefully the unremitting labours of the secretaries, stewards, and other vigorous helpers, as well as of the various committees which have assisted to secure the great success of this influential and historic gathering; to thank the vicar of Rhyl for his thoughtful arrangements of Divine Services in English and Welsh during the Congress week; and also to testify sincere appreciation of the ready hospitality extended to many members by the inhabitants of Rhyl and their neighbours in the towns and country around.” It is a great pleasure to be permitted to propose this resolution. When Rhyl was suggested for the Congress, it was objected that it was a very small place, and would command but a very limited Congress. Rhyl, however, was chosen, and this, not only on account of its salubrity and beautiful surroundings, but because it was considered the very best place in which could be brought together English Churchpeople and Welsh Churchpeople, especially in the northern part of the Principality. I may mention the circumstance that two years ago the late revered and powerful orator of the Church of England, the late Archbishop of York, spoke thus to me:—“Where are you going, Archdeacon, next time?” to which I replied, “To Hull.” “Where next?” I answered, “We want to go to Rhyl.” “Tell the committee,” replied the

archbishop, "that is where the Congress should go ; and, please God, the Bishop of Lichfield and I, who have talked the matter over, hope to be there." The late archbishop felt, with the present Archbishop of York, who still remains to labour with and encourage his brethren, that it was time to go to North Wales, and from North Wales to unite all Churchmen together in defence of the National Church whilst endeavouring to make it still more national. We have had certainly a much larger Congress than we anticipated. Those who have taken part in it will, I trust, go back to their homes full of comfort, full of determination, full of earnestness, and yet full of Christian love and duty. Of those who have been associated in making the admirable arrangements for the Congress, I would mention first, Archdeacon Watkin Williams and his devoted, loving wife, then next the plucky Dean of S. Asaph, then that able organizer the vicar of Rhyl, then our indefatigable honorary treasurer, Colonel Standish Hore, and next our splendid adorer, Mr. Kent, then the head of the stewards, Mr. Liddell, and the chairman of the Finance Committee, Mr. Dickson. It gives an old Congressionist like me fresh stimulus to work, on recalling such names. I have felt invigorated by what has taken place in North Wales, and look forward with hope and confidence to the results, please God, of the Folkestone Church Congress next year under his Grace the Archbishop of Canterbury, and then in 1893 at Birmingham, under my old college friend the present Bishop of Worcester.

The resolution was agreed to.

### The Ven. WATKIN HERBERT WILLIAMS, Archdeacon and Canon of S. Asaph, Bodelwyddan Vicarage, Rhuddlan, R.S.O.

I CAN only say for my colleagues and myself that we have been animated by one great feeling of pride that it should be our privilege, for once in our lives, to act as hosts of such a gathering of the Church, and to think that our brethren from all parts of the island should come here to accept such hospitality as we can afford them. I can only say that we have all worked together with one mind to do all we could to give them a fitting reception. If I might add to the list of those who have worked with me two other names, even that would not exhaust the whole of my fellow-workers. But there are two other gentlemen who have worked most hard, viz., the two Secretaries of the Subjects Committee, Mr. Martin and Canon Fletcher. They have given hours, and days, and weeks to the necessary correspondence, in order that an attractive bill of fare might be put before this Congress. One thing that animates my heart at this moment is that I should like every Welshman to feel grateful to our English brethren for the kind, friendly, and brotherly promises of assistance should the hour ever unfortunately come when we will require such assistance. There is one thing which we do value. It is that which our Bishop touched upon, and which the Dean of S. Asaph touched upon in his opening paper, viz., that you and we should recognize that we are part of one common family, working in different parts, but still one family, children of one common Father, that we are all one, and that we should stimulate one another in brotherly emulation, not merely to gain some political triumph, but rather to try to do our duty in bringing home souls to Christ Jesus.

### The Rev. WM. HOWELL EVANS, Vicar of Rhyl, Cursal Canon and Chaplain of S. Asaph.

IT is most kind of you to acknowledge any services we may have rendered to this Church Congress in the manner you have done, not only in the way in which you have received the resolution, but also by the kind expressions which so many members of this Congress have used towards myself and every member of the committee, as well as the secretaries, for our preparations for the Congress. There has been hard work, but it has been done gladly and readily. I would mention the work of Mr. Kent, who has with his magician's wand of energy and zeal transformed the Congress Hall into this beautiful reception room for the *Conversazione*. I would mention another lay worker, who, to do the work of the Congress, refused invitations first to shoot grouse, then partridges, and then to kill graylings, in the most charming district round about Hereford, viz., Colonel Hore. I might also mention Mr. Casson, who has provided the organ for our Congress. We have done our best. We in this neighbourhood have no large centres of population, but we have warm hearts, and

hospitality has been gladly rendered by all who had it in their power to do so. If there have been any shortcomings, we crave pardon. There has been just one little hitch which I would mention, and perhaps steps would be taken to guard against it in the future. In the post offices, not at Rhyl, but in some other parts of the country, letters have been lost. When arrangements had been made by the Secretary for entertaining strangers from a distance, and they found for themselves hospitality elsewhere, somehow the letters which ought to have come to inform Colonel Hore of this, did not pass out of the post offices of the different parishes, villages, and towns, where of course they were posted. This caused an immense amount of inconvenience to Colonel Hore, as well as annoyance to many of our hospitable entertainers. Do kindly enquire at the post offices why these letters did not reach Colonel Hore. I trust that everyone who is here will go away realizing the fact that we are not merely brothers, that we are absolutely one, and that you will return to your homes refreshed and re-invigorated, and that in one respect you will be like the waves which break in front of our Rhyl parade : though you will go further from us for a longer time than we could wish, yet that we may have the certainty of welcoming you back again, bringing to us pleasure and profit in a hundred ways. In conclusion, I beg to propose a vote of thanks to Archdeacon Emery for his great services, and to express the hope that he may be spared to be a helper at many another Church Congress.

The Very Rev. JOHN OWEN, Dean of S. Asaph.

I BEG to second the motion. Many of you know how much the Church Congress owes to Archdeacon Emery, but I speak to Welsh Churchmen and Welsh Churchpeople, for we all owe him a great debt. He is always ready with advice and encouragement, and now he has brought the Church Congress three times over to Wales.

### Archdeacon EMERY

Acknowledged the compliment, and thereafter the proceedings closed ; and thus the very successful Congress of 1891 was terminated.

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## TOWN HALL.

FRIDAY EVENING, OCTOBER 9TH, 1891.

LADY HARLECH in the Chair.

## WOMEN'S MEETING.

THE Women's Meeting was held in the Reception Room at the Town Hall. Every available space was occupied, and numbers were unable to get in; but, unfortunately, no larger room was to be had. After a few words from the Bishop of Wakefield, he retired, and Lady Harlech presided, it having been arranged that the gathering should consist exclusively of women.

## ADDRESSES.

Mrs. HERBERT, of S. Peter's, Vauxhall, and Malvern Link.

THE fact of my standing here to address an assembly of women, in itself may remind us, how greatly the area of women's influence is extended in this generation. In literature, in the Universities, in the medical schools, as lecturers and teachers, as guardians of the poor, as political organizers, women have shown their capacity worthily to occupy places, for which, fifty years ago, they were supposed to be unfit mentally and physically.

Let us recall this progress and increased sphere of usefulness, with thankfulness and with modesty. But while we admire and respect the exceptionally-gifted of our sex, let us never fall into the fatal mistake of forgetting, that the sphere of the rank and file of womanhood is *home*; that home duties, and home government, and home virtues are what the majority of us are to aim at, and, by God's help, to fit ourselves to fulfil.

We are the *producers* of the race, and the *trainers* of the race; and, though a woman may be called here and there to fill a brilliant public position, yet, for the majority, the claims of *wifedom* and *motherhood* must draw us into the shade of the domestic sphere, there to realize our vocation, and to find our work. This statement must not in any way be supposed to be a plea for ignorance or defective education. To rule a house *well* will take all our powers, and needs their full cultivation. We want stores of knowledge to impart freely, self-discipline to rule wisely, penetration to discern character, justice to administer impartially, firmness to restrain, love to beautify and cement every other quality to itself. A *stupid* mother is a thought to make one weep. Golden opportunities falling from a hand that knows not how to seize them; energy spent in managing for a day, instead of working for eternity; blindness to the possibilities of Heaven, in the chase for the tinsel glitter of society and success. Do you ask Is intelligence so necessary, when our woman's life is made up of such little things? Yes; for the more thoroughly we know big things, the better we shall do little things. No work will ever be done well in any sphere without some intelligent grasp of principles which underlie it.

There can be no adequate training of the growing generation, by women ignorant of the elementary facts of physical and mental organization. Stupidity is *sin*, if we have had opportunity to learn, and in these days some culture is open to almost everyone. Yes my sisters, there is intelligent work, noble and lasting work, work for God and man, to be done within the four walls of every home, however simple and hidden from view; and it behoves us to recognize this, to humble our hearts by *prayer*, and to strengthen our minds by *reading* and *reflection*, that we may worthily respond to the trust confided to us.

I said that God had given into our hands the training of the race, and, if this be so, the moral standard will be what we make it. This is not a mere rhetorical statement, but a sober and evident fact. We have only to look at Turkey, and Egypt,

and India, to see that men whose early years have been spent in the atmosphere of the harem, do not, and cannot rise to become noble or trustworthy rulers of men. *Women* put the stamp in childhood, which seems well nigh ineradicable in after years.

Now let us as Englishwomen, think for one moment of the work put into the hands of the men of the race, for which we are responsible—the soldiers, sailors, engineers, emigrants, traders, who go out from this little country to the four corners of the earth, and are the governing race wherever they put their foot. Think of Egypt and its centuries of oppression, its trodden-down fellaheen, its unpaid soldiers, its cruel corvée, its incubus of taxation, now slowly but surely ameliorating under English rule. “Every year we are better,” said a Coptic gentleman to me last year; “may nothing disturb for us this newly-growing life.” Think of the great dark continent of Africa, now parcelled out amongst the nations of Europe; of the helpless savage tribes, preyed upon by Arab traders, left to us as a solemn legacy by our noble Livingstone, that we might staunch the open wound of slavery that drains its life. Think of India, with its millions, given to us to be brought out from tyranny, to a rule of even-handed justice and honour. I suppose there is not a woman here but has some son, or brother, or relative, or friend in our foreign possessions; and remember that every man that goes out from among us, either helps or hinders God’s great purposes of England’s rule. Individual example does more than a written law, however wisely drawn. The standard of the rank and file, will make more impression on a foreign race under our Imperial sway, than any amount of goodness in a Governor-general. ‘And, think you, in unguarded moments of a man’s life, when the outward restraints of a Christian country are withdrawn, and the surroundings may be those of heathendom or license, when the strain of passion against principle is most severe, is it nothing, that sudden memory of pure women at home, of a mother’s kiss, and prayer, and tender quiet talks; of the altar of his parish church, where he has knelt for Confirmation and Communion, side by side with sweet happy sisters, or the dearer one some day to be his wife? Do not such visions quicken a man’s spirit, and nerve his will, and chain the brute within him, and remind him of the high purpose of his life, to be a witness for God, and a missionary for his Lord, wherever duty may take him? Trainers of the race! and moral training must have a basis of principle. Let us look to it, for in these days every foundation but that of expediency, is attacked.

A month or two since there was a letter in *The Times* newspaper, containing a quotation from a catechism in use in the elementary schools of Paris. I quote one or two of the questions and answers from memory, but this was their substance.

Q.—“Does science teach us that God is a necessary power in creation?”

A.—“It does *not*. God is nowhere needed in the realm of nature.

Q.—“What do you know of God?”

A.—“*Nothing*. The word to us has no meaning whatever.”

My sisters, the poison of Atheism is here vested in a truth; the error is in looking for a revelation in the wrong place. Nature does *not* reveal God. The empyrean strewn with starry worlds is *silent*. “The Heavens declare the glory of God” only to those who already know Him. The passion of the cataract, the restlessness of the sea, the awe of the uplifted mountain peak, tell us nothing of God. Science, with her hundred hands full of gifts for men, and for the civilization of the world, has no voice with which to proclaim the glory of the Ineffable Name.

Nature is silent, but *you are not to be silent*. God is revealed to man, not by the glories of earth or sky, but by the *human brain and spirit*, from the first inspired man who dimly proclaimed His Name, to the Incarnate Son of God, “Who lighteth every man that cometh into the world.” *You are not to be silent*, because you have a human brain and spirit; because deep in your being is implanted the “religious instinct,” that craving of soul to be “set on the Rock that is higher than I.” *You*, because you have in you a conscience, which reflects God’s justice and judgment of sin. *You*, because you know with a knowledge far more real than that of the Positivist, that the Divine revelation without corresponds to the need within, in a manner impossible to be artificial. *You*, because you are bound in loyalty to God by the Covenant of your Baptism, and have in your memories of the past a thousand convictions of sin, and promptings to holiness, witnessing to the work of the Holy Spirit within you. The message is to you, pass it on with all your power, and strength, and love.

Thousands of people in this Wales of yours, have elected to have their elementary schools without any religious teaching. Be it so. Then, dear mothers, take up the

glorious duty, and make it your own. Nature is silent, but brain and spirit shall speak. Let every woman of us here to-night join hands and say, *There shall be a witness for God in my house.* God shall be the ruler of my life, God the guide of my steps, God the strength of my work, God the wisdom of my teaching, God shall be my children's God, honoured, worshipped, obeyed. Let this be the immovable centre, from which the circle of your duties and activities shall be drawn, a living truth, remember, not a dead theory.

A little child who had a picture of Our Blessed Lord hung up at the head of its cot, was returning softly its mother's last embrace at night, when it sat up suddenly and said, "I have wished you good night, but I have not wished *Jesus* good night," and turning its little face, kissed the sacred Feet pictured above it.

Why do I tell you this story? To emphasize the virtue of the childish act? Not so, but simply to illustrate, that Our Blessed Lord was realized as living a part of its life, as its mother.

Now a Church Congress is a time when the *work* and the *teaching* and the mission of the Church of Christ is brought prominently before us, and it may well stir us women up to see how far we are recognizing our corporate duties, and getting the joy, and strength, and instruction out of our Church membership, which belong to us as part of the "Household of God."

The Head master of one of our public schools said in my hearing the other day, that the ignorance about the Church amongst the boys who came under his teaching, was really terrible, they *knew nothing about it*—and this reveals ignorance at home, for had the principles and teaching of the Church been the guides of the *parents*, they could not fail to have been impressed in some measure upon the children.

Now, if the Church be really a *Divine Society*, entrusted by God with His Revelation, and the dispensation of His Sacraments, it is surely a most solemn duty to *study* the doctrine she teaches, and to *accept* the guidance she gives. And I say emphatically, that the loss to our own souls is *immense* by our not doing so. Also, I do not believe there was ever a time when it was of greater importance to fortify and defend the minds of the young, by sound religious doctrine, than at the present.

Every basis of Faith and Morals is the subject of direct attack from *without* the pale of Christianity. The existence of God; the immortal nature of the soul; the Divine Personality of Our Blessed Lord; the power of man to exercise *will*; the sanctity of the *marriage* bond—all are, like the patriarchal wells of water, centres of strife and attack. While from *within*, literature is flooded with unsafe and unsound theories on the deepest points of religion. It happens constantly, that reviews, newspaper articles, and trashy novels, are made the vehicles of some spiritual craze, which the writers thus discharge upon the public. We do not sufficiently realize that there is hardly any form of modern heresy and unbelief, that has not had its counterpart in past ages, and received full and decisive refutation from the early Fathers of the Church.

Again, the love and study of the Bible is a most precious duty. But we must not forget, that God has not left us to *pick out our own creed* from favourite texts and passages. And that in teaching the young, familiarity with Old Testament stories, and with the reigns of the kings of Israel and Judah, is not handing on to our children the *faith of the gospel*, and the obligations of the *moral law*.

In these days there is no excuse for ignorance. We do not need to be learned, nor to search in hard and difficult books for guidance. Clear, excellent manuals of Church teaching, are provided for us by the Church's living guides. I suppose few books have been more widely useful than Sadler's "Church doctrine, Bible truth," and that is but one amongst many.

We women are often reproached with want of logic, but we have, at least I think in fair measure, the gift of common sense; and when God is, in a real sense, the Guide of our life, this will tide us over many a rock of difficulty. The mazes of much false philosophy may be threaded harmlessly, when we return to the elemental fact, that two and two do really make four, and not three or five; that after all that has been said, *good* is really *good*, and *evil* is really *evil*. For instance, the emphasis given in these days to *heredity* is so great, that when Dr. Strahan, as at the British Association the other day, tells us, that the doctrine of "*free will*" is a "*fundamental error*;" we wonder for a moment if it be really true, that because some Aunt Molly in a past generation had a passionate disposition, therefore, *I cannot* control my temper to-day, and consequently *need not try*!

Heredity, or inherited dispositions, has valuable lessons to teach us. It shows us where our *weak* points are, the necessary "defects of our qualities," and indicates

where the citadel must be strengthened and defended from attack. It illustrates for us the Church doctrine of original sin, and it sends us to our Bible to find, that God declares the proverb that "The fathers have eaten sour grapes and the children's teeth are set on edge," to be a lying proverb; and that "all souls are His," the soul of the father and the soul of the son; and that when *nature* utterly fails, another factor comes in, and that, rejoicing in victory over evil, we may say, "Not *I*, but the *grace of God in me*."

Listen to the deliberate judgment of one of our most eloquent of teachers. "The direct influence of *good women*, is the greatest of all forces under Divine grace, for making *good men*."

My young sisters, before I close, what can I say to you that will be tender and loving enough? Do not misuse your great power in the world. *Truth, purity, sweetness*—these make up a man's ideal of the wife he would like to possess. Never *lower this ideal*, but sustain and raise it. It was George Eliot that said of you, you are "the frail barks laden with the precious freight of human affection." Do not *play* with it, do not *dishonour* it, do not *wreck* it. My epitome of a girl's life is, that she should have a full head and busy hands, and a heart anchored on that Divine Love which is the source and strength of all the precious human love she has to bestow.

To my older hearers, I say, be up and doing, time is flying so quickly, age is gathering on us, or infirmity is encompassing us, that no space must be left unfilled. The present holds us tightly in its grasp, and yet eternity is on our heels. Have you children still, with their sweet young voices in your homes? Mark them for God, by prayer, by teaching, by example, for they are growing up so fast, they will soon be gone. Have the birds already flown from the nest, and left you a bit lonely? Follow them with your sympathy, your love, your counsel. Keep up the links of affection with everyone over whom God has given you influence, by letters, by remembered birthdays, or special anniversaries. Sons in the battle of life, daughters, who in their turn are rulers of a home, let them feel you are in the background to them, a tower of strength and intercession. Quiet, uneventful, monotonous your life may be, but if you are training up sons and daughters in the fear and admonition of the Lord, you are one of the makers of your country, and your children shall rise up to call you blessed.

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### MISS MASON, H.M.'s. Inspector of (Boarded out) Pauper Children, Morton Hall, Retford.

WE are constantly told that a woman's duties lie chiefly at home. This is quite true; but at a National Church Congress, I think it should be shown that a woman's duties do not end at her home, but that her influence reaches much further. It is the many little homes that make up our great nation. We are responsible for what we do, not only to those we live with, but to our country.

The Old Testament shows us what an example the Jews set in this love of country. They felt that each family was not only a part of the nation, but that the nation was one family, undivided.

I have only to mention the Psalm (cxxxviii.) which is used in our own marriage service. It promises to the man who fears the Lord, first, the privilege of being able to work, and "eat the labours of his hands;" next, the higher blessing of wife and children; and as last and best, that he shall see Jerusalem in prosperity, and peace upon Israel. We are so used to singing hymns about Jerusalem, that we are apt to forget that it is not only a poetical image, but a real town, the capital of Palestine. If we followed the Bible example, we should pray that we might see peace, not upon Wales alone, nor England alone, but upon Great Britain, and all other countries and places under our Queen united; and the prosperity of London as its centre, and the property of all alike.

We all admire a soldier or sailor who dies for his country. It is no less a thing to live for it, and it is the duty of all of us, women as well as men. Although women cannot vote for members of Parliament, they influence the men who do, and who thus choose those who make the laws by which all of us are governed, and which affect all our daily lives; and they should try to influence their brothers, husbands, or wives, or friends, to vote for what is right. Whether our laws are just or not greatly depends upon whether men are brought up at home to love and respect justice. A mother, or an elder sister, or teacher, is the first person whom a child has set over it as a judge, and its first ideas of justice and law are gathered from her. A child's

little disputes and affairs are of as much consequence to it as ours are to us, and, therefore, however troublesome it may be, we should have the patience to find out the rights of each case, and decide justly, and without favour. Nor should a child be scolded or punished for merely being tiresome, and allowed to go unpunished for what is really wrong.

There are many ways, outside their homes, in which women of all classes can work for the Church, and help to make this country better, such as by becoming nurses, parish visitors, teachers, or account keepers. Almost everyone might find something, however little, which she could do; as it is, almost all the parish and other religious work is left to a few over-worked people, such as the clergyman's wife, who, poor thing, sometimes has not a minute to herself in the day. Now, if a woman is earning her living in a paid profession, it is her duty to give her time to it. But if she wants to work, unpaid, for God's sake, home duties should come first. God puts us in our homes and gives us our duties there. The good works which we do outside our homes are, as a rule, chosen by ourselves. No woman, whether wife, mother, or daughter, should neglect her own family for the sake of others. But, on the other hand, many women are so engrossed in their own domestic and private affairs as to have no interest in anything else. If each one would do a little of some kind for their parish or their neighbours, it would not all be left to the one or two over-worked ones—they would have more time for their own homes.

Some people's excuse for not helping their clergyman or their neighbours is that they are not clever. That very often only means that they do not like the trouble. Most of us can do any common thing we put our minds to. I think that a woman who can keep a shop, or make a well-fitting gown, or cook a good dinner, is very clever indeed.

Others again won't work with people they don't like, or they throw up their work when they meet with extra worries or annoyances. But if we are really working for God, we must make up our minds to put up with other peoples' failings, and to bear with worries and disagreeables, and to put likes and dislikes into our pockets. Doing only what work we like is not doing religious work.

Some people, too, seem to think that if they undertake unpaid work they may do it or not just as they please. But unpaid work should be done as thoroughly, and regularly, and conscientiously, as paid work. The neglect of it causes just as much inconvenience. No one but those who have experienced it knows what an anxiety it is to feel that they cannot depend upon their helpers; a Sunday school teacher, for instance, who stays away without giving notice beforehand, obliges another teacher to take two classes instead of one. It is difficult enough, as I can tell you, to have to manage one class of other peoples' children, and almost impossible to do any good to two, when there are so many that they can scarcely hear you. I will tell you of only one case showing what may be done. My sister and I manage and teach a whole Sunday school, with no one to help us but a labourer's daughter, whom we taught in that same school ourselves when she was a child. Her mother died when she was twelve, and since that time she has kept house for her father, and has had all the care of her younger brothers and sisters. She is not clever, and she has had no education but that of the village school which she had to leave so early. She has very bad health, and is subject to fits. Yet she teaches and manages the whole of the infants admirably, comes punctually every Sunday, and what is almost more uncommon, she lets us know if she is not well enough to come in time for us to take one of our own servants in her place, and any one of our servants will cheerfully give up her Sunday afternoon for it.

I will mention just a few other ways in which women can serve their Church and country. Women who are duly qualified now have votes for municipal elections and for poor law guardians. They should, therefore, take the trouble to learn who and what they are voting for, and try to get good men elected for good purposes. The possession of a vote is a great responsibility, and we do not get rid of it by letting things alone and doing nothing. I believe that everywhere the greater number wish for what is right, but, unfortunately, they do not always like the trouble or disagreeable things they may have to meet by exerting themselves for it.

It is often only just a few noisy people who make themselves heard, and I could tell you myself of certain noisy people who frighten others by saying that they represent public opinion, and who really have scarcely three people to back them. Why should we let such people speak for us? Right-minded people ought to know how many and how strong they are.

Then there is this new Free Education Act. The school fees will either be done



away or very much reduced. It is to be hoped that the money thus saved to the parents will not be spent carelessly, but that those who can will put it by for some good purpose, so that they may feel the good of it. I believe that in some places Penny Banks will be started in connection with the schools. But everywhere there is the Post Office Savings Bank, with the penny stamp cards which can be had there. There is a very good little book called "Aids to Thrift," which explains all about how to save. It is written by Mr. Fawcett, who was Postmaster-General, and it is given free of cost at all the Post Offices to anyone who asks for it. It would be a very good thing if every child's school fees were put to its account in the Savings Bank. If this came of the Education Act it would be splendid. If everyone tried to save, we should have fewer paupers and less poor rates. Our Lord taught that thrift was a Christian virtue, and set us an example by making His disciples gather up even scraps that nothing might be lost.

While I am speaking about thrift, let me say a word about dress. Not only a great deal of money, but a great deal of precious time and thought is wasted in trying to keep pace with continually changing fashions. We may be more sensible than men in some things, but in this they are far superior to us. They are not always altering the shape of their clothes, and, as you know, nothing will make them wear what is uncomfortable. They are not the slaves of the tailors. Why should we be the slaves of the milliners and dressmakers? It is much better to get plain, simple clothes, which are really pretty; and then although we are much out of fashion, the fashion is sure to come back to us. Fashions are very often very uncomfortable, and so ugly as to be quite disfiguring. In London and Paris and other very large towns each woman dresses more independently to suit herself. It is in little places that the ladies all seem to want to be alike. It is a fact that there is no place in this kingdom where the women are so fashionable and so much dressed as in the Scilly Islands. The reason is that these islands are far out at sea, between Land's End and France, and the weather is sometimes so rough that no steamers from the mainland can reach them for weeks. The ladies are so afraid of being behind the fashions that they are always before it. It is like people who live ten miles from a railway station, and who keep their clocks half-an-hour fast for fear of missing the train. If you meet a woman who looks like a picture in a fashion book, you may depend upon it that she comes from some place where they keep their clocks half-an-hour fast. Let us be thankful that the present fashions are so simple, and each do our best to keep them in.

To come back to the Free Education Act. Different places will have different ways of dealing with it, and I cannot now speak about them all; but may I say that in many places the parents are being consulted about it. I greatly hope that mothers will not be shy of coming forward and giving their voice in settling how their children are to be taught. If I want to make my own mind about some law or other public matter that concerns them, I do not go and consult some learned person or book, but I go straight to some of my friends among the working-men's wives, and ask them what they think about it. I could tell you of a gardener's wife who in this way brought good to thousands of poor children. I am sure that there are very few women who do not want their children to be brought up as Christians. If they want it, let them speak out to those who have the power to settle it. Now that this Act is just passed, it is the time for us all to put our shoulder to the wheel and do what we can to support our Church schools. If we let this opportunity slip, we may, perhaps, never have another. We may be sure that education without religion will be no blessing.

I know a great deal of foreign countries, and think that God has, in His goodness, given us the happiest, freest, and best country in the world; and that we should show our thankfulness to Him by each trying, if in ever so small and humble a way, to make it the most honestly religious, and, as far as we can, to be one great family, without divisions or jealousies. It is in these homely, practical ways that we can aim at the peace and happiness promised in the marriage service psalm, in work, and home, and nation.

Mrs. WALTER THOMAS, S. Ann's Vicarage, near Bangor,

ADDRESSED the meeting in Welsh, of which the following is a summary:—She acceded, with some hesitation, to the request of the Congress Committee that she should address the meeting in Welsh, as Welsh was not her native language. She had, however, done her best to acquire it, as the parish in which she had lived for the last twenty years was one of the four hundred and thirty-five monoglot Welsh parishes, and the Church services at S. Ann's, though choral throughout, were in Welsh all the year round. Much had been done in the present age to enlarge the sphere of women. Various trades, employments, and professions, before strictly closed to them, were now open. This state of things, though not unattended with dangers, was yet an improvement for which we ought to be very thankful. But the old duties, employments, and virtues still remained, the duties and employments of wife, sister, and mother; and she ventured to say these were still the most important; while the virtues of modesty, humility, and gentleness had lost none of their loveliness, if indeed they were not enhanced by their increasing rarity. In those employments open to men and women alike, it was hard for the generality of women to keep their ground against their stronger brothers; but the spheres of sister, daughter, wife, mother, were open to them alone, and excellence in those spheres created a far wider influence for good than was at first apparent. Her remarks that evening would be limited to mothers only. After describing the care taken in training the heir to a great estate, how his mind and character were formed to fulfil the duties of the high position to which he would one day be called, she said that a far higher care devolved on every mother. It was her task to train heirs to the kingdom of heaven. It lay in her power to set her child's feet on the narrow way, to support him when the little feet tottered or stumbled, to teach him by her example to walk soberly, righteously, and godly. It was in her power also to neglect the new soul entrusted to her, and to allow him to soil his baptismal robes in the mire of the "broad road." The law of the land compelled parents to feed and clothe and house the bodies of their children, but no human law could punish parents for starving the souls of the children. Yet the mother, who through her negligence allowed a child to be disobedient, disrespectful, untruthful, self-indulgent, impure, irreligious, was heaping up for herself a bitter punishment at the last. Though the sins of childhood seemed small, the sin grew with the growth of the child. She referred to the increasing evil of profane and impure language among children, and begged the mothers to watch them carefully, to be very guarded as to what was said before them, and themselves to set them a good example in all things. The tone of the household should be high; whatsoever things were true, honest, just, pure, lovely, of good report—all those things should be thought on and spoken of in the family, and evil and unclean spirits would then have no place to enter. Mothers should train their children early to love good literature, which could now be bought at so low a price (especially English literature); but they should banish penny novelettes and "penny dreadfuls" from the house. They should also encourage their children in learning English. It was a pleasant sight that she sometimes saw in a cottage at night, the father or a brother reading aloud, while the mother and daughters sewed or knitted. The duties of a mother to her daughters were very special. She should be most careful to train them in modesty and self-respect, and should watch jealously over their habits. They should be kept from light and silly friends, and never allowed to be out after dark without her knowing where and with whom they were. She should try from the first by loving kindness to gain and keep their confidence. They should be taught to view light conduct before marriage as a sin and a disgrace. It was a sad blot on Wales with its strong religious tendencies that this particular sin was constantly spoken lightly of and condoned. Every religious mother should make it her chief care that this plague-spot should not appear in her family. The mother should aim at making her children thoroughly high-principled and truthful, and aware of the value of a promise.\* But her chief duty was to train up her children from the beginning in the nurture and fear of the Lord. Reverence for holy things should be inculcated as soon as they could understand. They should not be allowed to congregate together in church, but should sit with their parents, should be made to

\* These points and others particularly insisted on in this paper are those which require most attention among the Welsh. Thus, little was said about attending church, but stress was laid upon behaviour while there, as the Welsh love to go to religious services, but want reverence when there.

kneel in prayer and join in the responses. Care should be taken that they did not laugh, talk, look round, or scribble in books. The common practice of giving them sweets to eat in church was wrong and mischievous. The mother of a family should strictly avoid gossiping from house to house, or encouraging gossiping neighbours. To say nothing of what was more obvious, the time saved from gossip could be spent in reading, and enable her to be an interesting companion to her husband and a help to her children in their school life. Some portion of the Scriptures should be read daily—the Old Testament as well as the New. Mothers should also be very careful of their influence both at home and abroad. “None of us liveth to himself,” and influence spread far wider than we could tell. It was much easier to influence for evil than for good. “It is easier to produce weeds than corn.” (*Haws magu chwyn na chnwd*). All should, therefore, beware lest souls were wounded or even destroyed through thoughtlessness in giving bad example.

The following rules were useful for the mother of a family :—

I.—To keep a high purpose in life ; to aim at living for the glory of God and the welfare of man ; and so to make religion the mainspring of the house.

II.—To have family prayers morning and evening. If the father has to leave early for his work, the mother can say some simple prayers with her children ; or repeat collects from the Prayer-book, or from some book of devotion.

III.—To prepare for Sunday ; to arrange that the meals should be no hindrance to church-going, and to see that all attend Sunday school.\* To give the children money for collections, so as to accustom them to give, and to teach them to devote a portion of any money they may earn or have given them, in charity.

IV.—To be careful of the children's education : to send them punctually to the day school, and to see that they prepare their home-lessons. Some mothers are able to help them in this last (a great source of influence over them).

V.—To teach the children early to help in the house, to keep their clothes and themselves neat and clean, and to be courteous and mannerly.

VI.—To make the home, and to be herself, bright and pleasant, so that the children may not be attracted elsewhere.

In all these duties there was but one means of persevering—by communion with God in prayer and in the blessed sacrament. Prayer should be offered, not only night and morning, but through the day there should be that communing with God that waited not for time, or place, or posture. While the hands were busy, the mind was often free to meditate on things Divine ; the soul, to pray and praise. Morning prayer was often neglected, because crowded out by the day's duties. But if the mother found herself disturbed in her prayers by the waking children, she could rise a few minutes earlier, and, putting something warm over her, could pray before dressing herself. A busy mother, whose habit this was, had said that it strengthened and quieted her wonderfully.

Above all to be prized was the privilege of holy Communion. There on her knees the mother could pray undisturbed—and she should do so, not only for herself and her dear ones, but for her neighbours, for the parish, the country, the Church at home and abroad, the whole world. The time was too short to enumerate more of the manifold duties of a mother ; but they could be summed up in a few of those old triads in which the ancient Welsh bards loved to set forth their teaching.

#### THE GOOD MOTHER.

Holy in her habits, clear in her conscience, and true to her husband.

Sweet in her speech, pitiful in her heart, and contented in her spirit.

Pure in her life, wise in her behaviour, and desirous of peace.

Sober in her adornment, loving in her kindness, and wise in her counsel.

One hand gathering, the other giving, and the head planning.

Praised of her kindred, virtuous in her ways, and her children at school.

Having the respect of the wise, and the praise of her neighbours, and the blessing of the poor.

Constant in Church, steady in study, leaning on God.

Fearing God daily, loving Him blissfully, and praying purely.†

Mrs. Thomas concluded :—Let the keynote of your life be, in the words of the

\* Persons of all ages attend Welsh Sunday schools, where often more than half the number are adults.

† This is in metre in the original, and belongs to an early date of Welsh poetry.

mysterious voice that spoke to S. John the Divine : " Mount upward."\* Do not be content with standing still, as you are, but mount upward ! From Sunday to Sunday, from communion to communion, mount upward ! Though the way be narrow, though the rocks be steep, though the cross be heavy, mount upward ! Your Lord has trodden the road before you and pointed out the way. Mount upward ! for there, on the height of Calvary, is the gate of Paradise.

### The Hon. Mrs. JOYCE, S. John's Croft, Winchester.

I FEEL I am at a great disadvantage in speaking next to a lady who can speak in the language of the country, and as I am a Welshwoman I am ashamed of myself that I cannot do so, but it has not been my lot to live in the Principality. Though I cannot speak in Welsh, there is not, I believe, anyone here who has a truer love of the people, or a greater value of the deeds of heroism and valour which distinguished them in historic days.

I think the characteristics of our people, in their faithful friendships, in their self-respect and desire that some member of the family shall rise, in their love of agricultural pursuits, which I interpret as a love of the land of their fathers—these are characteristics of which we may well be proud. It is not many weeks since I had the honour of being present at the great national Eisteddfod, at Swansea : one of the most impressive sights it has ever been my lot to be present at ; and it was not sight only, but sound, which was so impressive on the day of the great choral competition, when fifteen thousand people listened to the oft repeated trials of vocal skill. Two features struck me. The great effect on the national character which the study of such high-class music ensures, in the discipline and self-denial which the perfect performance of such compositions need, and the culture which is obtained by the love and practice of music of high tone as a recreation. In the long intervals which had to elapse whilst each choir made room for its successor, the time was spent by the great concourse of people in the Pavilion singing national songs and well known hymn tunes. There was no impatience, and no vulgar imitation of the cries of animals. These spaces of time themselves provided a special enjoyment in the wonderful, grand concert, with so many thousand people singing hymns and tunes to which every heart could respond.

I pass from the great national meeting to a great religious meeting ; the same sentiment of power in numbers underlies both. I am now going to talk to you a few moments on some matters which, I hope, will be interesting and helpful ; to bring these to a point, I shall call them " Footsteps." Before I go through these steps, I want to ask you to consider why we come together for this working-women's meeting. These are great days for meetings, and gatherings, and committees. I suppose the reason for them is that we feel we have a great belief in the strength which comes from uniting together to do a good work ; we get strength by moving together, just as a regiment of soldiers are so much stronger when together than a single soldier would be. It is, I think, one of the effects of these gatherings that we are moved by the thought that so many others are feeling the need of moving together in the cause of purity, and temperance, and thrift, and that this joint movement means creating a standard of public opinion. Then, again, there is the blessed contagion of earnestness, which comes to us when many are earnest for good ; may we not claim even a higher cause for gathering together ? Surely in toiling at these social and religious points for each other, and by holding out our hands to strengthen the weaker ones, we attain something nearer to the feeling of the one great human family, all children of the great Father, nearer possibly to the way in which those who are gone before look on and help us in the communion of saints. If we can realize that we are members one with another, as necessary to each other as the limbs to the body, and all as dear to the heavenly Father as the dearest child is to the most loving father on earth, then I think some great effusion of some spiritual movement may warm our hearts to great concerted action.

I have chosen " Footsteps " as the peg on which to hang some thoughts, because I

\* The Welsh translation of *Ἀνάβα ὡδε* is " Dring i fyny," to which " Mount upward " answers most nearly.

think we are all striving to reach something higher, and therefore an idea of our footsteps on a flight of stairs may suggest our rising, our evolution. The treads of the staircase may stand for the small intervals of progress which we make in our struggle. Picture to yourselves a steep ascent, watch the efforts to climb—they are much like our daily lives. There is not one person in this hall who does not mean, in a more or less degree of vigour, to do better and to go up higher. Even those who fail the most wish to step upwards and onwards. Take heart, dear sisters; there are many hands held out. Many are stepping upwards, some on your own step, some just a little higher, and some below you, whom you can help by-and-bye when your own foothold is stronger. Longfellow said :—

- “ Lives of great men all remind us  
We can make our lives sublime,  
And, departing, leave behind us  
Footprints on the sands of time.
- “ Footprints that perchance another,  
Sailing o'er life's solemn main,  
A forlorn and shipwrecked brother,  
Seeing, shall take heart again.”

But I want first to touch on the footsteps which bad people make : which we must mark only to shun. There was a terrible instance of a mother's footmark I came upon some time ago when helping in some rescue work in London. Over and over again I noticed in talking at night to those wretched women who were leading wicked lives, that if they could be brought to the mission room and could be talked to quietly about their mothers, and the distress their wicked lives had caused them, they would yield to entreaties to leave off, and they would come away and go with us and give it all up—many a one was reconciled to her mother. But there was one woman, a bold, bad woman, whom nothing would soften ; at last I said to her, “ What would your mother feel about it ? ” “ Oh,” she said, “ my mother would not say anything ; she was bad herself. I have nothing to turn to ; I never had a home I cared for. You can't do anything with me, I shall go on as I have begun.” Notice, “ *that mother wouldn't say anything, she was bad herself.* ” What a terrible caution to mothers about this and other things which children follow. Have you ever heard of the little girl who asked when she would be old enough to leave off saying her prayers ? She was the child of a thoughtless, fashionable mother, and her nurse could not understand what she meant, and replied, “ Leave off, Miss, why people say longer prayers as they get older.” “ No,” the child answered, “ mother never said any prayers, night or morning, all the time we were in France ; and when I have quite grown up I shall leave off mine.”

There is another sort of footstep which is harder not to step in, the footstep of people in society who admit to their houses men who are known to have no respect for woman's honour, but who are invited as guests, and who associate with the young women who are growing up. It is a bitter cry to hear a daughter say of a man she married in her innocence, when a terrible necessity occasions a divorce, “ I met him at home, I could not dream he was so wicked or so cruel.” There is one other footstep I think we shall regret following, and that is buying things too cheap. If we insist upon having our upholstery and underlinen produced too cheaply, we cause the miserable sewing women to be cut down to starvation wages. Probably some of you are aware that a white list is printed of many of the shops in London who pay their workpeople a fair price ; you can still go to some shops in Bond Street, Regent Street, and Oxford Street, and feel happy that a well-made dress was not produced by work which wrung bitter tears from worn-out hearts. Employ the needlewomen who have no middleman to rob them, by going to the Needlewomen's Association in Queen Anne's Street.

There are some steps which are rather of the nature of drift steps, which I think we should guard against ; one is the drift into big cities, the other, the drift into overstocked employments. We all know that there is not work for everyone who is born in a village if they all remain there, neither is there work in our huge cities. One man pushes another man out, and the wages earned by a great many in our big cities do not pay the difference of the cost of house rent. It wants a good deal of extra wage to pay four shillings and sixpence to six shillings and sixpence instead of one shilling and sixpence. To town houses there are no gardens, and all the green stuff and potatoes, the fruit and the milk, have to be bought, and when bought—what stuff it is ! And there is one thing which no wages can buy, the sweet country air. I know the town children, with their white flabby faces, the young men without muscle,

the young women without the plump, healthy look which is the beauty of Welsh and English girls.

There is a far better thing than drifting into big cities where hundreds and thousands have no regular employment, and sink down and down, until they get into one room for a whole family, and then the man takes to drink because he has no work, and the women sink down into degradation. Do not think I am overstating this. Seventy out of every hundred who are living from hand to mouth in London are people lately up from the country. What I want to say about this matter is very simple: there are places which men and women can go to, where they are much wanted, where they will be well paid, where they can have their own houses, gardens, farms; where each man can rise just as high as he has pluck and spirit and intelligence to rise to. He can rise to the highest official position in the country he chooses, where his children and grandchildren can go on taking up land, and making money and being respected and getting on in life, where there are first-rate schools and universities, and good chapels and churches and museums and newspapers.

When young men and women want to better themselves and get on in the world, they should not do it by going up to London; they should just make up their minds to go to Canada, which takes no longer to go to now than it took a few years back to go from Scotland to London. I have seen the people over there, where I have been twice, in 1884 and 1890, and there were young women earning twice the wages they earn in England; a girl who gets £12 here, gets £24 there, and those who had been out a little while, were happily married, with husbands having their own lands, cows, and poultry, and there were little orphan children beloved and adopted by well-to-do people, respected and made much of; and there were young men well dressed, making good money, and filling offices of importance in little towns. It is the same in the trading classes, too; the brother who stops in England does not rise beyond a small fishmonger's business—the brother who goes to Canada owns a fine mansion, is the leading banker of his city, and a large landed proprietor. This subject is too big to more than touch on, but working-people in our colonies are sending back into England £7,000 a day to their relations. It is far better to go out and fill up the Empire, and make one of an important people in a country where every man and woman is equal, than to drift to London or our big cities, and run the risk of becoming one of the many who form what is called Darkest England. The matter is very near my heart, for there is hope for everyone, there is safety, there is prosperity in Canada. A London woman said to me, "The children were all in the way at home, out here they are worth their weight in gold. My girl of twelve got 1s 6d. a week at home to start with, here she gets 6s. a week and lives in the house, and her lady gives her lessons for two hours a day." If there is anyone here who knows honest hard-working people who find it hard to make both ends meet, they have but to tell them of the United British Women's Emigration Society, and they can write to us at Winchester, and, if suitable, we will put them in the way of going to certain work, where they will be welcomed as a gain in helping to fill up the country; we have free passages to some places for farm hands and young women; the latter always go under experienced matrons, and are cared for from door to door.

There is another drift step which we are slipping into, that is overstocked employment. Just now young women are inclined to abandon domestic service for what they fancy is higher class employment. There never was a greater mistake, and it is leading to great unhappiness, for there is nothing which fits young women for useful married life so well as domestic service. Dear mothers of growing up girls pray notice this; no girl is so fitted to make a good wife as the one who has learned thoroughly clean and tidy ways in service; the very discipline of service teaches her to give up her will easily without sulking; the way to keep things tidy, to be punctual, methodical, and managing, must be learnt, and there is no one so much sought after by carpenters, blacksmiths, and young farmers as a wife who is known to be a good cook. The fancy among working-girls just now is to become shop girls, but standing for so many hours wears out a woman's strength, and often lays the foundation for serious internal complaints. Then there is another employment girls are drifting into, and that is telegraphy. An inspector told me the other day that 1,540 young women put down their names for forty vacancies; one hundred were rejected as unfit, and then there were just 1,400 who were disappointed; what were they fit for? Another big drift lies in the nursery governess class—a terribly ill-paid business. High schools are the destruction of nursery governesses. Progress often means pain; indeed, the position of many young women is so sad that I should hardly touch upon it if there was not a way out for real, practical, young people, a way which many are treading now with

most happy success. The Society I have spoken of as providing protection and reception for women in the colonies, has carefully organized a small exodus of women of this class; they have to be very careful that they select suitable persons really fit for the various occupations of life in the colonies. We have invented the name, that of companion-helps, which I translate for you; it describes the person who is willing to share the work of the house with the lady where no servant is kept; the work is hard but healthy; active young women, who will turn their hands to anything and everything cheerfully, need not fear it, but they must be sensible and unselfish. To fit those who have not learned domestic work in their own families for this colonial life, a training home has been founded at Leaton, Wellington, Shropshire, where, for the sum of 10s. a week, young ladies are taught house-work, cooking, washing, ironing, dairy-work, milking; they are taught to harness the horses, and ride the farm horses, if they like; they also learn poultry and bee-keeping; and already we are requested to send out more young ladies trained at that home. Now let me just say, in case any of you have friends who would prefer the freedom of healthy lives in greater Britain, who would exchange the purposeless life to which many are condemned in England, that we can send them under proper escort to kind friends, who will meet them and place them in situations, and send their addresses home at once by return mail. In many cases I arrange to have the employment selected and the wages agreed to before the traveller sails; there is no drift here, but solid foot ground. There is one other class I must allude to, who in days gone by used to drift—the orphan and deserted children, who are so well visited and inspected by our friend Miss Mason. We have 49,153 pauper children receiving indoor relief, costing half a million of money every year, whilst their condition is much improved by workhouse visitors and boarding out. Their foothold of life would be much stronger in Canada, where they are asked for, and would be tenderly treated, and ratepayers might well be saved part of the £500,000.

Look now at the footsteps we wish to follow. Thank God these are days of noble footsteps. These are times when the yearning to be better meets us at every step. There is for girls the Girls' Friendly Society, where all classes are banded together for mutual help. A society which numbers—Associates, 28,907; Members, 132,084; Candidates, 32,200; Branches, 1,094, which has purely for its basis purity, and the purity of all the womanhood of England for its aim. In the words of a working-man, "This society teaches girls to respect themselves, and teaches every other person to respect the girls." It is working here, and needs only to be developed for its value to be known. Let me especially remind you that this society is for business hands and for members in professions, and for every class, and that the young ladies of the best families are now joining as members, in order that they may learn their work thoroughly, and in due time become associates.

There are also lovely footmarks trodden by the society called the Young Women's Christian Association.

The Travellers' Aid Society is another great help in preserving those who are travelling from danger. A letter to the Secretary, 33, Old Cavendish Street, London, with name and full information, will ensure a young woman being met at any of the great towns and taken to their destination. These dangers are great, and your girls need not run into them now this excellent society exists.

There is another great movement in which many feet are treading, called the Mothers' Union, which is approved by the archbishops and bishops, and is at work in fifteen dioceses. There are now 25,000 mothers belonging to it, and the union exists in over 300 parishes. Those who do not know it will find it most helpful in strengthening mothers who wish to bring their children up well; it is begun in your own diocese. The card of membership is translated into Welsh, and so is an excellent pamphlet called the "Earnest Appeal." The Bishops of S. Asaph and of Bangor and S. David's approve of the society. Where it exists, it soon forms the standard of public opinion, and a woman who is afraid of her own back history is strong in the undertaking to keep the rules, and feels that many others are holding hands together with her, and the fact that they are keeping stricter rules for their children gives her encouragement with her own. Not long ago the mothers who belonged to the union in a country parish asked the clergyman's wife to start a Girls' Friendly Society there, they wanted it for their girls. The excellent publication called the *Mothers' Union Magazine* is published quarterly for one penny, and is most helpful and encouraging. You will find the papers of the Girls' Friendly Society, of the Mothers' Union, of the Emigration Society, of the Training Home, of the Travellers' Aid, all gratis. Take the one which suits you best, and don't waste it.

I should be sorry to be thought to imply that we must form a society in order to climb our daily ladder heavenwards, or that some great deed should mark our footsteps; but such heroines as Sister Dora as hospital nurse, and Sister Gertrude who went out to the leper island, are noble beacons. I cannot help thinking that our British indifference might be exchanged with advantage for a little "hero worship"; that our readings to our working parties might be invigorated by such incidents as the bravery of Margaret, the nurse girl, who was burnt to death, though she saved her two infant charges; but the history of the faithful servant in the *Monthly Packet* for August, 1888, and the list of golden deeds published in the bright little book of that name, would inspire thoughts which would cheer us up the steep ascent.

It is not by gloomy pessimism that we shall ever help to raise others, and ourselves, in daily upward steps, nor by making morbid allowances for heredity; morbid, because there is a sense in which we should allow for the influence of heredity. Tenderly should we give extra help to those who inherit propensities to intemperance and impurity, but these instances of tenderness are not to be brought forward as if we were morally helpless, or as if the moral laws necessary for the government and well-being of the people should not be dealt out with unswerving impartiality; our daily judgment must not be enfeebled as some would wish. We may be sure that the Almighty Father, who knows all, will, in the last great judgment, judge fairly of the amount of strength which has resisted terrible temptation to sins to which heredity gives double force. There exists with some a perverse preference for abnegating their own individual responsibility in favour of the creation which they tell us is the result of their grandfathers and grandmothers, their collateral great uncles and great aunts. They pretend that the influence of their progenitors builds up a being which would drift, nay, must drift, in the direction which its forefathers and mothers weakly followed; but the gloomiest successionist will not hesitate in making up her mind whether or not to stretch out a hand to a person who slips on the pavement beside her; her human individuality asserts itself, and the more frequently it is exercised, the more the habits build up the present individual being; out of small, good actions grows the power of better ones.

The poem of S. Augustine has a fine robust ring about it.

#### THE LADDER OF S. AUGUSTINE.

"We have not wings, we cannot soar;  
But we have feet to scale and climb  
By slow degrees, by more and more,  
The cloudy summits of our time.

The mighty pyramids of stone,  
That, wedge-like, cleave the desert airs,  
When nearer seen and better known,  
Are but gigantic flights of stairs.

The distant mountains that uprear  
Their solid bastions to the skies,  
Are crossed by pathways that appear  
As we to higher levels rise."

Step by step each of us may climb; each of us can hold out one hand to those behind us, one hand uplifted to those in front, so that the strength of the great sisterhood of women will be banded together with uplifting purpose; the aim of our lives to be more worthy of the dignity of being children of God, and the great thanksgiving that in the human nature of the Divine Saviour we have a High Priest who knoweth our infirmities and bids us follow Him.

"Oh, let me see Thy footmarks,  
And in them plant my own;  
My hope to follow duly  
Is in Thy strength alone.  
Oh, guide me, call me, draw me,  
Uphold me to the end,  
And then in heaven receive me,  
My Saviour and my friend."



DR. KATE MITCHELL, 45, Sloane Street, London, S.W.

I SHOULD like to be allowed to say a few words on a subject which, in my opinion, should commend itself to the earnest attention of not only all Church-workers, but all Churchwomen, and that is the temperance question. Intemperance is at the root of many of the terrible social evils and much of the vice which we see around us at the present day; and, awful to relate, it is on the increase amongst women themselves. This, without troubling you with statistics, is the testimony of physicians, chaplains of gaols, police-courts, missionaries, magistrates, the clergy, and all those who are in any way brought into contact with the darker side of life. I can conceive of no work so truly Christian, so highly humanitarian, God's work, in fact, than that which is directed towards reducing the sin, the evil, of intemperance; and if, by so doing, we have to become total abstainers from intoxicating beverages ourselves, it will be, I cannot help thinking, to our advantage, moral, mental, and spiritual, as well as physical. I am firmly of belief that all children ought to be brought up without any knowledge of alcohol. I think with the eminent physician, Dr. Madden, of the Hospital for Children, Dublin, that it is "physiologically wrong and morally unjustifiable" to let the young have it in any shape or form. They can grow and thrive without it, because it is not a food, as is ignorantly supposed, and because it is not necessary for the maintenance of health. If there is any hereditary tendency towards the love for alcohol itself, or the diseases produced by its abuse, the only way to stamp it out in the system is by total abstinence. It is the only safe way, the only scientific way. We must ever remember the verse, "Let him who thinketh he standeth take heed lest he fall;" for none of us can be quite sure, unless we come of a stock which has not known alcohol for generations, that we are safe physiologically from its disastrous effects. I would, therefore, ask you, as women desiring the spiritual and physical welfare of your fellow-creatures, to use what influence you can, to set what example you are able to, amongst your sisters, for the getting rid of the terrible evil of intemperance, for the existence of which we must all of us feel ourselves more or less responsible.

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APPENDIX A. (*see page 224*)

The Very Rev. F. E. RIDGEWAY, Vicar of S. Peter's, Cranley Gardens, South Kensington ; sometime Dean of Glasgow.

To speak about temperance, as I have to do, in a very short time, is, I am sure you will agree with me, to execute a very large order in what some people think a very stale article. They seem to think they have heard a little too much about it of late, and to expect a temperance speech to be of necessity a sort of cold meat hash served up of all the letters that have appeared in the *Daily Telegraph* during the last few months. I hope you will be quite easy on this point. You will have nothing of the kind. I am not even going to speak about the evil itself, simply because you know as much about it already as I could possibly tell you, even if I had more than fifteen minutes at my disposal.

I do not mean to say that the temperance question is a class question. It is nothing of the kind. I do not like the distinction of the classes and masses myself ; I am not responsible for the distinction ; but of this I am sure, that, as far as the question of intemperance is concerned, there is no question of classes and masses ; it touches every class of society. There is only one thing to which it can be compared, and that is the terrible plague in Egypt, when, in every house, there was one death-stricken, and in every home there lay one dead. So, too, I believe, in almost every family history in the land—if not in the history of to-day, then in the history of the past—there is one, or there has been one, who has fallen under the curse of intemperance ; in fact, one dead. But I am not going to speak about intemperance itself, but on two very important questions : “How should I, and why should I, take any part whatever in temperance work ?”

I will take the second part of the question first : “Why should I take any part, or any interest, or show any sympathy in temperance work at all ?” Well, there is always another side to the temperance question, and there is another side to this. There are a great many people who are always ready to tell us that we should not take any part in temperance work, or do anything but turn the cold shoulder towards it. A great dignitary of the Church, who was famous for being one of the best beggars for religious purposes the world has ever known, was once sleeping in a haunted house ; in the middle of the night the ghost appeared to him. Sleepily raising himself on his elbow, he said, “I do not know who you are, or where you come from, but you will find a subscription list to my new church on the table, and if you will put your name down for any amount I shall be very grateful.” I suggest this to you as an excellent expedient should you ever find yourself in the same position, for the story goes on to say that the ghost was immediately laid.

Now, there are many objections to the temperance movement that were once substantial, perhaps, and the people who raised them believed, no doubt, in them, but they have been talked down till they remain but the mere shadows of their former selves, and, like the gentleman in the Irish song, their own parents would scarcely recognize them. What I am going to do to-night is to look these ghosts of objections to the temperance cause in the face, and to see if we cannot manage somehow or other to lay them. Now the first of them I must call the Financial Phantom ; the money ghost. You know he comes very close to us. An unkind foreigner once said that the anatomy of an Englishman was so peculiar that you could only reach his heart through his pocket. I do not think this is quite fair to us, but there is no denying that money touches us very closely. Now, what does it say to us, this financial ghost ? It comes, and it whispers in our ears : “You silly people, don't you see what you are doing ? Why, if you could have your way ; if you could prohibit or limit the liquor traffic ; don't you see that you are cutting off one of the greatest financial resources of the country, you are drying up one of the springs of England's prosperity at the very fountain head ?” And I reply that, if it were true that England's prosperity depends upon the public-house and the gin-shop, then let England's prosperity perish to-morrow. But it is not true. It reminds me of the story told by a great temperance speaker, referring to this argument, of a gentleman who picked an old lady's pocket on board a penny steamboat, and then went round with the hat to make a collection on her behalf ; and I think that it comes from a confused idea, if you spend £140,000,000 a year on fireworks, you are investing your money just as profitably as if you spent it in purchasing seed.

Now, my friends, I think you will agree that we may turn the tables on this money ghost. The temperance cause is prepared to take its stand on the financial ground. Life is a struggle for us all. We all have to think how best to educate our children, and, when we are striving to save every penny we can, I think there is something to be said for the temperance cause on the simple ground of economy and thrift; and I ask you, when a man spends money in drink which he can do without, and robs himself or his family of things that he actually needs, I won't call him nasty names, but will ask you whether or no he realizes your idea of an economical person.

Well, now we pass away from the money phantom and come to the medical ghost. I do not mean the ghosts of all the medical men of the past. I think that class of medical man is now extinct who used to order stimulants under every possible circumstance, and for every possible complaint; the sort of doctors of whom it was truly said, that if they walked down your throat with a lighted candle, they would be unable to tell what was the matter with you. You know it is always convenient to shuffe off your responsibility on to somebody else's shoulders, and if you can refer them to your doctor, as your reason of holding aloof altogether from temperance work, or if you want to be very grand, to your family doctor, then it is all very happy and comfortable. Now look here, the Church of England Temperance Society that I commend to your interest, because of the broad basis on which it works, has a clause in its pledge which runs thus: "except for medical reasons or religious purposes," and I think it is perfectly right and just. But what I complain of is, that there are people who constitute themselves their own medical advisers; there are a great many people who have medical advisers whose names do not appear in the "Medical Directory," they have but one drug in their pharmacopœia, and they do not administer or take their remedy in homœopathic quantities. Now when a man tells me, "I am going to keep my freedom, and I mean to keep it," I can understand him; but when a big strapping fellow tells me he requires it for the sake of his health, it needs a very big throat indeed to swallow the excuse. I have heard a story of a young gentleman at Cambridge, who, when brought before the Vice-Chancellor or chief of the University for having a barrel of beer in his room, pleaded that he required it for the sake of his health. "Prove it, sir," was the answer. "I can prove it quite easily, sir," he responded; "when it came into my room I was so weak I could not move it, but before it had been there ten days I could carry it quite comfortably round my quarters." I am very much inclined to think that a great many of the medical reasons are just about as valid and sensible as my young friend's. A very clever man wrote lately to the newspapers proving quite to his own satisfaction that it was impossible for any living man to be a total abstainer. Now a good many things manage to be done which people tell us are theoretically impossible, and I do not think it is impossible, because it is done. I will not talk about myself, but I know there are men to-day who can fight on cold water, and speak on cold water, and, may I say it, make love on cold water, and who have between them and this bitter foe, what England has between her and her foreign rivals, viz.: a little cold water.

We pass on to deal with another ghost—the moral ghost. "Better to be free than sober," a great good man once said, and the words have been repeated in a very different sense from his, until they have become a sort of cuckoo cry, "Better for a man to be free than sober." It is a most extraordinary statement. I remember well the first time that it came to my ears, which was a strange commentary upon it—the story of a man—a clever man—an officer in Her Majesty's service who was dying, and brought to his deathbed simply by the power of drink. He knew that he was dying, and knew why it was, and in his last hours called his brother to his bedside and said, "I know I am dying, but I tell you that the thirst is so strong upon me, that if I had the strength to drag to my cellarette in my room there, I would drink myself drunk and then die." Is that the freedom that is better than sobriety. No, it is impossible! You cannot be free unless you are steadily, perseveringly sober.

Now I am going to pass on to another—the religious ghost. Mark you, I think there is a considerable amount of nonsense talked on the other side of this question, as when they quote S. Paul's words to Timothy as referring to external application. But when they throw in our face as it were the example of Our Lord Jesus Christ in taking part in the marriage feast and creating wine for the purpose, I am bound to say that they have never understood the life of Christ. What was the great, crying sin of the day in which He lived? Why did He live a simple, poor man's life, except that He might protest against it? And I say if our Lord were living in England to-day, if He saw the sights that you and I can see any Saturday night, and heard the

weeping of the wives and mothers, and the cries of the little children for the bread of which they are robbed, and the sighs of the prisoners from the prison cell where the curse of drink has landed them, I say He would speak words as strong as any that we speak, and in this, as in all things, leave us an example.

I am now going to the other part of the question—How can we take part in temperance work and show our interest? For those who are interested in temperance work already I am thankful, and I know that I am speaking to some, and to those I would say, "You can help by showing in your temperance work more of the spirit of Christian charity." I am sure it is not always the spirit that is most evinced towards those who do not feel as strongly on this point as we do, and if our temperance work is to be done in the spirit of Christ, then it must be done in the spirit of tenderness and love. There was one little law that Christ wove in all His work, and that was never to break the bruised reed or to quench the smoking flax. Never quench the interest of a person interested in temperance work who does not go as far as we do ourselves. Then you can help by using common-sense. Common-sense is a most uncommon kind of sense. Everybody is so wonderfully clever that it seems overlooked, and by-and-by it will be as valuable as the great Koh-i-noor, or any other valuable diamond that ever existed. Now, there are some political temperance people who always give their votes on temperance questions. I do not blame them for that, but I do not think they are furthering the object of temperance legislation, when, on being offered a little bit, they throw it back in the face of those who offered it, and say, "No; it is not enough." I think always half a loaf is better than none, and it is better to take what you can get, and then hope for more. It was a pity that, not long ago, when the Government offered a little piece of temperance legislation, it was not taken, and more asked and waited for. Let us take what we can get, and not sit down like a lot of sulky children, who, because they cannot have all the pudding they ask for, won't have any pudding at all. I once knew a man who came to me, and said he had found a new way of helping the temperance cause. He said, "I am not a total abstinence myself, and don't mean to be, but before leaving my dining-room I always take care there is no wine or beer left in the glasses of any of my guests, for I know there are a good many honest, respectable servant-men who have been made drunkards by gentlemen who have left their glasses half full of wine." I picture a man who made a resolution that if ever he found a child coming out of the public-house with his father's beer he would follow that child home, and have a little quiet conversation with the father. I will tell you a little incident that first roused my interest in the temperance cause. I was going home one evening when I saw a little child going home with his father's beer, and that little child had sipped and sipped it until, I tell you, that fair child of twelve years was reeling along the road quite intoxicated. Next, I want you to be a thorough radical in the matter—don't imagine I am talking about politics, for mine are so very much undefined that if I talked for an hour I don't think you would find them out; but be radicals in the best sense of the word, go to the very root of the matter. First of all, you must get the help and interest of the women. You must get the mothers and wives on the side of the temperance cause, for anyone will tell you that the hardest thing in the world to be reclaimed is a woman that has given way to drink. Perhaps you know the lines :—

"He errs who thinks by force or skill  
To turn the torrent of a woman's will,  
If she will, she will, depend on't;  
And if she won't, she won't, and there's an end on't."

And that torrent of woman's will, which some of us know to our cost, we must turn to the side of the temperance cause. Lastly, let your temperance be religious. An irreligious teetotaler, it has been said, is as big an animal as a drunkard with conceit added. Beware of temperance Pharisaism. It needs all the power of the grace of God to keep a man true and to keep him humble.

One word. Am I speaking to non-sympathizers? If so, let me put a question? What is your remedy?—what your plan? We have ours. What is yours? You must have some plan. You cannot mean to stand by as unconcerned spectators. Tell us what it is? We are not narrow bigots. We will welcome it and you; for our object will be the same if our means differ—"By all means to save some."

APPENDIX| B (*see page 290*).

The Very Rev. GEORGE A. CHADWICK, D.D., Dean of Armagh.

LET me begin by condoling equally with you and with myself; for I was bidden to introduce the subject this afternoon with some preliminary remarks of a general character. How you will receive these, after such an incisive and instructive paper as we have heard, I fear to imagine, and must only throw myself upon your forbearance. And, at all events, the interval must be bridged over which separates us from the arrival of the choir, that is now busy in the other hall. And since what I had to say is now entirely dislocated, I will begin by telling you an anecdote which has the advantage—the questionable advantage—of being true. A friend of mine, a country parson in a wild district, where all things continue as they were since the creation of the world, was asked by a clergyman, to whose people he was about to preach, to rebuke them for their failure in responding. In due time he entered the pulpit, looked perplexed, and made so long a pause that everyone suspected him of having forgotten his sermon. Then he took them into his confidence. He said: “The fact is, I do not know how to begin. I am in the habit of saying to my own people, ‘My dear Christian brethren’; and I had intended to say this to you with more than usual emphasis, for I observed that none of you had any sins to confess, and I said to myself, ‘What a congregation of saints is this.’ There was I, all alone, acknowledging that I had erred and strayed from the right way like a lost sheep. I thought what a glorious outburst of praise there will be from these Christians presently, but when we came to ‘We praise Thee, O God, we acknowledge Thee to be the Lord,’ there were only two or three persons who joined in, while the rest would have nothing to do with it. It was very perplexing, but I understand it now; because when we came to the Creed you would not say, ‘I believe in God the Father,’ much less in ‘God the Son, and God the Holy Ghost’; and how am I to say, ‘My Christian brethren’ to you. I will not say anything of the sort, but I have a sermon in my pocket, and I may as well read it, and I hope that it will do you some good.” I come from a part of the country where we have been so infected by Scotland, that it is really suspected that instrumental music is a sin. There is a famous story, you remember, of an old woman who objected to an organ because she did not approve of praising God with a “chest of whistles.” Would you be astonished to hear that in the General Assembly of the Free Church in Scotland, within the last few years, a minister, whose name you would recognize, submitted to an audience this argument. He said: “It is written in the Psalm, ‘The dead praise not Thee, O Lord’; and I want to know whether an organ is alive.” This genius was not content to prove that instrumental music had become a sin in our dispensation, but he actually undertook to prove that instrumental music was a sin in the time of David. I tell you that story, because I want to ask you what is the answer to the argument. You know a dead thing cannot praise God. But just as the organ does not praise God, so neither does your throat, nor your voice, nor the atmosphere propelled from your lungs praise God, but it is the *Ego*, the personality that praises God. Whether it uses the pipes of the organ or the human voice, it is the soul which offers praise. Is it not the consecration and glory of music that it is the natural and yet the elevated, dignified, exalted, and disciplined expression of emotion? What does the national poet of my land say?

“Music! oh how vain, how weak;  
Language fails to yield thy spell.  
Why should feelings ever speak,  
When thou canst breathe its soul so well?”

That is what music is, it is emotion, and it ought to be a consecrated thing; and because it speaks rather of emotion than of argumentation, music and the hymns of the Church are the common bond between us and our dissenting brethren, who worship the same God and who believe in the same Christ. It is true that music may be wedded to the low passions of a party, but that is not its natural function. It is in this highest, consecrated expression of emotion in which we are all one before God. And even in politics there is many an example how music elevates you above the

lower passions. During the American Civil War, it happened that the two contending armies halted for the night with only a broad river between them. The bands of each army were collected. One band played "Hail Columbia," and that was answered, across the water, by "Dixie's Land." The other band then struck up "The Bonny Blue Flag," and that was answered by "The Star-spangled Banner." But at last a wise officer said to the band-master, "Try those fellows with 'Home sweet home.'" They struck up the familiar melody, and presently the other bands fell into tune with them. Instead of angry passions, came the thought of cottages far away, and sisters and wives whom they might see no more; and for that night at least they vexed each other no more. And often and often I think of our grand hymns, some given us by our Nonconformist brethren, and some given by us to them, which draw each other's hearts closer with thoughts of the "Home, sweet home" of souls. When any man asks you how far music may go in the service of the Church, there is no answer but one, and that answer I have implicitly offered to you already. It is just so far as it can carry the heart along with it. That is the limit; but remember always that we have nothing to boast of, as if we were more orthodox than others, because we reach the limit soon, because music is noble and elevated, and yet our hearts cannot go along with it in worship. Mr. *Punch* had a picture long ago in which a gentleman informs a young lady that he does not admire Handel: Handel is too tuney for him; to which she answers, "How sad that is. May I ask if it is for want of proper education or congenital?" When I hear people boasting that they are unable to approve of the nobler music of the Sanctuary, I always want to ask, like the young lady, "Is it for want of proper culture or congenital?" Lastly, remember that music is the most enduring part of worship. I do not say that it is the most needful, but it is the most enduring. Praise goes further than prayer, for it enters into the immortal life of heaven, and the reason is very evident, because prayer depends upon our wants, while praise adores the Divine perfection: it expresses our Christian conception of the Deity. Because God is benevolent He listens to our prayer, but because He is love He gladly accepts our praise. Prayer says, "I am weak, feeble, and in the dark. I am groping about in the worlds unrecognized, and the sorrow and consciousness of sin presses heavily on my heart. Oh, God, help me." But you can imagine a world in which every want would be anticipated, every desire forestalled, and the blissful creature would no more need to pray for any blessing than we need to pray for light and water. But all the more, for that he would cry out, "We praise Thee, O God, we acknowledge Thee to be the Lord," and, therefore, in heaven itself before the living throne, the sapphire blaze where angels tremble while they gaze, where they ask nothing because all is given, the anthem of adoration rises higher, and God inhabits the praises of eternity.

## List of Church Congresses.

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DATE.	TOWN.	PRESIDENT.
1861—	Cambridge	Archdeacon of Ely (Dr. France).
1862—	Oxford	Bishop of Oxford (Dr. Wilberforce).
1863—	Manchester	Bishop of Manchester (Dr. Prince Lee).
1864—	Bristol	Bishop of Gloucester and Bristol (Dr. Ellicott).
1865—	Norwich	Bishop of Norwich (Hon. Dr. Pelham).
1866—	York	Archbishop of York (Dr. Thomson).
1867—	Wolverhampton	Bishop of Lichfield (Dr. Lonsdale).
1868—	Dublin	Archbishop of Dublin (Dr. Trench).
1869—	Liverpool	Bishop of Chester (Dr. Jacobson).
1870—	Southampton	Bishop of Winchester (Dr. Wilberforce).
1871—	Nottingham	Bishop of Lincoln (Dr. Wordsworth).
1872—	Leeds	Bishop of Ripon (Dr. Bickersteth).
1873—	Bath	Bishop of Bath and Wells (Lord Arthur Hervey).
1874—	Brighton	Bishop of Chichester (Dr. Durnford).
1875—	Stoke	Bishop of Lichfield (Dr. Selwyn).
1876—	Plymouth	Bishop of Exeter (Dr. Temple).
1877—	Croydon	Archbishop of Canterbury (Dr. Tait).
1878—	Sheffield	Archbishop of York (Dr. Thomson).
1879—	Swansea	Bishop of S. David's (Dr. Jones).
1880—	Leicester	Bishop of Peterborough (Dr. Magee).
1881—	Newcastle	Bishop of Durham (Dr. Lightfoot).
1882—	Derby	Bishop of Lichfield (Dr. William Dalrymple Maclagan).
1883—	Reading	Bishop of Oxford (Dr. Mackarness).
1884—	Carlisle	Bishop of Carlisle (Dr. Goodwin).
1885—	Portsmouth	Bishop of Winchester (Dr. Harold Browne).
1886—	Wakefield	Bishop of Ripon (Dr. William Boyd-Carpenter).
1887—	Wolverhampton	Bishop of Lichfield (Dr. William Dalrymple Maclagan).
1888—	Manchester	Bishop of Manchester (Dr. James Moorhouse).
1889—	Cardiff	Bishop of Llandaff (Dr. Richard Lewis).
1890—	Hull	Bishop of Durham (Dr. Brooke Foss Westcott).
1891—	Rhyl	Bishop of S. Asaph (Dr. Alfred George Edwards).

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